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MUNDARIJA

№	MAVZULAR NOMI	SAHIFA
1	O'QUV MATERIALLAR asosiy matn; topshiriqlar variantlari; masala va misollar; keyslar to'plami;	
2	MUSTAQIL TA'LIM MASHG'ULOTLARI	
3	GLOSSARIY	
4	ILOVALAR:	
	fan dasturi;	
	ishchi fan dasturi;	
	testlar;	
	tarqatma materiallar	
	baholash mezonlarini qo'llash bo'yicha uslubiy ko'rsatmalar;	

1. O'QUV

MATERIALLAR

asosiy matn;

topshiriqlar variantlari;

masala va misollar;

keysar to'plami;

1 CHAPTER I. SCIENTIFIC PARADIGM AS A SYSTEM OF SCIENTIFIC KNOWLEDGE

THE NOTION OF A SCIENTIFIC PARADIGM

The term “paradigm” is one of the essential notions in modern linguistics. However, very few people actually understand what a paradigm is, how it functions, or where the theory came from. This entry is an attempt to explain the concept of a paradigm.

The word paradigm (pærədaɪm) comes from Greek "παράδειγμα" (paradeigma), “pattern, example, sample” and "παραδείκνυμι" (paradeiknumi), “exhibit, represent, expose”. The Oxford English Dictionary Online defines a paradigm as “a pattern, example, or model” (www.en.oxforddictionaries.com). Later, there appeared additional senses in the definition of this term, for example, Ferdinand de Saussure used “paradigm” to refer to a class of similar elements. Nowadays, the term has come to refer to a thought pattern in any scientific discipline. Accordingly, the Merriam-Webster Online Dictionary defines it as “a philosophical and theoretical framework of a scientific school or discipline within which theories, laws, and generalizations and the experiments performed in support of them are formulated; broadly: a philosophical or theoretical framework of any kind” (www.merriam-webster.com).

The term “paradigm” in its contemporary meaning as “universally recognized scientific achievements that, for a time, provide model problems and solutions for a community of researchers” was used firstly by historian of science Thomas Kuhn in his book “The Structure of Scientific Revolutions” (Kuhn, 1970, 1996). In his work, T. Kuhn paid attention to the fact that the history of science is not a linear process; it is characterized by “paradigm shifts” that determine the choice of scientific problems and methods of its solution for a definite period of time. In other words, a paradigm sets the standard of the way in which scientists 'do' science.

According to Kuhn's theory there are several cycles in the development of science: 1) the predominance of a scientific theory according to which all researches are done, discoveries are made and explained; 2) a scientific crisis: at this stage the existing theory comes to a deadlock, being unable to explain many phenomena. As a result, alternative theories, new approaches and methods are searched for. At this stage different irreconcilable theories coexist and compete with each other; 3) the emergence of a new scientific paradigm.

It should be noted that not always are new theories successful; but in case they are, there are large scale changes in the scientific worldview. Being accepted by the majority of scholars, new scientific ideas make basis for a new paradigm. As Kuhn noticed in “The Structure of Scientific Revolutions” “Successive transition from one paradigm to another via revolution is the usual developmental pattern of mature science” (Kuhn, 1970, p. 12).

One of the important assumptions of Kuhn's theory is that paradigms radically differ. They are incompatible and irreconcilable because each new paradigm requires fundamental modifications and ideas. Another aspect of Kuhn's original thesis, supported by some other scholars (Dogan, 2001; Ohman, 2004) is the irrelevance of paradigms to the social and humanitarian sciences. These scholars consider the notion of a paradigm to be relevant only to the natural sciences whereas the social and humanitarian sciences are polytheoretical, polysemic and characterized by the absence of one common paradigm. The social and the humanitarian sciences, as many scholars claim (Handa, 1986), are oriented to the study of very complex phenomena, such as a human-being, language, society, culture, etc., which cannot be explained within one framework and require multiple approaches. In other words, different paradigms, methodological and conceptual frameworks coexist within one discipline because in contrast to the natural sciences, the humanitarian sciences are characterized by a multiparadigmatical character.

A paradigm in the humanities, particularly in linguistics, may combine the features of several scientific trends, correlating with each other, so that the results obtained in one paradigm can be utilized and developed in other paradigms. Accordingly, Makarov M. notices that the paradigm shift in linguistics doesn't necessarily suppose the radical change; It is realized in the transformation of scientific methods, linguistic views, new priorities and perspectives. Berezin V. regards linguistics as a poliparadigmatic science. This status of linguistics can be backed by the philosophic theory of synergy, characterized by a non-linear interpretation of the world, variability, alternative ways and rates of evolution. These

arguments reject the above-mentioned assumptions of Kuhn's theory and prove the polyparadigmatic status of linguistics.

Nevertheless, the notion of the "paradigm shift" is relevant to linguistics. It has become apparent that linguistics in the course of its development is characterized by the change of certain paradigms which either coexist for some time or replace one another. There is a diversity of opinions among the scholars as far as the name and number of paradigms are concerned.

THE PARADIGM SHIFTS THROUGHOUT THE HISTORY OF LINGUISTICS

According to Karaulov Yu.N., throughout the history of linguistics there have been distinguished historical, psychological, structural and social paradigms (Капулов, 1987). Postovalova V.I. differentiates semiological, anthropological and theoanthropocosmic (transcendental) paradigms (Постовалова, 1999). Stepanov Yu. S. writes about three major paradigms: semantic, pragmatic, and syntactic (Степанов, 1985). Susov I. points out four major linguistic paradigms: comparative, structural, generative, functional. Kubryakova E.S. argues for traditional, generative, cognitive and communicative paradigms (Кубрякова, 1999). But most researchers claim that there are three types of paradigms: 1) comparative-historical; 2) structural; 3) anthropocentric. All other paradigms represent a certain linguistic trend referring to one of the three (Маслова, 2008). In this respect, Yu. N. Karaulov's social and psychological, V.V. Shakhovskiy's emotive, V.I. Postovalova's theoanthropocentric, E.S. Kubryakova's cognitive, communicative paradigms can be included into the anthropocentric paradigm. Any paradigm, as V.A. Maslova asserts, is characterized by the following features: 1) a paradigm should be common for all the social, humanitarian, natural sciences. For example, structuralism was accepted and developed in history, biology, physics, linguistics, etc.; 2) a paradigm is a set of scientific frameworks within which model problems and their solutions are secured. Only the above-mentioned three paradigms seem to be appropriate to these criteria (Маслова, 2008, 2009).

Let's in brief highlight the main assumptions and achievements of each paradigm.

The comparative-historical paradigm came into existence in the XIX century. The emergence of this paradigm is bound to the discovery of Sanscrit, an ancient language of India. In 1816 German linguist Frans Bopp compared the verbal systems of Sanscrit, Greek, Latin and several Indo-European languages and proved their genetic relatedness, as well as Rasmus Rask (1818) discovered the genetic relatedness between Germanic, Slavonic languages and Greek, Latin. Later Jacob Grimm established the sound correspondences between the consonants of Germanic and other Indo-European languages, and that became known as "Grimm's law". August Schleicher introduced the theory of genealogical tree-diagrams. He also made the first attempt to reconstruct the Indo-European proto-language by applying the comparative method. An alternative model was created by Johannes Shmidth, who

proposed that the boundaries between the descendants of proto-languages were constantly shifting. His model became known as the “wave model” of genetic relationships. August Wilhelm Shlegel divided the world’s languages into the following types: 1) isolating languages, such as Chinese, in which words do not change (don’t take affixes); 2) agglutinative languages, such as Turkish, in which words contain a number of affixes, each of which has a single grammatical function; 3) inflectional languages (Latin), in which words can take affixes expressing several grammatical functions. This typology was refined by Wilhelm von Humboldt, who added the fourth type to Shlegel’s classification: 4) incorporating languages, such as Eskimo, in which the distinction between a clause and a word is blurred. It should be mentioned, that these classifications, and findings remain valid for present-day linguistics.

So, the comparative-historical paradigm, the aim of which was to establish the genetic relationships of the world languages, dominated throughout the XIX century. The findings of this paradigm consist in: the establishment of relatedness of the Indo-European languages, the construction of language families and reconstruction of proto-languages, the morphological and genealogical classifications of languages, etc. But the main achievement of this paradigm is working out a comparative-historical method of studying languages. It is this method that gave incentive to the development of linguistics as an independent science.

The origins of the next paradigm, called “structuralism” is attributed to the work by Ferdinand de Saussure presented in the posthumous publication “Course of General Linguistics”. The structural analysis was focused not on the use of language (*parole*/speech), but rather on the structural system of language (*langue*). Language was regarded as a static system of interconnected units. In other words, structural linguistics is considered to be “a system of signs” composed of the signified (an abstract idea or concept) and the signifier (means of expressing the signified). The structural approach is focused on the synchronical rather than diachronical relationships of linguistic units. A language system was looked upon as an integrity of elements, entering into various combinations with each other. Different levels of language were differentiated and studied separately. So, structuralism set out to model language in purely linguistic terms, as an independent science not connected with other disciplines. Linguistic patterns were explained by appeals to internal structural properties specific to a language.

In brief, the main assumptions of structuralism are: 1) language is a system of structural sets, all units of which are interconnected by syntagmatic and paradigmatic links; 2) language is a system of signs that correlate with other systems of signs in the domain of semiotics; 3) there is a strict differentiation between language (*langue*) and speech (*parole*); 4) language is studied synchronically, rather than diachronically; 5) attention is focused on the static rather than dynamic aspects of the language.

Saussure’s ideas had a great influence on linguistics and determined the emergence of the Prague, Moscow, Copenhagen linguistic schools. Suffice it to mention the names of such prominent linguists as R. Jakobson, N. Trubetskoy, L. Hjelmslev, L. Bloomfield, O. Jespersen, A. Peshkovskiy, Boduen de Courtene, etc.

It should be stressed that structural linguistics played a very important role in the development of linguistic theory. It raised and discussed the problems of crucial importance such as the systematic structure of language, the correlation of form and content in the language, paradigmatic and syntagmatic relations of linguistic units, the level structure of the language, etc. (Алефиренко, 2005). All these issues remain topical for present day linguistics as well.

However, the structural model of language, as has been mentioned, was not able to answer the questions related to the global problems of “language and human mind”, “language and culture”, language and society”.

THE ANTHROPOCENTRIC PARADIGM AND ITS STATUS IN MODERN LINGUISTICS

At the end of the XXth century the structural paradigm was replaced by a new anthropocentric paradigm. It has been proved that the structural model of language is not sufficient to account for language use. The anthropocentric paradigm concentrates its attention on the user of the language, his linguistic competence, knowledge structures reflected and fixed in the language.

The anthropocentric paradigm gives a man the status of being “the measure of all things” and focuses on studying the “human factor” in the language. The human is considered the centre of the Universe and language, because he is the only bearer of universal and nationally-specific values. Accordingly, Yu.S. Stepanov claims that linguistics is a science about “language in the human and the human in language” (Степанов, 1985, p.15). From the perspectives of this paradigm a human being is not just a bearer of a language, but rather of a certain conceptual system according to which he understands the language, cognizes and conceptualizes the world information.

Although the anthropocentric paradigm as a general framework emerged not long ago, its central assumptions are not new. The ideas of this science are traced back to the fundamental works by famous linguists (W. Humboldt, E. Sapir, B. Worf, E. Benvenist, A.A. Potebnya) and well-known philosophers (L. Wittgenstein, P. Florenskiy, A. Losev, M. Heidegger, H. Hadamer). In their works they always emphasized the idea that language is a major instrument of representing, storing and transferring culture, knowledge, and information about the world around.

In this respect, Humboldt’s remark “Man lives in the world about him principally, indeed exclusively, as language presents it to him” is of great interest (Humboldt, 1999). Edward Sapir and Benjamin Lee Whorf took up this idea and expanded on it. They brought attention to the relationship between language, thought, and culture. As E. Sapir asserted “Human beings do not live in the objective world alone, nor alone in the world of social activity as ordinarily understood, but are very much at the mercy of the particular language which has become the medium of expression in their society. It is quite an illusion to imagine that one adjusts to reality essentially without the use of language and that language is merely an incidental means of solving specific problems of communication or reflection: The fact of the

matter is that the 'real world' is to a large extent unconsciously built up on the language habits of the group...Even comparatively simple acts of perception are very much more at the mercy of the social patterns called words than we might suppose...We see and hear and otherwise experience very largely as we do because the language habits of our community predispose certain choices of interpretation" (Sapir, 1929).

The anthropocentric approach differs from other approaches to the study of language. Firstly, it presupposes the field of an interdisciplinary study. Language is a unique human capacity therefore it should be studied in complex interrelationships of human oriented disciplines such as psycholinguistics, communicative linguistics, linguopragmatics, sociolinguistics, linguoculturology, etc. All these disciplines are united under the aegis of the anthropocentric paradigm. Secondly, proceeding from the fact that a language user is a member of a certain linguistic community and attempts to achieve a certain interactional goal, language should be studied in complex relationships of linguistic and non-linguistic factors. Such non-linguistic factors as communicative and pragmatic intentions, social environment, philosophical and religious views, cultural and historical background influence, determine and specify the use of language. Thirdly, the study of language is grounded in language use, i.e. the knowledge of language is the knowledge of how to use it. It means that anthropocentric linguistics gives priority to a functional rather than structural approach to language.

So, the main assumptions of the anthropocentric paradigm are 1) anthropocentric linguistics is concerned with the study of the "human factor" in language; 2) language is considered a main tool of communication and cognition; 3) language is a means of storing and transmitting information and different knowledge structures which are externalized in linguistic expressions; 4) anthropocentric linguistics is an interdisciplinary science; 5) language studies involve both linguistic and extralinguistic factors; 6) the knowledge of language is derived from and grounded in language use.

Currently, many linguistic researches are done within the framework of the anthropocentric paradigm. The change of the paradigm caused the shift in linguistic views, methods of investigations and the emergence of new interdisciplinary linguistic trends (psycholinguistics, sociolinguistics, cognitive linguistics, linguoculturology, gender linguistics). The most prominent scholars working in the domain of anthropocentric linguistics are G. Lacoff, M. Johnson, E.S.Kubryakova, N.N. Boldirev, Yu. S.Stepanov, V.N.Teliya, V.A. Maslova, etc.

Let's briefly highlight some of the above-mentioned disciplines:

Psycholinguistics concentrates on studying psychological and neurobiological factors which make it possible to acquire, use, comprehend, produce and understand language. It attempts to explain what cognitive processes enable humans to compose sentences and speech, understand words, utterances, sentences, texts, etc.

Sociolinguistics is concerned with the relationships between language and society. It studies language varieties of different social groups in terms of ethnicity, social status, educational level, age, religion, etc. Special attention is paid to the study of dialects and sociolects.

Ethnolinguistics focuses on the relationships between language and ethnic culture, mostly in the historical retrospective. It studies how linguistic units reflect the way different ethnic groups perceive the world. The object of ethnolinguistics are folk texts (songs, jokes, fables, etc.), religious and mythological rituals. Its aim is the reconstruction of ethnic culture and vision of the world embodied in linguistic units.

Cognitive linguistics studies the relationships between language and mind, language and socio-psychological experience. In cognitive linguistics language is regarded as: a) a cognitive mechanism that encodes and transforms a great amount of information; b) an integral part of cognition that represents different types of knowledge structures; c) a mental phenomenon that provides access to the conceptual system of the human; d) a tool of processing, storing and transferring information. It focuses on investigation of the processes of conceptualization, categorization and perception of the world information, knowledge structures and their verbal representations.

Linguoculturology faces the problem of correlations between language and culture. Attention is focused on the cultural information embodied in linguistic units. It also studies verbalization of both universal and culture specific concepts that represent the conceptual and national world pictures.

Gender linguistics deals with the gender differentiation reflected in the language. Linguistic units are investigated from the point of view of their gender potential, i.e. how they represent socio-cultural characteristics, social norms, varieties of speech related to the masculine and feminine stereotypes.

COGNITIVE LINGUISTICS: THEORETICAL AND METHODOLOGICAL PROBLEMS

2.1. HISTORICAL EVOLUTION OF COGNITIVE LINGUISTICS

Cognitive science is an interdisciplinary science emerged at the interface of psychology, anthropology, linguistics, sociology, computer science, neuroscience, philosophy. The sphere of concern of cognitive science includes the study of the mind, the functions of cognition and systems that represent, process, and transform information; as well as the problems connected with perception, memory, attention, reasoning, language and emotion.

The cognitive sciences begun as an intellectual movement in the 1950s are often referred to as the cognitive revolution. The emergence of the cognitive science is traced back to the early cybernetics in the 1930-1940s, the theory of computation and the digital computer developed in the 1940-1950s which tried to understand the organizing principles of the mind. W. McCulloch and W. Pitts developed the first variants of what are now known as artificial neural networks, models of computation inspired by the structure of biological neural networks. The first work illustrating cognitive experiments is J.C. Licklider's experiments which used computer memory as models of human cognition (Hafner, Lyon, 1996).

The term “cognitive science” was coined by Christopher Longuet-Higgins in “Comments on the Lighthill Report and the Sutherland Reply” (1973), concerning Artificial Intelligence research (Longuet-Higgins, 1973). The founding meeting of the Cognitive Science Society was held at the University of California in 1979, which resulted in the acknowledgement of cognitive science as an internationally visible enterprise (UCSD Cognitive Science, 2015).

Cognitive Linguistics is a branch of cognitive sciences concerned with the study of relationships between linguistic choices and mental processes, human experience and its results – knowledge. Cognitive Linguistics regards language as a cognitive mechanism of organizing, representing, processing, storing and transmitting knowledge layers.

The most influential linguists working in the domain of Cognitive Linguistics are Ch. Fillmore, G. Lakoff, R. Langacker, L. Talmy, E.S. Kubryakova, N.N. Boldirev, V.Z. Demyjankov. Though these scholars represent different schools and approaches within Cognitive Linguistics the most important assumptions shared by all of them are that 1) meaning is central to language and that is why it should be a primary focus of any linguistic study; 2) linguistic units serve as a means of expressing meaning and hence they are closely link with the semantic structures they express.

It should be stressed that though Cognitive Linguistics is a relatively new science, its ideas were laid in the works by many famous Russian and foreign scientists. Suffice it to mention the names of W. Humboldt and his well-known statement “Language is ... the outer appearance of the spirit of a people; the language is their spirit and the spirit of their language” (Humboldt, 1999), A.A. Potebnya and his conception of lexical meaning, B. de Courtene and his prediction that linguistics will be combined with other sciences – psychology, anthropology, sociology, etc., L. Hjelmslev considering the problem of “language and mind”, E. Sapir and B. Whorf and their theory of linguistic relativity, I.I. Meschaninov and his assumptions of notional categories, R. Jakobson and his ideas about the links of linguistics with other sciences and finally N. Chomsky who advanced the conception of language as a mental phenomenon.

THEORETICAL PRINCIPLES OF COGNITIVE LINGUISTICS

It is common knowledge that the status of any linguistic trend is determined by its subject, aims, theoretical basis, principles, assumptions and methods of analysis.

The subject matter of Cognitive Linguistics is the study of cognitive functions of the language and its units, their conceptual structures and deep semantics. The aim of Cognitive Linguistics is to study relationships between language and mental structures and linguistic representation of knowledge structures.

The area of study in Cognitive Linguistics covers a wide range of problem issues concerning the relationships between language and thought, the linguistic relevance to the processes of cognition. Linguistic meaning is perspectival, i.e. meaning is not just an objective reflection of the outside world, it is the way of shaping the world. D. Geeraerts exemplifies it with spatial perspectives which linguistically are construed in different ways. For example, in the situation when

someone is in the back garden and wants to say the place where he left some object, he can use the sentences “It’s behind the house” or “It’s in front of the house” which seems to be contradictory, except that they embody different perspectives. In the first expression, the perspective is determined by the way he looks (the object is situated in the direction of gaze, but the house blocks the view, so the object is behind the house). In the second expression, the point of view is that a house has a canonical direction, the side a house is facing is regarded as front. So, both sentences have the same meaning but are constructed from different perspectives;

Linguistic meaning is dynamic and flexible, i.e. meanings change, they are not fixed and stable. The language units as well as their meanings reflect all the changes of the world, so people adapt semantic categories to transformations of the surrounding world;

Linguistic meaning is encyclopedic and non-autonomous, i.e. the meaning we construct in and through language is not a separate and independent module of the mind, but it reflects our overall experience as human-beings. Linguistic meaning is interconnected with other forms of knowledge of the world and it involves knowledge of the world that is integrated with our cognitive capacities. In this sense, meanings also reveal and reflect cultural, social, historical experiences of the representatives of a certain nation. D. Geeraerts exemplifies it with the category of “birds”; the typical, most familiar birds in one culture are not familiar to other cultures and that will certainly affect the knowledge people associate with the category of “bird”. The same concerns other categories;

METHODOLOGICAL BASIS OF COGNITIVE LINGUISTICS

As it has already been mentioned, the most influential linguists working on the problems of Cognitive Linguistics are Charles Fillmore, George Lakoff, Ronald Langacker, Ray Jackendoff, Eleanor Rosch and Leonard Talmy. Each of these linguists developed their own approach to language description and linguistic theory, centered on a particular set of phenomena and concerns.

The methodological foundation of Cognitive Linguistics consists in:

Frame semantics developed by Ch. Fillmore (1982) who introduced the notion of “frame” to the analysis of linguistic semantics. Frame is a hierarchical structure of linguistic data representing a stereotype situation. It is a unit of knowledge structures organized around some notion or situation and verbalized by means of interrelated linguistic units. Frame semantics according to N.N. Boldirev (2004) can explain the relations between words and their corresponding concepts, and reveal new implicit senses

Conceptual semantics based on the hypothesis that the information obtained in the process of visual, auditory, tactile, etc., perception forms a certain conceptual system in the individual’s mind, his conceptual world picture (Jackendoff, 1983). The conceptual system is considered in terms of mental representations, which reflect non-linguistic human cognition, on the one hand, and its linguistic, verbal presentation – on the other

Prototype semantics developed by E. Rosch (1975), concentrates attention on the process of categorization. Categorization is understood as a mental process of

taxonomic activity, regulated presentation of various phenomena classified according to their essential, categorizing characteristics. Categorization is based on the theory of prototypes regarded as the best samples of a certain category reflecting its entity and properties in full measure

Theory of relevance vs. salience as one of the principles of presenting information consists in the assumption that in any concrete case of communication the most essential, relevant information is somehow marked out and outlined (Sperber, Wilson, 1989). The principle of relevance is bound up with the principle of foregrounding regarded as a cognitive procedure of selecting linguistic expressions and attracting attention to the most significant information. It also bears reference to the theory of “gestalt” as a cognitive structure presupposing a perceptual differentiation of “figure and ground”. In other words in the process of perception some parts of information are more conspicuous, they are put forward and stand out against the background information

The theory of cognitive modeling and cognitive (conceptual) metaphor regarded as models of understanding, conceptualization and categorization of the coming in information. G. Lakoff suggests four types of cognitive models: propositional, schematic, metaphorical and metonymical. Such an approach accounts for a great interest to metaphor as a mechanism of thinking and understanding based on the principle of analogy which is considered one of the main principles of cognition

The theory of mental space (Fauconnier, 1994), conceptual domains (Langacker, 1987, 1991) postulating that the meaning of a linguistic unit can be specified in complex cognitive construals of interrelated concepts. In other words, linguistic meanings can be characterized only within a cognitive context which in its turn evokes appropriate to the situation knowledge about the world.

QUESTIONS AND TASKS FOR DISCUSSION

What is Cognitive Linguistics, its subject matter and aims?

What ideas lie at the roots of Cognitive Linguistics?

Discuss the theoretical foundations of Cognitive Linguistics

Name the pioneer figures of Cognitive Linguistics

What are the basic principles of Cognitive Linguistics?

Highlight the major problems and themes of Cognitive Linguistics

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KNOWLEDGE STRUCTURES

PLAN:

THE NOTION OF KNOWLEDGE STRUCTURES AND ITS TYPES.

VERBALIZATION OF KNOWLEDGE STRUCTURES

The function of language intended to extract, store and transfer information necessitates the study of the ways and mechanisms of presenting knowledge in language. Knowledge and its representation are key issues of cognitive sciences in general, and cognitive linguistics in particular. From the point of view of cognitive linguistics knowledge is regarded as the result of cognition and categorization of the surrounding world, as an adequate reflection of reality in the human mind, as a product of processing verbal and non-verbal experience that forms “the image of the world”, on the basis of which one can make his own judgments and conclusions (Герасимов, Петров, 1988, с.14).

It should be mentioned that the notion of knowledge structures was first used by F. Bartlett, one of the forerunners of cognitive psychology. F. Bartlett claimed that humans have core knowledge in the form of unconscious mental structures and that this knowledge interacts with new incoming information and produce schemas (Bartlett, 1932). Later knowledge structures were reintroduced into modern cognitive science by M. Minsky (1975), who worked in the field of artificial intellect. He attempted to develop machines that showed human-like abilities and proposed that human knowledge is represented in memory in frames. Later, the notion of knowledge structures was widely used in Cognitive Linguistics.

Most cognitivists agree that knowledge in the human mind consists of mental representations constructed of concepts, analogies, images, relations between elements within a single mental space. It is acknowledged that knowledge is not an amorphous entity; it is structured to present certain blocks of information, and that conditioned the use of the term “knowledge structures”. It is worthy of note that this phenomenon is known under various names “depositories of knowledge”, “encyclopaedic knowledge”, “knowledge-base”, “background knowledge”, “formats of knowledge”, etc. Despite some terminological discrepancy, on the whole knowledge structures are understood as blocks of information containing a system of interrelated concepts.

Many researchers assert that linguistic units represent discrete conceptual entities, properties, activities and relations, which constitute the knowledge space of a particular subject field (Sager, 1998:261). The concepts are embedded in complex knowledge structures, and in the process of conceptualization “linguistic units serve as prompts for an array of conceptual operations and the recruitment of background knowledge” (Evans, 2006:160). It happens due to the fact that meaning, as R.

Langacker claims, is a dynamic and mental process that involves conceptualization (mental experience) (Langacker, 1988:50).

One of the key issues in Cognitive Linguistics is the problem of knowledge structures classification. There are many approaches to this problem since scholars provide different classifications taking into account this or that aspect of knowledge structures. Some scholars (Lakoff, 1987; Fillmore, 1988; Minsky, 1975; Болдырев, 2006; Кубрякова, 1992, 1994, 2004) study different ways of configuration of the conceptual system, i.e. revealing knowledge formats or models: frames, scripts, scenario, categories, etc. Others (Бабушкин, 1996; Болдырев, 2001; 2004; Карасик, 2002; Степанов, 2004) concentrate their attention on the linguistic means representing conceptual systems, i.e. concepts verbalizing national, ethnic, linguistic peculiarities. So, knowledge structures are based on the idea that people organize information into patterns that reflect the relationships between concepts and the features constituting them (Johnson-Laird, 1983).

As the survey of the theoretical literature proves the scholars differentiate various types of knowledge structures presented in opposition:

empirical (derived from investigation, observation, experimentation, or experience) –

rationale/theoretical (based on logical or mathematical assumptions);

a priori/explicit (the knowledge that does not need experience) – **posteriori/tacit** (the knowledge derived from reasoning, experience and observation (inductive);

propositional/descriptive/declarative – (knowing “what”; knowledge of smth., f.e. the construct of human body, a phone) – **non-propositional/procedural** (knowing “how”, f.e. how to drive, how to use a phone);

linguistic (verbal) – **extralinguistic** (non-verbal);

collective (knowledge shared by a definite community) – **individual** (personal qualitative and quantitative features of collective knowledge);

concrete (facts, statistics, dates) – **abstract** (feelings, emotions, religious notions);

general (encyclopedic) – **special** (f.e. professional area);

conceptual (notions, ideas) – **factual** (f.e. the length of the river, the density of iron).

It should be mentioned that the scientists use different terms to identify a certain type of knowledge. For example, postriori knowledge has much in common with empirical and tacit knowledge while a priori can stand very close to declarative and rational knowledge.

According to N. Boldirev, there are the following types of knowledge: verbalized knowledge about the objects and phenomena of the surrounding world reflected in linguistic units and their meanings, i.e. concepts;

knowledge of linguistic forms, their meanings and categories, reflecting the peculiarities of linguistic organization (lexical and grammatical categories, f.e. thematic classifications, synonymous rows, the category of time, etc.);

knowledge of linguistic units and categories that have intralinguistic nature and serve as a means of interpretation and reinterpretation of the conceptual content of the language (Boldirev, 2004);

Another classification accepted in modern Cognitive Linguistics presupposes the division of knowledge structures into the following types:

linguistic (lexicon, grammar, phonetics word-formation, etc.). Linguistic knowledge is the result of cognition and conceptualization of language system and structure, its main units and categories, principles and mechanisms of forming and transforming different senses via language;

encyclopedic (knowledge about the world, history, politics, economies, nature, etc.). This type of knowledge presupposes general knowledge about geographical positions, history of the world, main events in politics and economics, etc.;

communicative (knowledge of communicative aims and intentions, conditions and circumstances of communication, behavior norms and aims of different speech acts);

cultural (knowledge about literature, art, cultural values, customs and traditions, religion, mythology and beliefs, etc.). (Герасимов, Петров, 1988).

It should be mentioned that all these types of knowledge are subdivided into two main groups: linguistic knowledge and non-linguistic or knowledge of the world presented in the human mind.

The problem of relationships between knowledge structures and their verbal explications is the main concern of cognitive linguistics (Болдырев, 2006). In this respect a crucial task is to define which elements of language are most relevant to knowledge representations. Knowledge structures can be analyzed via mental representations or mental models of knowledge and are generally called “idealized cognitive models” (ICM). ICM can be presented in the human mind in the forms of frames, schemas, scripts, scenario, gestalts, etc:

frames – a schematisation of experience (a knowledge structure), which is represented at the conceptual level and held in a long-term memory and which relates elements and entities to a particular culturally embedded scene, situation or event from human experience. Frames include different sorts of knowledge including attributes, and relations between attributes (GCL, 2007, p.86);

schema – a way of organizing knowledge; a cohesive, repeatable action sequence possessing component actions that are tightly interconnected and governed by a core meaning (Piaget); a set of linked mental representations of the world; a unit of knowledge, each relating to one aspect of the world, including objects, actions and abstract (i.e. theoretical) concepts. Cohen (1981), Kelley (1972), Weiner (1981, 1986), Markus (1977) identify the following types of schemata: 1) social schemas are about general social knowledge; 2) person schemas are about individuals; 3) idealized person schemas are called prototypes; 4) self-schemas are about oneself; the humans hold possible or projected selves; 5) role schemas are about proper behaviors in the given situations; 6) trait schemas about the innate people’s characteristics; 7) event schemas are about what happens in specific situations; 8) object schemas are about inanimate things and how they work;

scripts, scenario (a stereotyped dynamic sequence of events, episodes, facts, f.e. visit to the stadium, football match, examinations);

gestalts (shape, form) – unconscious perceptual mechanisms to construct the wholes or gestalts out of incomplete perceptual inputs. It refers to the theories of visual perception developed by German psychologists that attempt to describe how people tend to organize visual elements into groups or unified wholes on the basis of certain principles such as proximity, similarity, symmetry, etc. For example, the principle of

similarity states that elements similar to each other in shape, colour, shading or other qualities are grouped together and perceived as a whole;

concept – the fundamental structured and organized unit of knowledge structure central to categorisation and conceptualization, Concepts can be encoded in a language-specific format known as lexical concept. Though concepts are relatively stable cognitive entities they are modified by ongoing episodic and recurrent experiences (GCL, 2007, p.86);

So, knowledge structures are structured and organized into cognitive patterns that can be imprinted in the human's memory. The terms such as schema, script, frame and mental model are used along with the term knowledge structures or idealized cognitive models. They are also called “units” of knowledge, or a set of mental representations of the world.

4.2. VERBALIZATION OF KNOWLEDGE STRUCTURES

Although a lot of linguistic examples have been provided in the works by V. Evans, M. Green, G. Lakoff and others the taxonomy of linguistic units most relevant to knowledge representations has not been worked out yet. Our observations have proved that most conspicuous in this respect is lexicon. For example, the word **Trip** contains a wide range of notions, events and associations based on human experience and background informational elements. It includes the following frames:

Trip – a journey in which a person goes somewhere usually for a short time;

1) **purpose:***to have a rest, to go on business, for entertainment, to reach an agreement, to establish a relationship;*

2) **arrangement:***packing the suitcase, choosing clothes, choosing the form of transportation, planning the dates;*

3) **participants:***family members, friends, colleagues, partners;*

4) **place:***abroad, historical cities, mountains, forest/wood, near the sea/river/lake;*

5) **types of transportation:***a plane, a ship, a train, a car, a boat, a horse;*

6) **the emotional atmosphere:***excitement, happiness, merriment, homesick;*

7) **activities:***meetings, sightseeing, visits to theatres, cooking, sport games, fishing, singing, playing musical instruments, etc.;*

This example demonstrates how a simple word represents a very complex conceptual structure.

Even more important in terms of knowledge structures are derivative and compound words. A distinctive feature of these units is their complex, composite, componential structure. Consequently, derivative and compound words compared to simple words are more informative and semantically richer. Due to their composite character these units do not only nominate objects but also ascribe them some properties, characteristics, attitudes. Derivatives and compounds to some extent are similar to syntactical constructions; they fulfill both the function of identification of objects and the function of predication designating the features and properties of these objects. In other words, these units are characterized by propositional structure. In Cognitive Linguistics propositional structures are regarded as the main “formats”

of knowledge. Hence, derivatives as cognitive signs present new knowledge on the basis of old knowledge provided by a word-formation model. In the process of word-formation syntactical constructions are compressed into a simple word, a derivative or a compound word. It does not mean, however, that from the semantic and cognitive point of view these units are less informative. On the contrary they acquire additional conceptual senses. Here is an example:

I couldn't be a householder, a bread-winner, a home-at-sixer, a husband, a shopper-on-Saturdays, a guardian to four kids (Gillespie E., *The Best American Short Stories*, New York, 1974, p.18).

This utterance is characterized by a high degree of informativity both of notional and emotional character. This is mainly achieved by a chain of compound words, characterized by the semantic compression and saturation of information. In the process of word-formation the compound words acquire additional senses which become apparent if we compare the compounds to the syntactical structures they are based on:

a house-holder – one who holds a house;

a bread-winner – one who has to win his bread;

a home-at-sixer – one who comes home at six;

a shopper-on-Saturdays – one who does shopping on Saturdays.

The comparison reveals the differences between the compounds and the corresponding syntactical structures both in the amount and the character of the information they contain. The compounds are characterized by more abstract and generalized meanings whilst the syntactical structures are more concrete and exact. Besides, in the process of word-formation new senses, in this case of emotive-evaluative character, are generated.

It can be easily proved by comparison of the words **man** and its derivative **manly**. The main meaning of the word **man** is “an adult male human being (CCELD); the word **manly** assumes much more meanings and connotations associated with men's behavior, character and appearance. This can be illustrated by the following example:

*By **manly** I mean all that is eager, hearty, fearless, modest, pure* (OED).

The suffix **-ly** added to the root morpheme **man** changes the conceptual structure of the derivative ascribing to it a lot of new conceptual senses.

So, it follows that from the cognitive point of view derivatives and compounds are a) more informative compared to simple words; b) generate new conceptual senses in the process of word-formation; c) present new information on the basis of the old one provided by a word-formation model; d) serve as signals of conceptual information, as a means of the conceptual world picture representation.

The next group of linguistic units most relevant to knowledge representations includes phraseological units. It has long been acknowledged that phraseology of any language reflects people's culture, history, national mentality and life style (Маслова, 2007). Therefore phraseological units by their very nature are intended to convey knowledge structures related to all spheres of life. From this position phraseological units can be subdivided into specific groups representing religious, mythological, literary, historical knowledge structures.

Religious knowledge structures: *a forbidden fruit, the brand of Cain, the golden calf, serve God and Mammon, Sodom and Gomorrah, Jude's kiss, old as Methuselah, the apple of Sodom, the Last Supper, Solomon's wisdom, a good Samaritan.*

Each of these phraseological units activates religious knowledge structures and a set of associations related to the biblical stories. For example, the phraseological unit *a forbidden fruit* activates in the mind of the reader the story of Adam and Eve who ate the fruit of the tree in the Garden of Eden and that was strictly prohibited by God. As a result, they were punished and forced to leave the Garden of Eden. Currently, this phraseological unit is used in the meaning of "a pleasure or enjoyment that is disapproved of or not allowed". Another phraseological unit *the massacre of innocents* refers to the biblical story describing the killing of Jewish male children at the age of two or less ordered by wicked king Herod, who wanted to make sure that Jesus wouldn't become king as it had been predicted by the priests. Now, this phraseological unit means "the cruel killing of a large number of innocent people, especially those who cannot defend themselves".

Mythological knowledge structures: *Pandora's box, Achilles' heel, a Trojan horse, Cassandra's warning, the riddle of the Sphinx, in the arms of Morpheus, rise like Phoenix from the ashes, between Scylla and Charybdis, Promethean fire, Penelope's web, the thread of Ariadne.*

All these phraseological units represent certain myths – legends about gods and heroes, stories and fables about superhuman beings taken by the preliterate society for a true account. From the cognitive view these units are regarded as cognitive models awaking in the mind of the reader a certain myth. For instance, the phraseological unit *Pandora's box* refers to the story about the first woman on the Earth who because of her curiosity opened a box where all miseries, evils and diseases were kept. As a result all of them flew out to afflict the mankind. The phraseological unit *Achilles' heel* – from the mythological legend about Greek hero Achilles, who according to the legend was a son of a goddess. She wanted to protect her son dropping him into the sacred waters of the heaven river. As a result, his body became invulnerable except his heel by which she held him. During the battle Achilles was killed by an arrow pointed at his heel, the only vulnerable place in his body. The modern meaning of this phraseological unit is "a seemingly small but actually crucial weakness; a place of vulnerability, especially in a person's character".

Literary knowledge structures: *the last of the Mohicans, Billy bunter, Jekyll and Hide, Peter pan, John bull, a dark horse, a gentleman's gentleman, cakes and ale, curled darlings, a dog in the manger, mad as march hare, grin like a Cheshire cat, a tangled web, A Paul Pry, John Barleycorn.*

Interpretation of these phraseological units requires good knowledge of fictional literature. For example, phraseological unit *the last of the Mohicans* means the last representative of the society, nation, group and originates from J.F. Cooper's famous book under the same title. Another phraseological unit *Billy Bunter* – is the main character of children's stories by Frank Richards about a British public school. Bunter is a fat, stupid boy who loves eating and always gets into trouble.

Historical knowledge structures: *cut the Gordian knot, Benefit of Clergy, read the Riot Act, cross the Rubicon, the wars of the Roses, a Dutch bargain, Hobson's choice, the jolly Roger, black flag, Jack the Ripper.*

The above mentioned phraseological units activate in the human mind knowledge structures of historical origin. For example, *the wars of the Roses* – a name given to a series of civil wars in England during the reign of Henry VI, Edward IV and Richard III that had been lasting for 100 years. These wars were marked by a ferocity and brutality practically unknown in the history of England. Phraseological units *cross/pass the Rubicon* and *die is cast* are associated with the name of Julius Caesar when he crossed the river Rubicon and began the war against the Roman senate. Currently, these phraseological units are used in the meaning of “to make a decision or to take an action that cannot be later changed”.

Having discussed the potential of linguistic units to present knowledge structures we turn to the problem of the knowledge activation in the text. As our observations have indicated, stylistic devices play an important role in knowledge representations in the text. Illustrative in this respect are such stylistic devices as allusion, symbol, antonomasia. In fact, these stylistic devices are aimed to activate knowledge structures. The term “activation/activization” is a key term both for Cognitive Linguistics and Text Interpretation. “Activation” is understood as stimulation of certain parts of the brain in the process of speech activity under the influence of verbal signals, aimed to represent certain knowledge structures (KCKT, 1996). Proceeding from this notion, we can suppose that some linguistic units are used with a deliberate aim to activate knowledge structures relevant to the conceptual information of the text. The process of activating knowledge structures in the text can be described as follows: under the impact of some verbal signal a certain frame is activated. The frame, as is known, is a contour scheme, representing a complex knowledge structure, the elements and entities of which (slots) are associated with a particular culture embedded situation. It should be noted in passing that frames are considered to be the basic mode of knowledge representations (Evans, Green, 2006).

One of the most conspicuous means to activate knowledge structure in the literary text is allusion. According to I.R. Galperin, allusion is an “indirect reference, by word or phrase, to historical, literary, mythological, biblical facts or to the facts of everyday life made in the course of speaking or writing. The use of allusion presupposes the background knowledge of the event, thing or person alluded to on the part of the reader or listener” (Гальперин, 1977).

In terms of Cognitive Linguistics the allusive process can be presented as a comparison or contrast of two referent domains, one of which is verbalized on the surface layer of the text, and the other – is supposed to be in the person's mind. When used in the text, allusion establishes intertextual relationships between the precedent text and the recipient text by activating certain knowledge structures (background knowledge of the addressee).

As our observations prove one of the most frequently used types of allusion is an allusive anthroponym (the name of a well-known person). It is characterized by a complicated conceptual structure that stimulates ideas, associations and information, thus becoming a symbolical name. For example:

*He has a bit of a **Jekyll** and **Hide**, our Austin. I think Dorina is afraid of him* (Murdoch “An accidental man”).

Here the literary allusion expressed by proper names Jekyll and Hide are used. To understand the meaning of this allusion the reader is supposed to be familiar with a short story “The Strange Case of Dr. Jekyll and Mr. Hide” by R.L. Stivenson. The hero of the story is of a dual character. Sometimes he appears to be a good-natured person (Dr. Jekyll), and sometimes he is an embodiment of evil (Mr. Hide). In this context the proper nouns “Jekyll and Hide” reveal the characteristic features of the personage and symbolize the concepts of “Goodness and Evil”.

In summing up the major points may be outlined:

knowledge and its verbal representations are the key issues of Cognitive Linguistics;

knowledge is structured in frames, scripts, gestalts, to present certain blocks of information;

knowledge structures are verbalized by all linguistic means, among which words, derivatives, compounds, phraseological units are assigned a priority role;

in the process of language use some linguistic units are used with a deliberate aim to activate knowledge structures most relevant to the conceptual information.

QUESTIONS AND TASKS

How is the term “knowledge” understood in Cognitive Linguistics?

What does the term “knowledge structures” mean?

What types of knowledge structures are differentiated?

What is the role of lexicon in knowledge representation?

What are the peculiar features of derivatives and compound words with regard to knowledge structures?

What types of knowledge structures are conveyed by phraseological units?

Describe the process of knowledge structures activation in the text?

What stylistic devices are aimed to activate knowledge structures?

Comment on the role of allusion in knowledge representation in the literary text?

CONCEPT AS A BASIC NOTION OF COGNITIVE LINGUISTICS

PLAN:

THE NOTION OF CONCEPT THE STRUCTURE OF CONCEPT

The notion of “concept” is considered to be one of the main notions of Cognitive Linguistics, Linguoculturology, Linguoconceptology and other linguistic disciplines of the anthropocentric paradigm. Yet, it remains one of the most controversial issues in Cognitive Linguistics. First and foremost, the question that causes a good deal of confusion for those involved in the field is the understanding of what *concept* really is. There exist many definitions presented in the works by foreign and Russian scientists such as M. Heidegger, G. Lakoff, G. Picht, G.V. Alefirenko, N.D. Arutyunova, S.A. Askoldov, A.P. Babushkin, G.I. Berestenev, E.S.

Kubryakova, D.S. Likhachev, et al., who outline both differences and some common traits of this notion.

There are two approaches to the problem of concept: cognitive and cultural. As E.S. Kubryakova states, concept is an umbrella term for several scientific directions: first of all for cognitive psychology and cognitive linguistics dealing with thinking and cognition, storing and transferring information, as well as for cultural linguistics, which focuses on the relationships between language and culture (KCKT, 1996).

From the positions of cognitive linguistics “concept” is considered a complex mental unit, a means of representation of knowledge structures, a multifold cognitive structure, an operational unit of memory (Kubryakova E.S., Demyankov V.Z., Boldirev N.N., Alefirenko N.F., Sternin I.A.). Cognitive linguists argue that concept is a part of our general knowledge about the world, a unit of the conceptual system reflecting the human cognitive activity. According to Sh. Safarov concept is a means of systematizing knowledge in the form of frames, scripts, scenarios, gestalts.

From the perspectives of linguoculturology “concept” is defined as a basic unit of culture, its core; a mental, cultural and nationally specific unit characterized by an array of emotional, expressive and evaluative components; a constituent part of the national conceptosphere (Stepanov Yu.S., Arutyunova N.D., Karasik V.I., Slishkin G.G., Vorkachyov S.G., Pimenova M.V.).

Despite some differences in approaches, as V.I. Karasik points out, the “linguocultural and cognitive approaches to the notion of concept are not mutually exclusive: concept as a mental unit in the mind of the individual provides access to the conceptosphere of the society, while the cultural concept is a unit of the collective cultural experience; it becomes the cultural property of the individual (Karasik, 2004, p.135). So, concept is a complex mental entity, a component of the conceptual world picture conceptually relevant either to an individual linguistic personality or the whole linguocultural community.

One of the main problems concerning the notion of “concept” is the differentiation of the terms: concept, notion and meaning. It should be noted, that this issue is the subject of frequent debate, and there are different approaches and views. Not going into details, we shall give some considerations worked out on the basis of the linguistic literature.

The term “concept” came into linguistic usage from logic, where it is regarded as a synonym of the term “notion”. In modern logic “concept” is defined as «an integral complex of the object’s qualities» (Арутюнова, 1998). In the dictionary “Логический Словарь-Справочник” by N.I. Kondakov the word “concept” is not defined: the reference to the “notion” is given instead, that leads to a conclusion that in logic the terms “concept” and “notion” are identical in their meaning.

However, in linguistics, concepts in contrast to notions (a set of the most essential features of an object or phenomenon), are considered to be a more complex and “multi-dimensional semantic formation” (Karasik, 2004, p.71). In other words, the structure of a concept includes the components not found in notions. Moreover, most concepts are marked by the national-cultural specifics. Therefore not all notions

can be regarded as concepts "but only the most complex and important ones, without which it is difficult to imagine the given culture" (Maslova, 2004, p.27).

As for the difference between the notions of "concept" and "meaning", one of the most acknowledged view is that "the concept is much broader than the lexical meaning" (Аскольдов, 1997). M.V. Pimenova describes the relationship between meaning and concept as follows: "The components of the lexical meaning express only significant conceptual features, but not in a full measure... The structure of the concept is much more complicated and multifaceted than the lexical meaning of the word" (Пименова, 2004, p. 7). According to N.N. Boldyrev, "meaning is an attempt to give a general idea of the concept, to outline its boundaries, to represent just a part of its characteristics" (Болдырев, 2004, p.26). Z.D. Popova and I.A. Sternin underline the differences of the terms stating that they represent different sides of consciousness and thinking. According to them "meaning and concept are the products of different kinds of consciousness. Concept is a product of human's cognitive consciousness, while meaning represents linguistic consciousness" (Попова, Стернин, 2007, p.92). The scholar claims that concept includes not only known to everybody meanings of the word, but also sociocultural information, encyclopedic knowledge of the object or phenomenon (Попова, Стернин, 2007, p.99-100).

Another distinctive feature of concept in contrast to "notion" and "meaning" is its interlevel verbalization. In other words, concept is externalized with the help of various linguistic means referring to different linguistic levels. It can be expressed by words, derivatives, phraseological units, proverbs, aphorisms and even texts. For example, the concept Happiness is represented by:

lexical units:*happiness, contentment, pleasure, contentedness, satisfaction, cheerfulness, merriment, joy, joyfulness, joviality, jolliness, glee, gladness, delight, enjoyment, felicity;*

word-formation units:*happily, unhappily, unhappy, unhappiness, hippy-happy, dollar-happy, slap-happy, battle-happy, gadget-happy, queue-happy, trigger-happy;*

phraseological units:*the happy day, the happy event, happy place, not be a happy camper, as happy as a clam, as happy as a clam in butter sauce, as happy as a duck in Arizona, as happy as a pig in clover, as happy as a pig in muck, as happy as a sandboy, as happy as Larry, as happy as the day is long, a few fries short of a Happy Meal, a happy bunny, a happy hunting ground, as happy as a clam at high tide, fat and happy, happy as a lark, happy-go-lucky, many happy returns;*

proverbs and sayings:*Happy is the country which has no history; call no man happy till he dies happy; Happy is the bride that the sun shines on; Happiness is not a horse, you cannot harness it; real happiness is found not in doing the things you like to do, but in liking the things you have to do; Happiness is a form of courage; Happiness multiplies as we divide it with others; The happiness in your pocket, don't spend it all; He who plants a garden plants happiness;*

quotations and aphorisms:*Happiness is like a butterfly; the more you chase it, the more it will elude you, but if you turn your attention to other things, it will come and sit softly on your shoulder (Henry David Thoreau); Happiness comes when you*

believe in what you are doing, know what you are doing, and love what you are doing (Brian Tracy); *The secret of happiness is to admire without desiring* (Carl Sandburg); *Happiness is a habit - cultivate it* (Elbert Hubbard); *Happiness cannot be traveled to, owned, earned, or worn. It is the spiritual experience of living every minute with love, grace and gratitude* (Denis Waitley); *Happiness is like manna; it is to be gathered in grains, and enjoyed every day. It will not keep; it cannot be accumulated; nor have we got to go out of ourselves or into remote places to gather it, since it has rained down from a Heaven, at our very door* (Tryon Edwards).

texts: a fragment of the text or the entire text (f.e. “The Happy Man” by S. Maugham; “The Happy Prince” by O. Wilde);

5.2. THE STRUCTURE OF CONCEPT

Another problematic area in the concept theory is the concept structure. There are different views and approaches to this problem.

Yu. S. Stepanov outlines a “layered” structure of the concept distinguishing: a) the main layer (known to each representative of culture); b) the additional layer (historically relevant information), and c) the inner layer, known only to specialists (Степанов, 2004). Yu.S. Stepanov exemplifies this with the help of the concept “March 8th”. He says that this concept contains information “women’s day” (the generally known layer), “women’s rights protection day” (additional information) and “the day set up by Clara Zetkin” (the inner layer: etymological knowledge).

R.M. Frumkina distinguishes: a) the core (notional characteristics that identify a concept), and b) the periphery, (pragmatic, associative, connotative, figurative, expressive features of the concept (Фрумкина, 1996). For example, the core of the concept “Fire” includes such definitional characteristics as a) fire – is the tool of warmth and light; 2) fire – is a dangerous and destructive natural force; 3) fire – is a tool of war and killing people (guns, explosions, bombs). The periphery of the concept Fire includes the following: 1) fire is a source of life and a tool of destruction (*better a little fire to warm us than a big one to burn us*); 2) fire is motivation, inspiration (*to light one’s fire*); 3) fire expresses feelings and emotions (*to breathe a fire, to flame with anger, flame in the eyes*), etc.

Z.D. Popova and I.A. Sternin think that the structure of a concept is divided into a) image (cognitive and perceptive); b) informative field, indicating the minimum of main characteristics of a concept (definitions); в) interpretational field accumulating different features of a concept (associative, evaluative, encyclopedic. cultural, etc.) (Попова, Стернин, 2007, с.106-110).

Most researchers such as V.I. Karasik (2001, 2004), G. Slyshkin (2001), S.G. Vorkachyov (2004, 2007) and others assert that “concept” is composed of three constituents: 1) notional (factual information, i.e. the basic, essential and distinctive features of the concept); 2) image-bearing (metaphors, based on the principle of analogy); 3) evaluative (evaluation and the behavioral norms, axiological and cultural aspects of the concept).

The notional part of the concept includes the minimum of its main characteristics which are usually fixed in the dictionary definitions. In other words, the notional constituent presupposes the analysis of the definitions in different monolingual dictionaries. For example:

Time – 1) the thing that is measured as seconds, minutes, hours, days, years, etc.; 2) a particular minute or hour shown by a clock; 3) periods or a period designated for a given activity, duration; 4) the system of those sequential relations that any event has to any other, as past, present, or future; 5) the period or era now or previously present;

Tree – 1) **a:** a woody perennial plant having a single usually elongate main stem generally with few or no branches on its lower part; **b:** a shrub or herb of arborescent form rose trees a banana tree; 2) **a:** a diagram or graph that branches usually from a simple stem or vertex without forming loops or polygons a genealogical tree phylogenetic trees; **b:** a much-branched system of channels especially in an animal body the vascular tree; 3) a piece of wood (such as a post or pole) usually adapted to a particular use or forming part of a structure or implement

Family – 1) a basic social unit consisting of parents and their children, considered as a group, whether dwelling together or not: *the traditional family*; a social unit consisting of one or more adults together with the children they care for: *a single-parent family*; 2) the spouse and children of one person; 3) any group of persons closely related by blood, as parents, children, uncles, aunts, and cousins; 4) all those persons considered as descendants of a common progenitor; 5) a group of persons who form a household under one head, including parents, children, and servants (merriam-webster.com; dictionary.com).

The image-bearing constituent is represented by metaphorical linguistic expressions: idioms, word-formation units, proverbs, sayings, quotations, aphorisms and texts. For example, the image bearing constituent of the concept LOVE includes the following metaphors: ***love is a flower*** (*love is a rosebud; love is a flower which turns into fruit at marriage*); ***love is a war*** (*all is fair in love and war; all strategies are fair in love; love is like war, easy to start, hard to end, impossible to forget*), etc.

The analysis of the evaluative component focuses on revealing people's attitude towards a concept (good/bad), its axiological significance and is done on the material of all linguistic means representing a concept. For example, the evaluative component of the concept LOVE includes: ***love is powerful*** (*love makes the world go round; where love is, there is faith; love is as strong as death; love conquers all*); ***love is kind*** (*love makes all hard hearts gentle, love makes all burdens light*); ***love is not understandable*** (*love is blind; love sees no faults; one cannot love and be wise*); etc.

Though different terms to denote the structure of a concept are used, they are to some extent similar in essence and consequently the following generalizations can be made. In the concept composition the majority of researches single out a definite notional nucleus (Yu. S. Stepanov – the main layer, R.M. Frumkina – the core, Z.D. Popova, I.A. Sternin – the informative field, V.I. Karasik, G. Slyshkin, S.G. Vorkachyov – the notional parts) and some additional constituents (Yu. S. Stepanov – the additional and inner layers, R.M. Frumkina – the periphery, Z.D. Popova, I.A.

Sternin – the image and interpretational field, V.I. Karasik, G. Slyshkin, S.G. Vorkachyov – the image-bearing and evaluative constituents). All this allows us to conclude that there is a unanimity of views as far as the concept structure is concerned.

So, summarizing the linguistic data concerning the problem of “concept” and its definitions, we can make the following generalizations:

- concept is a multifold cognitive structure, an operational unit of memory;
- concept is a basic unit of processing, keeping and conveying knowledge and a means of presenting knowledge structures about the surrounding world;
- concept is a social formation; a cultural and nationally specific unit; a fundamental notion of culture;
- concept is a multifold mental structure consisting of notional, image-bearing and evaluative constituents;
- concept is characterized by a string of emotional, expressive components and associative links;
- concept is a minimal unit of human experience externalized by means of interlevel linguistic units.

QUESTIONS AND TASKS FOR DISCUSSION

What is “concept” from the cognitive and cultural views?

Differentiate between the terms “concept”, “notion” and “meaning”.

What are the ways and means of concept verbalization?

Discuss the problem of concept structure

Comment on different views and approaches to the problem of concept structure

What are the main constituents of concept structure?

Comment on the peculiarities of the evaluative constituent of the concept

TYPES OF CONCEPTS

PLAN:

THE QUALIFICATION OF CONCEPTS.

SUBTYPES OF CONCEPTS

CLASSIFICATIONS OF CONCEPTS ACCORDING TO DIFFERENT CRITERIA:

The problem of concept typology/classification is one of the theoretical problems of Cognitive Linguistics. The survey of the theoretical literature has shown that mostly classifications are done within cognitive and cultural approaches.

Let's consider the existing classifications done from the cognitive point of view. One of the first classifications proposed by A.P. Babushkin (2006) was elaborated **according to the form of expression and representation in vocabulary**. He distinguishes the following types:

lexical concepts, i.e. represented by lexical units/words (*book, wedding, family, home, motherland*);

phraseological concepts, i.e. phraseological units that represent one concept (*cap and gown, the golden calf, Achilles heel, guardian angel, a Trojan horse, the last of the Mohicans, a rose without a thorn*);

concrete concepts, denoting concrete objects (*bush, sand, stone, apple, dog, cup, prison, boy, woman*);

abstract concepts, denoting abstract notions (*nation, humanity, justice, the universe, piece, freedom*).

Within this classification the scholar also distinguishes the following subtypes of concepts:

mental images (concrete visual images, f.e. fish → shark, animal → dog, plant → tree);

schemas (less detailed images, f.e. “river as a blue ribbon”,) a structured network of schemas. Schemas are modelled as hierarchical structure in terms of a more abstract schema and more specific instances.

frames (hierarchical organization of associations which relate elements and entities associated with a particular embedded scene, situation or event from the human experience – shopping, market, theatre, accident, wedding, fishing);

insights (knowledge about specific functions of objects – drum, mobile, umbrella, piano, knife, oven, fridge, scissors, chair, book);

scenario (a scheme of events; knowledge about events’ in dynamics, synopsis of development – fight, arrest, wedding, fire, driving, examination, game, trip);

kaleidoscopic concepts (the accumulation of scenario and frames, related to emotions and feelings – fear, conscience, despair, disappointment, love) (Бабушкин, 1996, с.43-67; 54).

The next classification is suggested by N.N. Boldirev who distinguishes 9 types of concepts **according to specific knowledge formats**:

concrete perceptive image (concrete visual image – *the phone, the pen, the knife*);

mental image (generalized sensed image – *telephone, computer, furniture, flora*);

schema – a generalized (space and contour oriented) mental image of an object or phenomenon concerning its form, shape, contour, outline, skeleton – *house, human, tree, track*) – general shapes of a house, human’s skeleton; geometrical shapes of smth., contours of a tree, track, etc.);

notion – a general idea or understanding of an object and an integral complex of its qualities

prototype – “a relatively abstract mental representation that assembles the key attributes or features that best represent instances of a given category” (animal → dog; *bird*→*robin, sparrow*; *fruit*→*apple, apricot*; *vegetables*→*potato, carrot*);

propositional structure – a model of a concrete experience in which there distinguished elements and their relationships (generalized model of relations reflected in a deep grammar);

frame – a schematisation of experience representing a typical stereotyped situation (*wedding, car accident, war, examination*);

scenario or script – a frame in dynamics which is represented as a sequence of episodes, stages (*visit to the theatre, game of football*);

gestalts – a conceptual structure, constructed out of incomplete perceptual components; and representing the whole image (Болдырев, 2004, с. 36-38).

Kubryakova E.S. considers that concept can be regarded as a generic term uniting concepts of different types and distinguishes 3 types of concepts: 1) images; 2) notions and 3) the assemblies of concepts: gestalts, schemas, diagrams, propositions, frames (Кубрякова, 2004, с.57, 319).

Z.D. Popova and I.A. Sternin suggest several classifications of concepts according to different criteria:

according to the form of representation, concepts are divided into 1) verbalized (fixed) concepts (linguistically expressed concepts) and 2) non-verbalized (non-fixed in the language system) (2007:28)

according to the degree of abstraction: 1) abstract; 2) concrete or artefacts

according to the type of knowledge: 1) concept-images, 2) notions, 3) schemas; 4) frames; 5) scenario, 6) gestalts

according to their reference to different communities: 1) universal (*water, sun, home, mother, life, death, evil, love*); 2) national, i.e. specific only to one nation (*gentleman, privacy* – English; *тоска, мамрешка*– Russian, *махалла, ган* - Uzbek); 3) group concepts (*professional, gender, age*); 4) individual;

according to the structure: 1) one level (*cup, plate, knife, chair, pen, pencil*); 2) multilevel, i.e. including several layers with different degrees of abstraction, reflecting the development of basic layers (*glamour, lady, fashion*); 3) segmental, basic sensual layer with different segments equal in abstraction (*tolerance, equality, freedom, faith*) (Кубрякова, 2004, с. 57, 117-120; Стернин, 2001, с.59-60).

Wierbizska distinguishes 1) concept-minimum – incomplete knowledge of the concept content; 2) concept-maximum – complete knowledge of the concept content and knowledge structures associated with it (Вежбицкая, 1997).

One of the researchers who contributed much to the development of concept typology is M.V. Pimenova who suggested several classifications:

according to the origin: 1) original and 2) borrowed. Original concepts emerge in the national culture (original, English: *gentleman, privacy*; Uzbek – *mahalla, gap*), borrowed ones are brought to the conceptual system of a certain nation from other national conceptspheres (*president, fantasy, glamour*);

according to the development status: 1) developing – concepts that are widely used in the national conceptsphere and generate new meanings and interpretations under the influence of new socio-cultural conditions (*heart, thought, intelligence, emancipation*); b) trite/fixed – the conceptual structure of such concepts is fixed and is not liable to changes (*emperor, king, president*).

according to the degree of topicality: 1) topical or key concepts – widely represented in the language system and verbalized by different linguistic units: lexical, phraseological, paremiological and texts (*soul, heart, beauty, love*); 2) secondary – those which are in the periphery of the conceptual system, they are usually less topical and frequent (*demonstration, negotiation*); 3) variable/periodic – are the concepts that periodically become topical (*faith, flu*).

Very interesting is the classification of concepts done according to three notional categories suggested by M.V. Pimenova and O.N. Kondrat'yeva (2011):

Basic/main – key concepts of the conceptual system and world picture. This category includes a) cosmic concepts (*sun, moon, star*); b) social concepts (*freedom, labour*), c) psychological (spiritual) concepts (*God, faith, sin, virtue*);

Descriptive concepts: 1) dimensional concepts (*shape, size, weight, deep*); 2) qualitative concepts reflecting quality (*warm - cool, whole - partial, hard - soft*); 3) quantitative concepts, reflecting quantity (*only, much/many, few*);

Relative concepts (denoting relationships): 1) evaluative concepts (*good – bad, right – wrong, useful – useless, tasty – not tasty*); 2) positional concepts (*against, together, near, for, up-down*); 3) concepts of privacy (*mine – strange/alien, to give – to take, to have – to lose, to include – to exclude*).

So, there are a lot of approaches to the problem of concept typology. The scholars provide a number of classification based on different criteria. It should be stressed that concept typology is not a simple matter and any discussion of it is bound to reflect more than one angle of vision.

QUESTIONS AND TASKS FOR DISCUSSION

What is “concept” from the cognitive and cultural views?

Differentiate between the terms “concept”, “notion” and “meaning”.

What are the ways and means of concept verbalization?

Discuss the problem of concept structure

Comment on different views and approaches to the problem of concept structure

What are the main constituents of concept structure?

Comment on the peculiarities of the evaluative constituent of the concept

What types of images does the image field of the concept consists of?

What are the main properties of the concept?

What are the main criteria for concept typology?

What types of concepts are distinguished?

Comment on the peculiarities of concept classifications from the cognitive and cultural viewpoints

CONCEPTUAL METAPHOR THEORY

PLAN:

METAPHOR IN THE LAKOFF'S TRADITION

TYPES OF CONCEPTUAL METAPHOR

CONCEPTUAL BLENDING

Metaphor throughout all the stages of its development has been in the focus of the researchers' attention since ancient times up to now. Such great scholars as Aristotle, Russo, Gegel, Nitsche and then Cassirer and Jacobson dealt with this problem. Originally it was studied within the discipline known as rhetoric, which was first established in ancient Greece. Metaphor was looked upon as one of the major

rhetorical devices based on implicit comparison. It was regarded as a decoration of speech which added some artistic value to it.

In linguistics, the study of metaphor was concentrated on its linguistic mechanism. In Stylistics metaphor is considered to be a trope, a stylistic feature of language; in lexicology it is regarded as a way of the semantic development and change of a word. I.R. Galperin defines metaphor as the power of realizing two lexical meanings simultaneously (Galperin, 1981). In other words, metaphor is based on interaction of the dictionary and contextual meanings; and it means transference of some quality from one object to another. I.V. Arnold regards metaphor as a trope used in the transferred meaning. Much attention is given to the structural and semantic types of metaphor (Arnold, 1974).

At present with the development of Cognitive Linguistics the interest to metaphor has intensively increased. A new approach to the problem of metaphor has been developing within Cognitive Linguistics. The problem of traditional interpretation of metaphor was replaced by a new insight into metaphor, to be more exact conceptual (cognitive) metaphor in the framework of Cognitive Semantics. Metaphor is regarded as a cognitive mechanism, a way of thinking and one of the fundamental processes of human cognition, a specific way of conceptualizing information based on the mental process of analogy and knowledge transfer from one conceptual field into another.

Conceptual Metaphor Theory was first proposed by G. Lakoff and M. Johnson in their revolutionary work "Metaphors We Live By" (1980) and since then has been developed and elaborated in a number of subsequent researches (Turner, 1991; Kövecses, 2000; Gibbs, 1994; Reddy, 1979). The basic principle of Conceptual Metaphor Theory is that metaphor is not simply a stylistic device: it is a way of thinking, a tool of cognition. According to some scholars the thought itself is fundamentally metaphorical in nature. Metaphor operates at the level of thinking as "our conceptual system is largely metaphorical, and our ordinary conceptual systems, in terms of which we both think and act, is fundamentally metaphorical in nature" (Lakoff, Johnson, 1980, p.3).

Metaphor is interpreted in terms of conceptual domains, image schemas and conceptual blending. According to R. Langacker "Domains are necessarily cognitive entities: mental experiences, representational spaces, concepts or conceptual complexes" (Langacker, 1987). Conceptual domains provide background information against which lexical concepts can be understood and used. As V. Evans and M. Green note, expressions like *hot*, *cold* and *warm* designate lexical concepts in the domain of TEMPERATURE: without understanding the temperature system it is not possible to use these terms (Evans, Green, 2006). There are different conceptual domains: basic, image-schematic and abstract domains. Basic domains are directly tied to sensory experience, and are not understood in terms of other domains. For instance, such domains as SPACE, COLOUR, TEMPERATURE, PITCH, PAIN belong to basic conceptual domains. Image-schematic domains are imagistic in nature, they are analogue representations deriving from experience. The importance of image schemas is that they provide the concrete basis for conceptual metaphors.

An abstract domain is one that presupposes other domains ranked lower on the complexity hierarchy.

An image-schematic domain in metaphor presupposes interaction of two domains: the target domain and the source domain. The target domain is the domain being described and the source domain is the domain in terms of which the target is described. According to G. Lakoff, the target-domain “Mind” is structured in terms of the source-domain “Machine”, the target-domain “Love” is structured in terms of the source-domain “Journey”, thus establishing conceptual metaphor “The Mind is Machine”, “Love is Journey”. Kövecses Z. claims that the most common source-domains for metaphorical mapping include domains relating to the Human, Body, Animals, Plants, Food and Forces. The most common target-domains include such conceptual categories as Emotion, Morality, Thought, Human Being Relationship and Time. Thus, the source domain tends to be more concrete whereas the target domains are abstract and diffuse (Kövecses, 2002). So, metaphor is a basic scheme by which people conceptualize their experience and their external world (Gibbs, 1994:21). The relationships between domains in metaphor results in a transfer of images and vocabulary from the source onto the target domain. For example, the domain VISION can be used metaphorically to characterize the domain of UNDERSTANDING:

I see what you mean

The truth is clear

He was blinded by love

There are two eyes in England: Oxford and Cambridge

Usually metaphors involve the use of a concrete source domain to discuss an abstract target. For example, importance is expressed in terms of size (a big idea, a small problem); theories are metaphorically presented as buildings: *This theory has no windows*; *Recent discoveries have shaken the theory to its foundation*.

Most important for Conceptual Metaphor Theory is the notion of Conceptual Blending. This problem will be discussed in detail further. Here, only the most general remarks should be made:

conceptual blending is a basic cognitive operation which involves integration of conceptual domains resulting in a blend that gives rise to new conceptual structures; the conceptual blending approach can be applied to a wide range of linguistic phenomena: compound words, phraseological units, word combinations, stylistic devices;

conceptual blending makes the basis of conceptual metaphor.

7.2. TYPES OF CONCEPTUAL METAPHOR

One of the crucial problems of Conceptual Metaphor Theory is Conceptual Metaphor typology. There are several classifications of the types of metaphor. G. Lakoff and M. Johnson distinguish four types:

- structural metaphor refers to the metaphorical and structural organization of one concept (often an abstract one) in terms of another (often a more concrete one).

In this case, the source domains provide frameworks for the target domains (*Time is Money; Argument is War*)

ARGUMENT IS WAR

Your claims are indefensible
He attacked every weak points in my argument
His criticisms were right on target
I demolished his argument
I've never won an argument with him
You disagree? Okay, shoot!
If you use that strategy, he'll wipe you out
He shot down all of my arguments

TIME IS MONEY

You are wasting my time
This gadget will save you hours
I don't have the time to give you
How do you spend your time these days?
That flat tire cost me an hour
I've invested a lot of time in her
I don't have enough time to spare for that
You're running out of time
You need to budget your time
Put aside some time for ping pong
Is that worth your while?
Do you have much time left?
He is living on borrowed time
You don't use your time profitably
I lost a lot of time when I got sick

● orientational metaphor “organizes a whole system of concepts with respect to one another” and is concerned with spatial orientations: ***up-down, in-out, front-back, on-off, deep-shallow, central-peripheral*** (*Happy is Up, Sad is Down*);

HAPPY IS UP; SAD IS DOWN

I'm feeling up
That boosted my spirits
My spirits rose
You're in high spirits
Thinking about her always gives me a lift
I'm feeling down
He's really low these days
I fell into a depression
My spirits sank

HEALTH AND LIFE ARE UP; SICKNESS AND DEATH ARE DOWN

He's at the peak of health

Lazarus rose from the dead
He is in top shape
As to his health, he's way up there
Hefell ill
He is sinking fast
He came down with the flu
His health is declining

- ontological metaphor relates to "ways of viewing events, activities, emotions, ideas, etc., as entities and substances". In other words, this is a type of metaphor in which something concrete is projected onto something abstract (*Inflation is an Entity; the Mind is an Entity*).

INFLATION IS ENTITY

Inflation is lowering our standard of living
If there's much more inflation, we'll never survive
We need to combat inflation
Inflation is backing us into a corner
Inflation is taking its toll at the checkout counter and the gas pump
Buying land is the best way of dealing with inflation
Inflation makes me sick

THE MIND IS AN ENTITY

mind is a mashine

We're still trying to grind out the solution to this equation
My mind just isn't operating today
Boy, the wheels are turning now
I'm a little rusty today
We've been working on this problem all day and now we're running out of steam

b) mind is a fragile object

Her ego is very fragile
You have to handle him with care since his wife's death
He broke under cross-examination
She is easily crushed
The experience shattered him
I'm going to pieces
His mind snapped

- conduit metaphor refers to communication and operates whenever the addresser inserts his mental ideas, (feelings, thoughts, etc.) into words, phrases, sentences, etc. in his message to the addressee who then extracts them from these linguistic forms. Thus, language is viewed as a "conduit" conveying mental content between people (Reddy, 1979; Lakoff, Johnson 1980, p.10).

As Reddy M. asserts conduit metaphor includes the following metaphors: 1) ideas (or meanings) are objects; 2) linguistic expressions are containers of meanings; 3) communication are messages
It's hard to get an idea across to him

I gave you that idea
Your reasons came through to us
It's difficult to put my ideas into words
When you have a good idea, try to capture it immediately in words
Try to pack more thought into fewer words
You can't simply stuff ideas into a sentence any old way
The meaning is right there in the words
Don't force your meanings into the wrong words
His words carry little meaning
The introduction has a great deal of thought content
Your words seem hollow
The sentence is without meaning
The idea is buried in terribly dense paragraphs

In addition to this classification many researchers (M. Johnson, G. Lakoff, E.S. Kubryakova) single out another type of conceptual metaphor – container metaphor. The notion of “container” appears to be very significant for Conceptual Metaphor Theory since it reflects body-based experience, human-being relationships, orientation in time and space, etc. Container metaphor operates in the following way: one conceptual domain is supposed to be “in” another conceptual domain. As G. Lakoff and M. Johnson point out, container logic is also helpful for imagining logical schemas stemming from “inclusion”: e.g. Container A is inside Container B, and Entity C is inside Container A, then Entity C is inside Container B. Moreover, container logic is probably most important in grounding how people think of their own minds. For example “*He has a great idea in his mind*”. We imagine memories or some information being “stored” in our minds as if our mind was a separate “container” for each memory trace or idea.

It should be noted that G. Lakoff, M. Johnson and their collaborators concentrate attention on the metaphors which are in everyday use, on the so called “trite” or “usual” metaphors grounded in embodied experience. In other words, conceptual metaphors represent ordinary everyday ways of thinking and talking. They reflect the conventional means of the word perception. Here are some examples:

We are at a crossroad
He is a greedy pig
We'll have to go our separate ways
I don't think my car wants to start this morning
His life has been a rather strange journey

However, Cognitive Metaphor is widely used in different text types. Much research has been done in the fields of mass-media, science, terminology, children's speech, advertisement, sports, every day speech, etc. Cognitive Metaphor can be used in all spheres of life. It is a tool of description, explanation, understanding and interpretation.

Let's discuss cognitive metaphor in the mass-media texts. It should be noted that due to the frequency of usage there appeared a new term – conceptual political metaphor. Our analysis has shown that conceptual political metaphors fulfil various

functions: to attract the reader's attention, to evaluate the described event, to provide additional, sometimes a very detailed image, to impose the author's vision of the situation, etc. As has already been mentioned, conceptual metaphor is of a prototype character; it is presented as a model imparting analogies and associations between different conceptual systems and structuring a range of more specific metaphors. One of the most abundantly used conceptual metaphors is ELECTION – BATTLEmetaphor. This type of metaphor is exemplified in the following sentences:

Democratic participation in battleground states appears to have matched or surpassed that of 2008;

He (Obama) promised “the best is yet to come” and said the fierce battle with Romney had made him a better president vowing “I will return to White House more determined and inspired than ever”;

In the battle for Senate, Democrats won seats currently held by Republicans in Indiana and Massachusetts;

His goal was to minimize any losses, or possibly even gain ground, no matter Romney's fate;

President Barack Obama has been re-elected to a second term, defeating republican challenger Mitt Romney;

He is absolutely right – on both fronts;

In these examples, the target domain ELECTIONS is structured in terms of the source domain BATTLE, and this highlights some characteristics of elections as a process in which two people (or groups) compete in order to achieve the goal. The source domain BATTLE includes such concepts as fight, competition, opposition, victory, defeat, rivalry. The conceptual features of the concepts such as *antagonistic, aggressive, competing, combating, striving, resistant, opposing, defeated, beaten, successful/unsuccessful, confronting, victorious, winning, strategic, tactical* are projected onto the target domain to characterise the process of elections and their candidates.

Further observations of newspaper articles have shown that a great number of ELECTION metaphors can be grouped into a few types of conceptual metaphors based on the following image-schemas: ELECTIONS – BATTLE, ELECTIONS – SPORTS, ELECTIONS – HUNTING. It should be stressed that these types of conceptual metaphors interact with each other reflecting “deep” correspondences and forming a complex metaphor system.

Exceptionally significant is the use of conceptual metaphors in fiction. However, the problem of conceptual metaphor functioning in the literary text has not received considerable attention within Conceptual Metaphor Theory. Therefore there is an imperative necessity to study conceptual literary metaphor which is presumably characterized by some specific features. Nevertheless it should be kept in mind that both usual and occasional (literary, individual) metaphors are based on the similar cognitive mechanism that involves expressing one idea in terms of another. This presupposes interaction of two conceptual domains: the source and the target. However, in contrast to “usual” (everyday) occasional metaphor it reflects non-conventional way of thinking, the author's individual perception of the world. It becomes a constituent part of the author's conceptual world picture. Proceeding from

this assumption, we can draw a conclusion: conceptual literary metaphor must enter into correlation with the conceptual information of the whole text.

The cognitive mechanism of individual metaphor can be illustrated by the example taken from J. Galsworthy's novel "The man of property" where the metaphorical projection "Bosinney - Buccaneer" is used. The source domain "BUCANNEER" contains a set of conceptual features associated with the notion of "piracy", "a law-breaking person", "theft", "outlaw". The lexicographic interpretation of these lexemes as well as the study of the contextual associations make it possible to infer the following conceptual features of the source domain: *dangerous, strange, unsafe, distrustful, disrespectful, disgraceful, wild, invading, dashing*. All these features are projected on the target domain BOSINNEY, thus establishing links between two seemingly unrelated entities. Indeed, there is nothing in common between Bosinney's profession of an architect and that of a "buccaneer". Yet, in the context of the novel the links between "Bosinney" and "buccaneer" become quite evident. The image of Bosinney is given in the perception of the Forsyte family; his appearance before the family is regarded as a threat to their property, and wealth. The metaphor "BUCCANEER" conveys an array of the Forsytes' most negative emotions: resentment, antipathy, antagonism, enmity, hostility, fear, misgiving, hatred towards the person who dares danger. The interaction of the two domains providing the projection of one domain onto the other, at the same time engenders new conceptual senses, provided by the opposition "self – alien". The following examples from the novel can serve as an illustration:

The Forsytes were resentful of something, not individually, but as a family; this resentment expressed itself in an added perfection of rainment, an exuberance, and – the sniff. Danger – so indispensable in bringing out the fundamental quality of any society, group, or individual – was what the Forsytes scented; the premonition of danger put a burnish on their armour. For the first time as a family, they appeared to have an instinct of being in contact with some strange and unsafe thing;

At one time or another during the afternoon, all these faces, so dissimilar and so alike, had worn an expression of distrust, the object of which was undoubtedly the man whose acquaintance they were assembled to make;

"Very haughty!" he said, "the wild Buccaneer!"

And this mot, "The Buccaneer" was handed from mouth to mouth, till it become the favorite mode of alluding to Bosinney;

These misgivings, and this disapproval and perfectly genuine distrust, did not prevent the Forsytes from gathering to old Jolyon's invitation;

Never had there been so full an assembly, for mysteriously united in spite of all their differences, they had taken arms against a common peril. Like cattle when a dog comes into the field, they stood head to head and shoulder to shoulder, prepared to run upon and trample the invader to death.

From these examples it follows that the Forsytes as typical representatives of the English bourgeois society looked upon those belonging to a different class as absolutely alien, unsafe and dangerous people against whom they must fight and defend themselves. So, the metaphor "Buccaneer" embodies a deep conceptual sense;

it reveals the phenomenon of “Forsytism” and conveys the author’s vision of the existing social system of that time.

So, the peculiar feature of conceptual metaphor in the literary text, in our opinion, is its correlation with the conceptual information of the text and the author’s individual world picture. Another example in support of this idea is the story by A. Coppard “The Cherry Tree”. The story tells us about a poor English family – a widow and her children. The mother “toiled daily and dreadfully at a laundry”, leaving her children to their own devices. However, they were very much attached to each other. The metaphorical expression “CHERRY TREE” is used throughout the text: in the title, in the fragments of the mother’s recollections of her youth and her father’s cherry orchard, at the end of the text, where the author narrates the story about the children’s birthday present to their mother – an artificial cherry tree, a bush decorated with cherries. So, CHERRY TREE appears to be a central image of the story, which to a considerable extent influences the perception and interpretation of the story. Despite the cruelty of the social environment, the misfortunes and misery of the family’s life, the story on the whole produces a very positive impression on the reader. And mostly it is due to the conceptual metaphor, based on the image-schema FAMILY – CHERRY TREE. The source domain CHERRY TREE has very positive connotations and associations with the beauty of the blossoming cherry tree and its tasty, soft, sweet fruit. The conceptual features of the source domain projected onto the target FAMILY become a powerful means of its characterization: a friendly, tender, home atmosphere, the mother’s kindness and love to her children, the children’s devotion to their mother. In other words, the family tree despite the hostility of the outside world keeps on growing and yielding good fruit – cherries, symbolizing the loving and devoted children.

The conclusions of this section may be summed up as follows:

cognitive Linguistics has developed a new approach to the problem of metaphor and has introduced the notion of conceptual (cognitive) metaphor, regarded as a cognitive mechanism, one of the fundamental processes of human cognition, a specific way of conceptualizing information based on the mental process of analogy and knowledge transfer from one conceptual field into another;

conceptual metaphor is interpreted in terms of conceptual domains, image schemas and conceptual blending. The interaction of the source and target domains within the image-schematic structure results in conceptual blending containing selected aspects of both domains and generating new conceptual senses;

conceptual metaphor is widely employed in various fields of fiction, scientific texts, terminology, mass-media, advertisements, everyday speech, children’s speech, etc.

CONCEPTUAL BLENDING

Conceptual blending, also known as Conceptual Integration, is regarded as a basic cognitive operation based on the human ability to infer information, to make conclusions, assessment and evaluations. In other words, Conceptual Blending is central to human thought and imagination, which play a crucial role in cognitive processes and creative aspects of human cognition. Blending theory is closely related

to Mental Space Theory (Fauconnier, 1994) and conceptual Metaphor theory (Lacoff, Turner, 1989). The pioneers of Blending theory were G. Fauconnier and M. Turner, who developed this theory in order to account for the role of language in meaning construction, particularly its “creative aspect”. The process of conceptual blending can be described as follows: the conceptual structures of two unrelated mental spaces (input spaces) linked by means of a generic space, on the basis of common elements are projected onto a new mental space (a blend), which generates a new emergent structure that distinguishes the blend from the inputs.

The theory of Conceptual Blending is a ground for cognitive interpretation of linguistic means. Especially relevant is it to cognitive interpretation of metaphorical meanings characterized by a complex conceptual structure. One of the crucial problems of Conceptual Blending Theory is the problem of linguistic manifestation of this theory. In other words, one of the main tasks is to outline the linguistic expressions involved in the process of conceptual blending. Although a lot of linguistic examples have been provided in the works by G. Fauconnier and M. Turner (2002), the taxonomy of linguistic units based on conceptual blending has not been defined yet. Our observations have shown that Conceptual Blending Theory can be applied to a wide range of linguistic phenomena: derivative and compound words, word combinations, phraseological units, neologisms and occasionalisms, stylistic devices.

The basic notions of conceptual Blending theory are: conceptual domain, integration network, mental space, emergence structure, input spaces, generic space, blend.

Conceptual domain is a body of knowledge that organizes related concepts. There are two domains involved in the process of blending: the source domain and the target domain. Source domains usually include concrete entities, relating to the human body, animals, plants, food, etc. Target domains tend to be more abstract, lacking physical characteristics; they include conceptual categories like emotions, morality, thought, human relationships, time, etc. In the process of blending two domains – the source and target – are brought together and linked as the two input spaces by means of a generic space.

Generic space provides abstract information common to both input spaces. The importance of the generic space is that it can provide a concrete basis for analogy (comparison based on similarity) between the source and the target domains. It generalizes over what is common to input spaces and indicates correspondences between conceptual domains.

Conceptual integration network is an array of mental spaces in which the process of conceptual blending unfolds. The network consists of two or more input spaces containing information from cognitive domains. An integration network is a mechanism for modeling how emergent meanings might come about.

Emergence structure is new meanings appearing as a consequence of the integration of the two domains – the target and source domains. It is the meaning which is more than the sum of its component parts.

The blended space contains selected aspects of structure from each input spaces. The blended space takes elements from both inputs, but undergoes some

changes and modifications providing additional “novel” meanings. It means that the blend contains new information that is not contained in either of the inputs.

The process of conceptual integration is a complex network which involves 4 mental spaces: two or more input spaces, a common generic space and a blended space. The two input spaces interact and interpenetrate into each other on the basis of a common (generic) domain. As a result a partial equivalence between two conceptual domains is achieved. However this equivalence is of a specific character. It may contain elements which are completely new, sometimes even contradictory and incomplete. So, the main principle of conceptual blending is that integration of structures gives rise to more than the sum of their parts. New conceptual senses are generated due to the interaction of two domains and the addressee’s thesaurus, knowledge, experience, views, cultural background, social status, etc.

To explain the mechanism of Blending Theory the following example was provided by V. Evans and M. Green:

The surgeon is a butcher

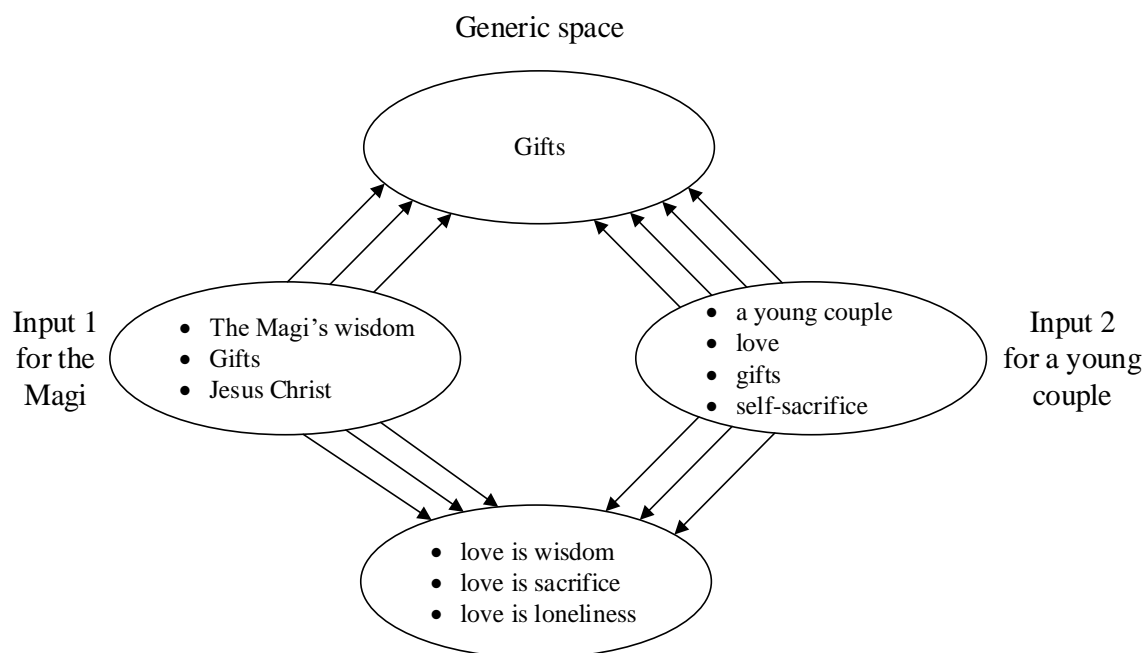
The target domain “SURGEON” is understood here in terms of the source domain “BUTCHER”. So, there are two input spaces relating to the concepts “SURGEON”, “BUTCHER”. Both concepts deal with people’s profession which presupposes some procedure of “cutting flesh”. The surgeon makes operations on live men, the butcher dismembers dead animals. Both professions require high skills, competence and knowledge. For example, butchery is recognized as a skilled profession; it presupposes good knowledge of the anatomy of animals, knowledge of different cuts of meat, bones and so on. On the whole, it has a positive assessment/evaluation. It has no negative associations, except, perhaps, for vegetarians. The integration of two domains is based on the common or partially common features, which form the generic space. The generic domain, as was said above, contains highly schematic information. In the analyzed example, it is the information about the agent, ungoer, instrument, work space, procedure, goal. The agent – in both domains is a man; ungoer – in both domains is flesh, but in the source domain it is the flesh of a dead animal, in the target domain – a live person. Instruments are partially alike – “an object that you keep in hand and use to cut”. Procedures are also partially alike: the process of cutting flesh. The result of integration is the blend, which in this case generates new conceptual senses: a very negative evaluation of the surgeon, though this idea is not expressed in both input spaces. So, the blend characterizing a surgeon as a butcher, provides an additional emergence structure conditioning negative evaluation of the surgeon, his professional incompetence.

As it has already been mentioned, conceptual blending makes the basis for metaphorical expressions. Besides, many other stylistic devices undergo the process of conceptual blending. For example, allusion, antonomasia, simile, symbol, etc. Let’s analyse allusion. In stylistics allusion is regarded as “an “indirect reference, by word or phrase, to historical, literary, mythological, biblical facts or to the facts of everyday life made in the course of speaking or writing (Galperin, 1981, p. 334). In terms of cognitive stylistics the allusive process is presented as a comparison or contrast of two referent situations, one of which is verbalized on the surface layer of

the text, and the other – is supposed to be in the person's mind. In fact, allusion represents two conceptual domains: the one given in the precedent text, the other – in the recipient text. The interrelation of these domains leads to conceptual blending contributing to a new understanding of some aspects of the described phenomenon. In other words, the two domains are brought together and integrate into one on the basis of allusion, thus giving rise to new conceptual senses.

To confirm this assumption, we shall analyze the title of the story by O'Henry "The Gift of the Magi". The story tells us about a poor couple who on the eve of Christmas presented each other with the gifts which eventually appeared to be quite useless. The girl sold her beautiful hair to buy her husband a chain for his watch; the latter in his turn sold his watch to present his wife with a splendid hair comb. Even though the presents were absolutely needless, in the context of the story they symbolize the heroes' love to each other.

As has been already mentioned, conceptual blending consists of two or more input domains (spaces), a generic space, and a blend. Inputs are mental spaces linked on the basis of some common elements, which in their turn form a generic space. A generic space presents a structure common to both inputs. In the analysed example, input 1 reflects the myth of the Bible. The Magi in the Bible are old wise men, noble pilgrims and astrologers, who followed stars and came from the East to Bethlehem to worship newly born Jesus Christ and gave him presents. In the input for Magi we have the information about the pilgrims, whose wisdom and Providence led them to the place where Jesus Christ was born. The second input contains the information about a young couple whose only wealth and virtue was their love to each other. The two inputs describe quite different irrelevant situations. The only common information is about the gifts: the most valuable things given to Jesus Christ by the Magi (input 1), and those the young people presented each other (Input 2). This information is reflected in the generic space establishing counterpart connectors between the two inputs. The inputs linked by means of the generic space and involved in conceptual integration give rise to a blended space. The blend selecting and composing the elements from the inputs, undergoes some modifications, generating new conceptual senses. The process of conceptual blending in the allusive title "The Gift of the Magi" can be illustrated by the following diagram:



As is seen from the diagram the blend as a result of conceptual integration of the input spaces produces a new conceptual structure, which generates new conceptual senses in the concept “LOVE”: Love is wisdom; Love is self-sacrifice; Love is holiness.

To draw a conclusion, it should be once more stressed that:
 conceptual blending is a cognitive process of associating unrelated concepts and generating new conceptual senses;
 conceptual blending as a fundamental cognitive process is related to mental spaces theory and conceptual metaphor theory;
 the process of conceptual blending involves two or more input spaces, a generic space and a blend.

QUESTIONS AND TASKS FOR DISCUSSION

- How was metaphor considered in ancient Rhetoric?
- What aspects of metaphor are mainly studied in Stylistics?
- What is the core of a new approach to the problem of metaphor?
- What is conceptual (cognitive) metaphor?
- How is conceptual metaphor theory interpreted in the Lacoff's tradition?
- What types of conceptual metaphor are distinguished?
- Specify the usage of conceptual metaphor in different text types
- What are the specific features of Conceptual Metaphor in the literary text?
- What are the main conclusions of Conceptual Metaphor Theory?
- How do you understand the notion of Conceptual blending?
- What other theories is Conceptual Blending Theory related to?
- Who are the pioneers of conceptual blending theory?
- What are the basic notions of conceptual Blending theory?
- Describe the process of conceptual Blending and the mental spaces involved in the process

Define the notions of input spaces, a generic and a blended space
What are the peculiar features of the blend?
How can Conceptual Blending be applied to conceptual metaphor analysis?

THEME: THE PROBLEM OF CONCEPTUALIZATION AND CATEGORIZATION

PLAN:

THE NOTION OF CONCEPTUALIZATION, CONCEPTUAL STRUCTURES AND CONCEPTUAL SYSTEMS

THE NOTION OF CATEGORIZATION

PROTOTYPE THEORY

Cognitive Linguistics viz. Cognitive Semantics is primarily concerned with investigating the process of conceptualization and categorization. Conceptualization is the fundamental semantic phenomenon. In Langacker's words, semantics is conceptualization, which is aimed at semantic interpretations of linguistic units. It means that linguistic units reflect the nature and organization of the conceptual systems. The conceptual system is understood as regulated structural combination of concepts in the human mind. From this perspective language can be regarded as a tool for investigating the conceptual system.

The process of conceptualization is based on the assumption that meaning is encyclopedic in nature, it depends on encyclopedic knowledge. Encyclopedic knowledge, in its turn, is a structured system of knowledge, organized as a network. So, conceptualization is a dynamic mental process of concept formation, of human cognitive activity connected with composing knowledge structures on the basis of the linguistic data and encyclopedic information. A vivid example of the word "banana" is given by V. Evans and M. Green (1988). The word involves a complex network of knowledge concerning a) the shape, colour, smell, texture and taste of the fruit; b) whether we like or hate bananas; c) how and where bananas are grown and harvested; d) details relating to funny situations with banana skins, etc. Another example is "book". Cognitive interpretation of this word is aimed to uncover its conceptual structure. On the ground of human experiences and encyclopedic knowledge the following parameters of BOOK can be outlined:

- edition (place, year, publishing house);
- author;
- functional style and genre;
- design (size, format, colour, illustrations);
- quality and price;
- cover (hard/soft).

So, a complex conceptual structure of the analyzed word is constructed in the process of conceptualization and categorization of the information evoked from human experiences and encyclopedic knowledge.

The encyclopedic approach to meanings denotes that linguistic units are seen as relating to thoughts, ideas, world knowledge. It should be stressed that each act of conceptualization draws upon the strategies that relate to mechanisms of inferences, making conclusions, decoding implicit information. The notion of inference is considerably important for Cognitive Linguistics. It means interpreting implications and making conclusions drawn from the cognitive processing and conceptualization of the linguistic data. The cognitive interpretation of linguistic units makes it possible to get new information, exert additional conceptual senses and draw some conclusions about the conceptual system. Inference is aimed at decoding implicit information, removing ambiguity and getting new information. In this view, indirect speech acts are understood only on the basis of the mechanisms of inference. For example, in the frame of a class-room the teacher's remark "The blackboard is dirty." has inferences of reproach such as "Why didn't you clean the blackboard?" and order "Clean the blackboard".

THE NOTION OF CATEGORIZATION

Conceptualization is closely connected with another cognitive process of structuring knowledge – categorization, which is acknowledged to be central to human cognition. Conceptualization is based on the human ability to identify entities as members of groups. Categorization is defined as a mental process of taxonomic activity, regulated presentation of various phenomena classified according to their essential, category characteristics.

Categorization rests on the human ability to identify entities as members of certain groups characterized by some similarities and differences. For example, the members of the category FURNITURE are beds, tables, sofa, chairs, cupboards, wardrobe, armchairs, etc. The category BIRD is presented by various types of birds such as sparrows, swallows, robins, rooks, pigeons, ravens, tomtits, etc. So, categorization accounts for the organization of concepts within the network of encyclopedic knowledge. It should be noted that the organization of concepts in its turn is reflected in the linguistic organization.

The problem of categorization has a long history. It emerged from the ancient Greek philosophy. Since the time of Aristotle the "classical theory" of categorization had been prevalent in linguistics up till the 1970ths. This theory holds that conceptual and linguistic categories have definitional structure. It means that a category member is supposed to fulfill a set of necessary and jointly sufficient conditions for category memberships (Evans, Green, 2006). In semantics these necessary and sufficient conditions are called primitives or componential features. For example, BACHELOR includes three componential features: "not married"; "male", "adult". Only the combination of these features defines the categorical status of the word. Each feature if taken separately, is not sufficient for the category. "Not married" can be both a man

and a woman, “male” can be a husband, an uncle, a son. The theory of definitional structure of the meaning has gained wide acknowledgement of linguists.

However, from the cognitive standpoint the definitional approach has some drawbacks, because it is difficult in practice to define a set of conditions (features) sufficient for the category. For example, the most common feature for the category Bird “can fly”, being typical for many types of birds is not peculiar to ostriches and penguins. Besides, according to the classical model of category structure all members of the category are equal. However, the fact is that some members of a category are more representative than others. It means that there are “the best” examples endowed with a set of necessary features. For example, the best features of the category BIRD – *it can fly, lays eggs, has a beak, has two wings, two short legs, feathers, it is small and thin, chirps and sings, has a short tail and neck, moves on the ground by hopping*. These are the typical features of the bird. However, there are cases, when the bird is deprived of these features. For example, ***the ostrich***, *it cannot fly, it is not small and thin, it has long legs, tail and neck, doesn’t sing and chirp*.

The cognitive approach to the problem of categorization takes root in the theory of “family resemblance” by Z. Witgenstein (2001). According to this theory, the members of one category can be united into one group on the basis of only some similar features, other features being quite different. Z. Witgenstein drew an analogy with a family, the members of which seem to be alike either in one way or another: in appearance, character, habits, temperament, etc. The author provided an example of the category GAME, including board-games, card-games, ball-games, Olympic games and so on. It is difficult, if possible at all, to find something that is common to all members of the category. Some games are characterized by the feature of “competition” (foot-ball), others by “luck” (card games), still others by “amusement” (computer games). From this it follows that a category needs not have a set of features shared by all the members (Witgenstein, 2001).

PROTOTYPE THEORY

Further, the problem of categorization was viewed within the framework of prototype theory developed by Eleanor Rosch. This research has given a new insight into human categorization. E. Rosch (1975, 1978, 1999) suggests that categorization proceeds not by means of the necessary and sufficient conditions, as the classical theory proclaimed, but with reference to a prototype. The prototype is defined as “a relatively abstract mental representation that assembles the key attributes or features that best represent instances of a given category” (Rosch, 1978). In other words, the prototype is “a schematic representation of the most salient or central characteristics” associated with a member of the category in question. Not all members of a category have the same status within the category, some category members are better examples of the category than others. They are considered to be the most central or prototypical members of the category. The centrality of the category member depends on how many of the relevant set of features it possesses: the more features it possesses, the better an example of the category it will be. Categories are combined into the

categorization system within which they are characterized by the relations of inclusiveness. For example:

vehicle – car – sports car

furniture – table – card-table

animal – dog – bulldog

fruit – apple – granny Smith

animal – bird – raven

peanut – tree – oak tree

So, categories are distinguished according to the level of inclusiveness. The category FRUIT is more inclusive than APPLE. Besides APPLE it includes other fruits: *plum, peach, pear*, etc. It is the most inclusive level. The category CARD-TABLE is the least inclusive level. From this viewpoint the following levels of inclusiveness are differentiated: superordinate (the most inclusive level), subordinate (the least inclusive level) and the basic level which is between the most inclusive and the least inclusive levels. In the above-given examples VEHICLE, FURNITURE, ANIMAL, FRUIT belong to the superordinate level, CAR, TABLE, DOG, APPLE, BIRD – the basic level, SALOON, CARD-TABLE, BULLDOG, GRANNY SMITH, RAVEN – to the subordinate level. The basic level has a special status and importance. It is characterized by a number of specific features. From the linguistic point of view, the basic level terms are monolexemic: they are expressed by a single word, usually concrete nouns – *apple, tree, dog, car, table*, etc. The basic level terms occur more frequently in language use. In terms of perception the basic level categories are recognized more easily and rapidly because they easily form a mental image. For instance, it is easy to form a mental image of a “chair” or “table”, but difficult to form an image of “furniture”.

From the cognitive perspective the basic level categories represent the most informative and salient level of categorization. It is accounted for by the fact that the basic level categories share the largest number of attributes. For instance, the category HORSE is characterized by such attributes as: *can be ridden, neighs, has bones, breathes, has a mare, has a long tail*. From the point of view of language acquisition the basic level terms are among the first to be studied by children and foreign language learners.

The superordinate categories also have some specific features. Linguistically, terms of the superordinate categories are often uncountable nouns whereas the basic level terms are count nouns. To illustrate this assumption the following examples can be given:

Superordinate level	Basic Level
Furniture	Table, chair, bed, etc.
Vegetation	Tree, bush, grass, etc.
Cutlery	Spoon, fork, knife, etc.
Fruit	Apple, peach, pear, etc.
Footwear	Boots, shoes, sandals, etc.
Hardware	Tools, machines, computer disks, modems, etc.

The superordinate categories compared to the basic level categories have fewer defining attributes. They include only those attributes which distinguish one particular category from another.

The subordinate level categories have the following characteristics: they are less informative than the basic level terms inasmuch as they include almost all the attributes of the basic level terms. Besides, there are few distinctive attributes distinguishing one category from another. In other words, the lists of attributes relevant to the terms of the basic level differ very little from those relevant to the subordinate level. Usually they are distinguished from the basic level by a single property. For example, CHAIR – ROCKING CHAIR. The terms of the subordinate level are often polymorphemic: *teaspoon, bread knife, card-table, dining room, coffee break, sports car, etc.*

The prototype approach to categorization requires that the list of attributes (features) for a particular category should be established. However, this appears to be one of the problems with prototype theory inasmuch as it is rather difficult to give the full range of attributes ascribed to a particular category. The following lists of attributes can be given as examples:

Tool – makes things, fixes things, metal;

Clothing – you wear it, keeps you warm

Chair – four legs, seat, holds people, you sit on it;

Horse – can be ridden, neighs, has bones, breathes, has a mane;

Bird – can fly, has two wings, breathes, beak, lays eggs, tails

It should be noted that to give the full range of attributes ascribed to a particular category is rather a difficult task. One way to achieve it was suggested by E. Rosch who used an experimental method. The examinees were given some items of the category of different levels to list all the attributes they could think of. It turned out that lower levels were assumed to have all the attributes listed for higher levels. A large number of attributes were listed at the basic level of categorization. Subordinate categories include the attributes of the basic level and just one or two more specific attributes. For example, “rocking chair” has all the attributes of “CHAIR” including the additional feature “a chair that is built on two curved pieces of wood so that you can move slowly backwards and forwards”. For the superordinate categories the examinees could provide only a minimal number of shared attributes.

Another way to establish the list of attributes, in our opinion, is lexicographical definitional analysis which can reveal the list of attributes peculiar to a particular category. It should be noted that the more frequently particular attributes are given in the definitions of the members of a particular category, the more representative and prototypical they are.

In summing up, the following conclusions can be made:
conceptualization and categorization are the fundamental mental processes of human cognition and the key notions of the cognitive approach to language;
conceptualization is a mental process of concept formation in the individual’s mind, one of the main processes of human cognitive activity connected with composing knowledge structures on the basis of linguistic data and encyclopedic information;

categorization is a mental process of human taxonomic activity, regulated presentation of various phenomena classified according to their essential category features (attributes);

the new cognitive approach to the problem of categorization is based on the theory of “family resemblance” and prototype theory. “Family resemblance” means that the members of one category are united into one group on the basis of their “family resemblance”, i.e. on the basis of only some similar features, other features being quite different. According to prototype theory categorization is oriented to “the best example” – the prototype that assembles the key attributes that best represent the members of a particular category;

there are different levels of categorization: superordinate, basic and subordinate, which are characterized by relations of inclusiveness.

QUESTIONS AND TASKS FOR DISCUSSION

Define the notion of conceptualization

Provide examples illustrating the process of conceptualization

Define the notion of categorization

What is the difference between the classical theory of categorization and the cognitive approach to it?

Discuss prototype theory and the theory of “family resemblance”

Speak on the levels of categorization and provide appropriate examples of the basic, superordinate and subordinate categories

What are specific features of each level of categorization?

COGNITIVE PRINCIPLES OF DISTRIBUTING INFORMATION

PLAN:

COGNITIVE PRINCIPLE OF ICONICITY

COGNITIVE PRINCIPLE OF RELEVANCE/SALIENCE

COGNITIVE PRINCIPLE OF LINGUISTIC ECONOMY

4. COGNITIVE PRINCIPLE OF LINGUISTIC REDUNDANCY

Cognitive principles are understood as cognitive conditions and cognitive constraints on the organization of information in the text/discourse, cognitive grounding of distributing information in consecutive order. There are several cognitive principles of distributing information in the text: the principle of iconicity, of distributing old and new information, the principle of relevance (salience) and foregrounding, the principle of linguistic economy/redundancy.

COGNITIVE PRINCIPLE OF ICONICITY

Iconicity is defined as relations of a certain similarity between the verbal sign and its denotate. The theory of iconicity takes roots in the problem of conventionality/motivation of verbal signs. It is not possible to change the logical order of event sequence as well as the succession of homogeneous sentences. Linguists distinguish three types of iconicity

The principle of iconic sequencing. It requires that events described in the text should correspond to those in reality. For instance, a consecutive order of sentences in the text on the whole is supposed to conform to a chronological order of events (KCKT, 1996). It concerns not only chronological, but also spatial, causative, socially conditioned regularities of the text organization reflecting the real events. Such linguistic phenomena as word order, sequence of tenses, consecutive sentence arrangement in the text are based on the principle of iconic sequence (He came, he saw, he conquered).

It should be noted that in the literary text this principle can be deliberately violated. As G.G. Molchanova points out such stylistic phenomena as retrospection, prospection, represented speech, stream of consciousness which violate the logical sequence of events and, accordingly the sequence of sentences in the text (Молчанова, 2007). The violation of traditional word order makes up the basis for such stylistic devices as inversion and chiasmus, which place the inverted elements into “the active zone”. This term, introduced by R. Langacker means activation of the most conceptually important subparts of meanings.

Iconic proximity means that “things that belong together tend to be put together, and things that do not belong together are put at a distance” (Dirven, Verspoor, 1998, p.10). This assumption can be illustrated by the following phrases: *A charming poor girl. A dignified rich old man. A successful strong young man. An attractive neat little house. A delicious tasty apple pie. Charming big black eyes.* In these examples it is clearly seen that the attributes denoting inherent features of the denotate are close to the noun position, they are proceeded by the attributes describing objective characteristics and then come attributes expressing subjective emotional evaluation.

Iconic principle of quantity is based on the assumption that informativity depends on the amount of verbal signs. It can be formulated as “more form – more meaning; less form – less meaning” (Молчанова, 2007). This principle is connected with the problem of redundancy which is also regarded as one of the cognitive principles of presenting information in the text. The problem of redundancy will be discussed further. Here it is worth mentioning that many a linguistic phenomenon are based on the iconic principle of quantity: reduplication, all types of repetition, phonetic means (onomatopoeia, alliteration), paronymic attraction, periphrasis, parallel constructions.

The iconic principle of quantity can be used deliberately in the literary texts and speech acts. It fulfills several functions: a) to attract the reader's/listener's attention; b) to put more stress on the redundant element; c) to realize the principle of politeness; d) to exert emotional impact on the reader; e) to serve as a leit-motif of the literary text.

2. COGNITIVE PRINCIPLE OF RELEVANCE/SALIENCE

Another no less important cognitive principle of presenting information in the text is the principle of relevance (salience). According to this principle the most relevant and substantial information is somewhat made conspicuous at the verbal layer of the text. In conformity with G. Grice's maxim of relevance (speak to the point) the choice of language forms depends on what is considered essential by the addresser. The principle of relevance is of crucial importance for textual communication because any text is built on the relationships of more or less salient information. In terms of Cognitive Linguistics textual information can be placed either in the position of foregrounding or backgrounding.

The notion of foregrounding is defined as a cognitive procedure of selecting the most essential relevant information. It stands out as a stimulus or "key" in the process of text perception and interpretation. The notion of foregrounding was first described in the works of Russian Formal School (Б.А. Ларин, Р. Якобсон) and the Prague Linguistic Circle (Б. Гавранек, Я. Мукаржовский) as a special device of constructing poetic texts. At present this notion is widely used in Cognitive Linguistics and Text Linguistics. Foregrounding is charged with many functions. Putting forward some fragments of the text, foregrounding, on the one hand, segmentates the text into more or less important parts, on the other – establishes hierarchy of these parts, thus promoting coherence and integrity of the text. Besides, foregrounding directs text interpretation, and activates frames, knowledge structures, intentions, attitudes, emotions.

There are different ways of foregrounding information in the text. I.V. Arnold (Arnold, 1974) discussing the linguistic mechanism of foregrounding in a fictional text, outlines the following types of foregrounding: convergence of stylistic devices, coupling, and defeated expectancy. Other linguists indicate strong positions of the text (the beginning and the end), contrast, the title, epigraph, graphical means (Ashurova, Galieva, 2016). At present, cognitive researches focus attention on the psychological aspects of foregrounding. In terms of gestalt psychology this phenomenon is analysed within "figure-ground" theory. Figure – is the most salient information, the conspicuous part of the text, the focus of attention perceived against the ground. Ground – is the essential part of the conceptual domain necessary for understanding the figure.

The notion of foregrounding is of special relevance to the literary text. Putting forward some fragments of the text, foregrounding segments the text into more or less important parts, establishes hierarchy of these parts, directing text interpretation and activating knowledge structures. One of the ways of foregrounding, as has been mentioned, is "defeated expectancy".

The term introduced by R. Jakobson (1987), means the emergence, occurrence of a completely unexpected, unpredictable elements on the linear verbal layer of the text. It happens due to the violation of logical, semantic, grammatical, stylistic, communicative links of linguistic units in language use.

Generally, the sequence of linguistic units in the text proceeds with a certain degree of probability. It means that the occurrence of each subsequent unit is fully or partially predictable. Unpredictable elements entail the effect of unexpectedness and surprise, in other words, “defeated expectancy”. Defeated expectancy breaks the “automatism” of perception and creates the effect of emotional tension; it is materialized by means of many linguistic units, among them:

- lexical means: rare words, archaisms, borrowings, occasionalisms, words in an unusual syntactical function;
- stylistic means: zeugma, pun, oxymoron, irony, periphrasis, enumeration, parody, paradox, anti-climax;
- phraseological means: various transformations and changes of both lexical constituents and compositional structures.

Besides, defeated expectancy is realized at the level of the whole text and its plot. Many of O’Henry’s stories tend to exploit this device in the form of surprise endings. The story “October and June” tells us about the captain, who was in love with a lady; he proposed to her, but then received a letter of refusal. The reason for refusal was their age difference. While reading the story the reader can come to the conclusion that the captain was a man of a solid age. The text contains implicit indications of his old age: the sword which reminded of “*a long, long time... since old days of war’s alarms*”, “*... but he was strong and rugged, he had position and wealth*”. A surprise ending of the story which says that “the Captain was only nineteen and his sword had never been drawn except on the parade ground at Chattanooga, which was as near as he ever got to the Spanish-American War”, turns out to be quite unexpected and therefore put in the position of foregrounding.

3. COGNITIVE PRINCIPLE OF LINGUISTIC ECONOMY

Another cognitive principle of presenting information in the text is linguistic economy. The term introduced by A. Martinet (1955) denotes one of the basic laws of language, its tendency to economize on verbal signs. Linguistic economy is realized at every language level: morphological (shan’t, isn’t, don’t); lexical (prof, lab, ad, USA, INO, CIS); syntactical (elliptical sentences, one member sentences).

Most relevant is the principle of linguistic economy in the oral type of speech characterized by various means of linguistic economy. Of morphological means the colloquial language commonly uses various contracted forms – *I’ll*, *he’d*, *she’s*, *don’t*. At the lexical level, there are a lot of shortened words and expressions – *fridge* (refrigerator), *doc* (doctor), *comp* (computer), *ad* (advertisement), *morning* (good morning), *bye* (good-bye). As for syntactical level, it abounds in various forms of linguistic economy: elliptical sentences, one-member sentences, unfinished sentences. The tendency for linguistic economy in the colloquial language can be explained by the main communicative principles formulated by G. Grice: be brief, speak to the point, express yourself clearly, etc.

It should be noted that the principle of linguistic economy in different text types plays different roles. Particularly important is this principle for the newspaper texts. It is explained by the specific conditions of newspaper publications: the restriction of time and space. The principal function of newspaper articles, particularly brief news, is to inform the reader. Therefore it states facts without giving comments and detailed descriptions. But the main means of linguistic economy in the newspaper style is the use of abbreviations of various kinds: names of the countries and cities, political organizations, companies and firms, public and state bodies and figures: UK (United Kingdom of Great Britain and Northern Ireland), NY (New York), UNO (United Nations Organization), BBC (British Broadcasting Company), P.M. (Prime Minister), M.P. (Member of Parliament).

Scientific texts, being very extensive on the whole, are also characterized by the use of shortened words: prof, doc, lab, fig. One peculiar feature characteristic of a scientific text is the use of "individual abbreviations". Surely, this type of abbreviations is supposed to be introduced and explained: SD (stylistic device), FS (functional style), OE (Old English), COD (Concise Oxford Dictionary).

At the level of the text, viz. literary text there are stylistic devices based on the principle of linguistic economy. To such we refer: antonomasia, allusion, metaphor, metonymy. In other words, all stylistic devices which are built on the mechanism of conceptual integration are characterized by the brevity of form and depth of content. Thus, the use of a single allusive name can substitute many a page of extensive and detailed descriptions. For instance, the name Aladdin used in "Sister Carrie" by Th. Dreiser refers us to a tale from "Arabian Nights". The allusive name activates literary knowledge structures and draws a parallel between Aladdin who happened to find a magic lamp capable of granting wishes and Droue who accidentally discovered a talented actress in the ordinary girl.

The cause and effect of linguistic economy in the literary text are accounted for by such distinctive features of this text type as implicitness and ambiguity. It is implicitness that generates a vast array of associations in the text. Very often the words used in the literary text convey a great amount of implicit information. The decoding of this information is a priority task of text interpretation inasmuch as implicit information compared to explicit information is considered to be more conceptually important.

4. COGNITIVE PRINCIPLE OF LINGUISTIC REDUNDANCY

Opposed to linguistic economy is the cognitive principle of linguistic redundancy. The notion of redundancy borrowed from the theory of information is an inherent property of textual communication. When used deliberately, linguistic redundancy should not be regarded as an unnecessary surplus and language imperfection. In our opinion, it is one of indispensable conditions of human cognition. As Yu. Lotman noted, language protects itself against misunderstandings and distortions with the help of mechanisms of redundancy

(Лотман, 1970, p.34). Therefore in many text types redundancy assumes very important functions.

Before we continue any further, it is expedient to discuss the ways redundancy is verbalized in language and discourse. Most common is the usage of various kinds of repetition. Repetition is widely employed in different types of communication including the oral everyday communication, on the one hand and literary communication – on the other. In everyday communication repetition is used for many pragmatic reasons: a) to attract the interlocutor's attention; b) when the speaker is under stress of strong emotion; c) to remove some hindrances of communication.

In literary communication repetition is always used deliberately. As mentioned earlier, it assumes various functions, in the scientific texts repetition is conditioned by the author's desire to be adequately and accurately understood. It should be noted that scientific texts widely employ another means of redundancy – periphrasis. Periphrasis, as is known, is the renaming of an object, which may be identified in different ways (Galperin, 1977). Here are some examples:

To understand how Nature relates to God, we use what we know about chamber maids and their relation to their masters or bosses. Once that relation is reasoned out in a matter of milli seconds, we then complete the analogy by seeing Nature as a servant of God. To phrase it another way, the Nature: God relation can only be understood once we have reasoned out the chambermaid: master relation and completed the cognitive pattern that we call analogy (Hamilton, 1984, p.10).

By a sign, generally speaking, we understood one material object capable of denoting another object or idea. The essential property of a sign is its relatively conventional character. A sign does not possess the properties of the object. It denotes...

One of the essential features of a sign, as has been stated above, is its conventional, arbitrary character (Galperin, 1977, p.61).

There are some expressions, which can be regarded as signals of redundancy in the scientific texts: *in other words as already shown, as mentioned above, in short, to phrase it another way, as already observed, as mentioned earlier, as already discussed, be it repeated.* Very often scientific texts contain conclusions and summaries which give an important account of what have been discussed. Surely, these parts of the text are not devoid of some redundant expressions the use of which is reasoned out by the author's objectives to give grounded argumentations. So, redundancy in the scientific texts intends to clearly explain and substantiate the author's hypothesis. Therefore it can be regarded as a crucial means of scientific cognition.

In fiction, besides repetition, many other means of redundancy are used – periphrasis, alliteration, symbol, synonymous expressions. One of the main functions of redundant units is to produce an emotional impact on the reader. It is now common knowledge that emotiveness as a linguistic category constitutes a distinctive feature of a fictional text. The current researches in this field are connected with such names as A. Wierzbicka, I.R. Galperin, I.V. Arnold, V/I/

Shakhovskiy, V.I. Lakoff, A. Ortony, A. Collins, M. Johnson and others (see Ashurova, 2012; Ashurova, Galieva, 2016). Let's consider the mechanism of emotional impact created by the redundant units in H.W. Longfellow's poem "The Rainy Day":

*The day is cold and dark and dreary
It rains and the wind is never weary
The wines still cling to the mouldering wall,
But at every gust the dead leaves fall,
And the day is cold and dark and dreary*

This text is interesting for analysis because it clearly demonstrated the role of redundant means in expressing emotions on the one hand, and in conceptualizing information – on the other. First of all the reader's attention is attracted by the abundant use of different types of repetition. Repetition, as is known can be presented at all the levels of language: phonetic, morphological, lexical, syntactical. Here we observe phonetic repetition (alliteration), lexical and syntactical repetition. Great is the role of alliteration – the repetition of the sound (d). This sound according to I.R. Galperin prompts some negative feelings. In this poem, the sound (d), repeated 20 times, conveys the feelings of gloom, depression, pessimism and unhappiness. As for lexical repetition, there are many repeated words – *day, cold, mouldering, fate, weary, rain, fall, life*, but the most conspicuous position occupies the word combination "dark and dreary" due to the fact that it is arranged in the form of framing. That means that the initial parts are repeated at the end as well. It is of interest to note that in this poem we observe two types of framing: framing used in each stanza and in the whole poem. Such compositional pattern foregrounds the repeated words *dark, dreary* – makes them the key words of the poem. These key words once more emphasize the emotional atmosphere of depression, the more so, as they are attributed not only to the description of the rainy day, but also and mainly to the human life.

Another type of redundancy, widely used in fiction, is synonyms and synonymous expressions. Synonyms, as we know, are the words "kindred in meanings but distinct in morphemic composition, phonemic shape and usage" (Arnold, 1974, p.177). At first sight, synonyms being similar in meaning seem to be redundant elements, and, therefore, useless in communication. But this is a completely wrong view. Synonyms being identical in their denotational meanings, differ in additional connotations, shades of meaning, emotional components and stylistic colouring. They ensure the expression of various shades of thought, feelings and imagination. When used in the discourse, synonyms promote precision, clearness and richness of thought. In this respect, synonyms viewed from the angle of Cognitive Linguistics, are powerful means of cognition inasmuch as they ensure a comprehensive and thorough cognition of the object or event in question. Therefore, synonyms regarded as means of cognition play a significant role in the process of text interpretation and conceptualization. Particularly important are synonymous expressions used in the fictional texts. In S. Maugham's story "The Lion's Skin" there is a monologue:

“Oh, don’t be so damned gentlemanly with me, Bob. We’re a couple of bums and that’s all, there is to it. We could have some grand times together if you’d only have a little sense. You are a liar, a humbug and a cheat, but you seem to be very decent to your wife, and that’s something in your favour. She just dotes upon you, doesn’t she? Funny, women are. She is a very nice woman, Bob”.

From the factual information of the story we learn that Robert, a poor young man of low origin dreamt of being a gentleman. So, he married a rich woman, concealed his past from everybody and successfully played the role of a gentleman. Once he met Fred Hardy, the man who knew his humble origin. The sentence “You are a liar, a humbug and a cheat” contains synonyms which express the speaker’s a) conviction that he knows Robert; b) negative emotional attitude to the liars; c) contempt, mockery and scorn. So, the synonyms clustered together within a sentence enrich both their denotative and connotative meanings.

Another example of synonymous redundancy can be found in the story “The Duel” by O’Henry. The purport of the story is the description of New York city and its influence on people. The image of the city is presented in two contrasting lines of conceptual features expressed by a string of synonyms. On the one hand, New York is described as a good, great, wonderful, basest, enchanting, city, on the other – it is bad, cruel, crude and fatal. The people who come to New York have to struggle, fight, to battle, and New York either conquers, subdues, captures you or thrills, pleases, enriches, enchants, elevates, nurtures you. So, the whole text abounds in synonyms the use of which is aimed to get a deeper insight into the concept of the city, to give rise to a new understanding of it, to reinforce the emotional tension of the description. Due to the synonymous expressions, a comprehensive, accurate and habitus characterization of the city is gained.

QUESTIONS AND TASKS FOR DISCUSSION

- What are the cognitive principles of presenting information in the text?
- What does the principle of iconicity mean?
- What types of iconicity are distinguished?
- Discuss the principle of relevance in the text
- Define the notion of foregrounding
- What ways of foregrounding do you know?
- How is defeated expectancy realized in the text?
- Discuss the principle of linguistic economy at the textual level
- What stylistic devices are based on the principle of linguistic economy?
- Characterize the notion of linguistic redundancy
- Provide examples of redundancy in the literary text
- What types of redundancy are differentiated?
- What are the functions of redundancy in the literary text?

METHODS OF CONCEPTUAL ANALYSIS

PLAN:

METHOD OF COGNITIVE MAPPING THE LINGUISTIC ZONE WORD IS POWERFUL TOOL CONCEPTUAL METAPHORICAL ANALYSIS

Each branch of linguistics is supposed to have its own subject, aims and methods of analysis. Only then it gets the status of an independent science. In cognitive linguistics the problem of methodology and methods of analysis attracts considerable attention of many scholars such as N.D. Arutyunova, E.S. Kubryakova, D.U. Ashurova, Yu. S. Stepanov, R.M. Frumkina, M.V. Pimenova, Z.D. Popova, IA . Sternin, V.I. Karasik, etc.

It is worth mentioning that along with traditional methods of analysis accepted in Cognitive Linguistics (etymological, definitional, componential, contextual and textual analyses), there have been developing new methods of conceptual analysis: cognitive mapping, frame analysis, cognitive metaphorical analysis.

1. METHOD OF COGNITIVE MAPPING

Conceptual analysis focuses on the interpretation of the meaning structures representing different features of the concept; identifying the frequency of its taxonomic characteristics; distinguishing its peculiar properties. The main aim of conceptual analysis is generalization of conceptual features of a concept and distinguishing conceptual structures, cognitive models and linguistic schemas.

One of the conceptual methods is the method of constructing a cognitive map or cognitive modelling proposed by E.S. Kubryakova. Cognitive map is constructed on the base of lexicographic definitions of a word representing a definite concept, its associative links and the most common contexts in which it is used. Lexicographic definitions are derived from monolingual, phraseological, etymological dictionaries, as well as dictionaries of synonyms and antonyms.

Associative links are identified with the help of associative dictionaries and thesauruses. As for different knowledge structures associated with a certain concept they can be derived from encyclopedic, mythological, historical, philosophical and cultural sources. It should be mentioned that one of the most important stages of conceptual modelling is reference to the most common contexts of the concept use. For this purpose paremiological units, in particular, proverbs, aphoristic texts, quotations, sayings are to be analyzed. The final stage of the proposed method is appealing to the various genres of the fictional text since the latter plays a crucial role in shaping the conceptual world picture.

Consequently, the method of cognitive mapping is aimed to reveal the cognitive essence of a word-concept, its deep semantics and the implicit layer. E.S. Kubryakovabelievesthat«концептуальный анализ предусматривает поиск общих концептов, которые подведены под один знак и предопределяют бытие знака как когнитивной структуры, что обеспечивает знание о мире. Опираясь на дефиницию концепта, можно построить «когнитивную карту» слова, представляющую собой,

во-первых, отражение наиболее употребительных контекстов слова, во-вторых, констатацию всех направлений, по которым идут преобразования семантики слова, и наконец, рекомендацию к более полному лексикографическому представлению значений слова» (Кубрякова, 1991, с.97).

The concept “Word” is one of the universal concepts represented in all societies and cultures, due to the fact that “Word” is an alienable part of languages; the only tool of verbal communication.

As it has been mentioned, the structure of the concept includes the following constituents: 1) notional (factual information, i.e. the basic, essential and distinctive features of the concept); 2) imagery (based on the principle of analogy); 3) evaluative (axiological and cultural significance). A detailed step-by-step procedure of cognitive mapping can be illustrated by the analysis of the concept “Word” (Галиева, 2010).

The first step of the analysis of any concept presupposes the analysis of the notional constituent, i.e. the dictionary meanings of the lexeme that represent the name of the concept, the meanings presented in phraseological units with the component “word”. As our analysis has shown, the dictionary meanings of the lexeme “Word” can be divided into two zones: linguistic, and philosophical.

The linguistic zone is represented by a number of meanings, which can be divided into five large groups:

1) a word is a group of sounds

a speech sound or series of speech sounds that symbolize a meaning usu. without being divisible into smaller units capable of an independent use; a sound or a group of sounds that express a meaning and form an independent unit of the language (MWCD; LDCE; CODCE, OALD);

2) a word is a linguistic unit

a single component part of human speech or language (OALD; CIDE); a single unit of language which has meaning and can be spoken or written (CIDE); the smallest unit of spoken language which has meaning and can stand alone (LDCE);

word is speech, language

something that is said (MWCD), anything is said (OALD); speech, language (CODCE; OALD; CIDE); the act of speaking or of making verbal communication (MWCD), the spoken sign of conception of an idea, expressing an idea or ideas (CIDE);

word is text, idiom, expression, proverb

the text of a vocal musical composition (MWCD); lyrics, book, text, libretto (CIDE); script, lines, lyrics, libretto (OALD); designation; locution; turn of phrase; idiom (RNMT); saying, proverb (MWCD); term; name; expression; (ODSA);

5) word – talk, conversation

talk; discourse (MWCD); chat; discussion; consultation; exchange of views (RNMT); brief dialogue, parley, interview (OTDS); short speech or conversation (LDCE); a remark or statement (OALD); pronouncement; declaration (OTE); a favorable statement (MWCD); conversation, an expression, a phrase, clause, short utterance, comment; observation (LDCE; CIDE);

The philosophical-religious zone is represented by metonymical meanings of the lexeme “Word – Bible”, “Word – Jesus Christ” in which it acquires conceptual features related to religion (*sacred, inspired, perpetual, unearthy, transcendental,*

uncreated, spiritual, immortal, worshipped, eternal, beautiful, supreme, etc.). These meanings are axiologically significant for all the Christian societies:

Word – Gospel, the expressed or manifested mind and will of God (MWCD); The Bible and its teaching (OALD); The Word (theol) – the Gospel message; esp. the Scriptures as a revelation of God (CIDE);

Word – the second person in the Trinity before his manifestation in time by the incarnation (CIDE; RNMT);

The analysis of phraseological units with the component “word” has shown that the notional constituent of the concept “Word” is represented not only by the meanings related to the linguistic zone, but also the informative and ethical zones.

The linguistic zone is presented by the meanings close to the dictionary meanings:

word is public speech: *take the word; say a few words; to put into words; press the words; give the word;*

word is conversation: *a word or two; have a word with smb; make words; without many words; a word or two; in other words; in many words; in a word; to get a word in edgeways; word for word;*

The informative zone of the concept “Word” includes the meanings that are associated with the notion of information. So, the “Word” is regarded as an entity that implies information:

1) message, news, information: *get/have word; leave word; word came; write word of; to send word; bring words.*

We had word this morning... that Mr. Dombey was doing well (Ch. Dickens, *Dombey and his Son*, ch. XXXII);
A servant brought word that Major Pendennis had returned to the hotel... (W. Thackeray, *Pendennis*, vol. II).

2) advise, remark, prompt, recommendation: *a word in season, a word out of season; to pass one's word for smb; to give smb. one's good word; a word in smb's ear; to put words in smb's mouth.*

Don't put words in my mouth, mister, I do my own thinking (H. Fast, *Freedom Road*, ch. VII).

3) command, password: *get the word; pass the word; say/ speak the word; word of command; sharp's the word! words to be passed!*

I don't budge till I get the word from Mick (W. Thackeray, *Vanity Fair*, ch. XXXII);
The troops halted and formed; the word of command rung through the line... (Ch. Dickens, *Pickwick Papers*, ch. IV).

Ethical zone which forms not only the notional but also evaluative components is represented by the following meanings:

word is promise: *to keep one's word; to be as good as one's word; to break one's word; to be worse than one's word; to go back on one's word; to give one's word; to be true to one's word; to be better than one's words; to give a word of honour;*

word is quarrel: *to have words with smb; to bandy words; a word and a blow, hard words.*

I am not going to bandy words. I require you to give up this friendship (J. Galsworthy, *To Let*, part II, ch. VI).

As it is seen from the examples, conceptual features included in the meaning “word is promise” are associated both with positive (*good, honorable, organized, obligatory, noble, assertive, honest, reliable*), and negative evaluation of the Word (*bad, dishonest, ignoble, unreliable, disorganized*). The conceptual features included in the meaning “word is quarrel” are associated mainly with negative notions (*hostile, quarrelsome, arguing, envious, intolerant, unfriendly, inimical, disobedient, polemical, scandalistic, etc.*).

So, the conceptual features that form the meanings “word is promise”, “word is quarrel” can be referred to both notional and evaluative constituents of the concept “Word”.

The analysis of other phraseological units with component “word” has shown that they are related to miscellaneous notions associated with positive characteristics of the person such as a) kindness (*to have a good word for everyone*); b) responsibility (*in word and deed*); c) directness (*not to mince one’s words*); d) boast (*big words; holiday words*); as well as negative characteristics: wordiness (*a man of many words*); wickedness (*not to have a good word for anyone*); mumbling (*to be unable to put two words together*). Wordlessness (*a man of few words*) can be evaluated positively or negatively depending on context.

So, the notional component of the concept “Word” verbalized by lexical and phraseological units includes the four zones: 1) linguistic, in which word is associated with any linguistic phenomenon (speech, conversation, sound, text, etc); 2) informative, i.e. word is understood as something that implies information (message, news, command); 3) ethical, in which “word” acquires evaluative components (promise, quarrel); 4) philosophical-religious (Bible, Jesus Christ).

The image-bearing and evaluative components of the concept “Word” are widely presented at the level of proverbs, aphorisms and fictional text. Here, it should be mentioned that image-bearing and evaluation constituents of the concept in most cases are closely interlinked. In other words, examples can be viewed both from the point of view of imagery and evaluation. It is conditioned by the fact that imagery and evaluation are usually interwoven especially in proverbs, aphorisms and fictional texts which reflect the national world picture of a certain culture (beliefs, customs, ethics and morality, behavioral norms, speech etiquette, etc.).

However, the most conspicuous linguistic units that verbalize the image-bearing constituent of a concept are fictional texts, especially aphoristic and poetic texts. Functioning in the text, the concept “Word” acquires a multitude of conceptual features constituting its complex multifarious structure. Thus, the concept Word forms several conceptual metaphors such as **“Word is Language”**, **“Word is Human”**, **“Word is Time”**, **“Word is Deed”**, **“Word is Wind”**, **“Word is Power”**. Let us consider some of them:

The conceptual metaphor **“Word – Power”** is presented by conceptual features which express both positive and negative evaluation of the concept, thus forming its evaluative constituent as well:

Word is a powerful tool

A word after a word after a word is power (Margaret Atwood); Words are of course, the most powerful drug used by mankind (R. Kipling); A word carries far, very far, deals destruction through time as the bullets go flying through space (J. Conrad); Handle them carefully, for words have more power than atom bombs(P.S.Hurd).

Word is an instrument of influencing and manipulating people

The basic tool for the manipulation of reality is the manipulation of words, if you can control the meaning of words you can control the people.....(Philip K. Dick);
As so the Word had breath and wrought//With human hands creed of creeds
In loveliness of perfect deeds,//More strong than all poetic thought (A.Tennyson)

**Word is an entity of a dual character:
it can have either creative or destructive power**

If the word has the potential to revive and make us free, it has also the power to blind, imprison, and destroy (R.Ellison); Words are both better and worse than thoughts; they express them, and add to them; they give them power for good or evil; they start them on an endless flight, for instruction and comfort and blessing, or for injury and sorrow and ruin(T. Edwards).

All books are either dreams or swords,

You can cut, or you can drug, with words (Amy Lowell);

Thanks to words, we have been able to rise above the brutes; and thanks to words, we have often sunk to the level of demons (Aldous Huxley);

Word is an entity that has a “physical power”, it can hurt people

A blow with a word strikes deeper than a blow with a sword (R. Burton); You can stroke people with words (F. Scott Fitzgerald);

O! many a shaft, at random sent,//Finds mark the archer little meant!

And many a word, at random spoken,

May soothe or wound a heart that's broken!(W. Scott);

The cognitive metaphor “**Word is Human**” is based on personification of the notion of “word” and represented in the followings:

**Word is regarded as a human being who has positive or negative characteristics,
words are associated with person’s emotional condition:**

Words so innocent and powerless as they are, as standing in a dictionary, how potent for good and evil they become in the hands of one who knows how to combine them (N. Hawthorne); Immodest words admit of no defense, for want of decency is want of sense (W.Dillon); Good words do more than hard speeches (R. Leighton); Gentle words, quiet words, are after all, the most powerful words. They are more convincing, more compelling, more prevailing (W. Gladden);

**Words can be associated with the human’s physical characteristics; it can be
alive or dead, it can suffer or enjoy**

Words are alive, cut them and they bleed (R.W.Emerson); Words are freebornthey have the same right to dance and sing as the dewdrops have to sparkle and the stars to shine (A. Coles);

A word is dead, when it is said, some say,

I say, it just begins to live that day (E. Dickenson);

Words strain //Crack and sometimes break, under the burden,

Under the tension, slip, slide, perish (T.S. Eliot);

It should be stressed that though the above mentioned examples form conceptual metaphor representing the image-bearing constituent of the concept, it at the same time expresses evaluation both positive and negative. The evaluative component of the concept “Word” is represented by a number of conceptual features that expresses both positive and negative evaluation. Let’s analyse these features in detail:

Positive evaluation

“Word” is a means of keeping humankind’s history for the future generation

Words when written crystallize the history, their very structure gives permanence to the unchangeable past(F. Bacon); Words are the only things that last forever (W. Hazlitt);

Colours fade, temples crumble, //Empires fall,

But wise words endure (E.Thorndike);

“Word” is the most precious gift given to the mankind

Words are all we have (S. Beckett); The word is the name of the divine world (N. Mailer);

I sometimes hold it half a sin//To put in words the grief I feel;

For words, like Nature, half reveal//And half conceal the Soul within (A.Tennyson);

“Word” is the only tool of verbal presentation of people’s thoughts

Thoughts in the mind may come forth gold and dross,

When coined in words, we know it’s real worth (Edward Young);

But words are things, and a small drop of ink,

Falling like dew, upon a thought, produces

That which makes thousands, perhaps millions, think (G.G. Byron);

“Words” as indicators of the human’s mind and intelligence

Words represent your intellect (P. Fripp); When we deal with words, we deal with mind (Ayne Rand); Words are wise men's counters, they do but reckon by them: but they are the money of fools (T.Hobbes); Words ought to be a little wild for they are the assault of thoughts on the unthinking (J.M. Keynes);

“Good word”s are valuable and have a positive influence on the people

Kind words can be short and easy to speak, but their echoes are truly endless (Mother Theresa); Kind words are benedictions. They are not only instruments of power, but of benevolence and courtesy; blessing both to the speaker and hearer of them (F. Saunders); Fair words gladden so many a heart (H. W. Longfellow); Good words do more than hard speeches (R. Leighton).

Negative conceptual features

“Words” are often senseless

I hate to see a parcel of big words without anything in them (W. Hazlitt); Oaths are but words, and words are but wind (S. Butler); Words and feathers the wind carries away (G. Herbert);

Heaps of huge words uphoarded hideously,

With horrid sound, though having little sense (Edmund Spenser);

Polonius: *What do you read, my Lord?*

Hamlet: *Words, words, words* (W. Shakespeare);

“Words” are considered unworthy if not supported by deeds:

And yet, words are no deeds (W. Shakespeare); Words are but holy, as the deeds they cover (P. R. Shelley); Words may show a man’s wit, but actions his meaning (B. Franklin); Words pay no debts, give her deeds (W. Shakespeare); We have too many high-sounding words and too few actions that correspond with them (A. Adams);

Throughout the world, if it were sought,

Fair words enough a man shall find,

They be good cheap; they cost right nought,

Their substance is but only wind (T. Wyatt).

“Words” without thoughts perish

Words are like leaves; and where they most abound,

Much fruit of sense beneath is rarely found (Alexander Pope)

My words fly up, my thoughts remain below.

Words without thoughts never to heaven go (W. Shakespeare)

Words are like leaves; some wither every year,

And every year a younger race succeed (Wentworth Dillon)

“Word” has a destructive power

...God preserve us from the destructive power of words! There are words which can separate hearts sooner than sharp swords. There are words whose sting can remain through a whole life! (M. Howitt); A word carries far-very far- deals destruction through a time as a bullet go flying through space (J. Conrad).

Bad words have a negative influence on the people

A broken bone can heal, but the wound a word opens fester forever (J. West); Tart words make no friends, a spoonful of honey will catch more flies than a gallon of vinegar (B. Franklin); Ill deeds are doubled with an evil word (W. Shakespeare)

But from sharp words and wits men pluck no fruit

And gathering thorns they shake the tree at root (A. Swinburne);

Uttered word can never be changed or recalled:

What you keep by you, you may change and mend;

But words once spoken can never be recalled (Wentworth Dillon)

Our words have wings,

But fly not where we would (G. Eliot);

Words are changeable and hypocritical

Words are chameleons, which reflect the colour of their environment (L. Hand); A word is not a crystal, transparent and unchanged; it is the skin of a living thought, and may vary greatly in colour and content according to the circumstances and the time in which it is used (O. W. Holmes);

So, the conceptual analysis of the concept “Word” shows that this concept is verbalized at the level of different linguistic units: from lexemes to texts, generating new conceptual senses, associations and connotations; its conceptual structure is presented by a great variety of conceptual features embracing linguistic, philosophical, religious, ethic zones, and expressing both positive and negative evaluation (see diagramms):

CONCEPTUAL METAPHORICAL ANALYSIS

As has been mentioned, at present, metaphor is regarded not only as a stylistic device, but as “a cross-domain mapping in the conceptual system” (Lacoff, 1992), as “a cognitive mechanism whereby one experiential domain is partially “mapped”, i.e. projected onto a different experiential domain, so that the second domain is partially understood in terms of the first one” (Barcelona, 2000:3). A cross-domain mapping is a systematic set of correspondences that exist between constituent elements of the “source-domain” and the “target-domain” (see ch.VII). Detailed metaphorical analysis of conceptual metaphor in every day usage was done in G. Lakoff’s work. Here, we shall concentrate on conceptual metaphor in the literary text. Before proceeding with the topic, it needs to be reminded of a peculiar feature of conceptual metaphor in fiction. One of the most important properties the fictional conceptual metaphor is its crucial relevance to the conceptual information of the whole text. In other words, metaphorical expressions should be studied from the point of view of their cognitive functions within the text. Besides, it should be kept in mind that the cognitive mechanisms of conceptual metaphor is based on conceptual blending.

The following procedure of metaphorical analyses can be recommended:

- identify metaphorical expressions employed in the text;
- specify the source domain of conceptual metaphor and the knowledge structure constituting it;
- analyze the associative and textual links of the target domain;
- reveal the generic space including the common conceptual features of the target domain;
- reveal the new conceptual features emerging in the blend as a result of the cross-domain mapping;
- define the conceptual significance of the metaphor and its role in the author’s individual world picture representation.

It is difficult to overestimate the role of conceptual metaphors in the fictional text, because in the process of conceptual metaphorical analysis the missing implicit components and their links can be restored; implications and inferences can be drawn.

The next passage from the story “The Duel” by O’Henry provides a good example of conceptual metaphorical analysis. The focus of attention in this story is the philosophical view of the city of New York, which is described with the help of several metaphors:

"This town", said he, "is a leech. It drains the blood of the country. Whoever comes to it accepts a challenge to a duel. Abandoning the figure of the leech, it is a juggernaut, a Moloch, a monster to which the innocence, the genius, and the beauty of the land must pay tribute. Hand to hand every newcomer must struggle with the leviathan. You've lost, Billy. It shall never conquer me. I hate it as one hates sin or pestilence or—the color work in a ten-cent magazine. I despise its very vastness and power. It has the poorest millionaires, the littlest great men, the lowest skyscrapers, the dolefullest pleasures of any town I ever saw. It has caught you, old man, but I will never run beside its chariot wheels. It glosses itself as the Chinaman glosses his

collars. Give me the domestic finish. I could stand a town ruled by wealth or one ruled by an aristocracy; but this is one controlled by its lowest ingredients.

The analyzed extract abounds in the metaphorical expressions presented in the convergence. This fact testifies to the conceptual significance the analysed metaphors are charged with.

At the first stage of our analysis, we shall identify the metaphors used in the text. They are “*a leech which drains the blood of the country; a juggernaut; a Moloch; a monster*”.

At the next stage of our analysis we shall analyze the source domains of the given metaphors. The task is to reveal the knowledge structures the source domain conveys. For this purpose we use the materials of explanatory and encyclopedic dictionaries:

Moloch – 1) a Semitic deity to whom parents sacrificed their children; 2) Canaanite god said to have been propitiated by sacrificing children.

Moloch is a deity to whom child sacrifices were made throughout the ancient Middle East. The children were initiated to Moloch by burning them alive. Parents considered their action to be “the most valued sacrifice to Moloch” (Myth Encyclopedia)

Juggernaut – 1) a crude idol, deity in Hinduism, considered a deliverer from sin. At an annual festival the idol is wheeled through the town on a gigantic chariot and worshippers have thrown themselves beneath the wheels of the cart to be crushed as a sacrifice to him; 2) a massive inexorable force, campaign, movement, or object that crushes whatever is in its path; 3) any terrible force, esp one that destroys or that demands complete self-sacrifice; 4) a large heavy truck.

Juggernaut – deity in Hinduism, whose image is represented by horrifying wooden idol with a black face and a gaping mouth as red as blood. In Chariot Festival, the image of Juggernaut is placed on a 60-foot-high cart and pulled through the town by hundreds of people. Worshipers have thrown themselves beneath the wheels of the cart to be crushed as a sacrifice to him (Myth Encyclopedia)

Leviathan – 1) a sea monster mentioned in the Book of Job, where it is associated with the forces of chaos and evil; 2) a monstrous beast, esp a sea monster; 3) any huge or powerful thing

Monster – 1) a legendary animal combining features of animal and human form or having the forms of various animals in combination, as a centaur, griffin, or sphinx; 2) any creature so ugly or monstrous as to frighten people; 3) a person who excites horror by wickedness, cruelty, etc.; 4) any animal or thing huge in size; 5) something that is extremely or unusually large

Leech – 1) any of numerous carnivorous or bloodsucking usually freshwater annelid worms (class Hirudinea) that have typically a flattened lanceolate segmented body with a sucker at each end; 2) a person who clings to another for personal gain, especially without giving anything in return, and usually with the implication or effect of exhausting the other's resources; parasite.

As is seen from the definitions, the semantic fields of all these lexemes are related to people's sacrifice and death on the one hand and worship and admiration on the other.

The next stage presupposes the analysis of the target domain “New York”, the conceptual structure of which is defined by the textual links and associations. In the given story the target “New York” is characterized by multiple textual links explicitly indicating the conceptual features ascribed to the city:

Such was the background of the wonderful, cruel, enchanting, bewildering, fatal, great city (O’Henry, The Duel).

A string of the epithets used here constitutes the emotional part of the target expressing the author’s evaluative attitude to the city described. It should be noted that evaluation presented here is both of positive (*wonderful, enchanting, bewildered, great*) and negative (*cruel, fatal*) character, the clash of which entails a paradoxical effect.

The analysis of the generic space is aimed to reveal the common conceptual features of the source and target domains associated with the notions of size (*huge, vast, enormous*), power (*strong, violent, powerful, great*), worship (*wonderful, enchanting*), evil (*monstrous, cruel, hateful, horrifying*).

The blend includes all the above mentioned conceptual features and the emergent structure as well. The interaction of the two domains entails the emergence of new conceptual senses implied in the following image-schemas:

New York is an animate creature (*it has the power to please, subdue, kill, fight, win, conquer down, invade, thrill, elevate, enrich*);

New York is a huge monster (*cruel, fatal, hateful, terrifying*);

New York is a deity (*it is worshipped, enchanted, adored, loved, dreamt of*).

The final stage of analysis puts forward the task to define the conceptual significance of the metaphorical expression in the framework of the whole text.

Proceeding from the assumption that conceptual metaphor has crucial relevance to the conceptual information of the whole text, the final stage of metaphorical analysis focuses on the conceptual significance of metaphor (or metaphors), its role in the author’s world picture representation. The conceptual information of the analyzed story is embodied in the container concept “Man and the City”. In other words, it describes the relations between the city of New York and the newcomers who decided to live there. These relations are characterized as a severe confrontation between the man and the city... This idea is laid down in the title of the story “The Duel” implying the notions of a struggle, fight, battle. Metaphorical presentations of the city as an animate creature, as a monster, as a deity, accounts for the whirl of contradictory emotions experienced by the man who happened to come to New York. These are the feelings of love and hate, admiration and contempt, elevation and depression, delight and horror, beauty and ugliness, power and weakness, violence and humility, audacity and fear. So, metaphorical analysis based on cross-domain mapping makes it possible to infer new conceptual senses presenting the author’s evaluation of New York and its influence on the people living there.

In summing up the following conclusions can be made:

conceptual metaphor is one of the fundamental processes of cognition based on cross-domain mapping resulted in the conceptual blend and the emergence of new conceptual senses;

conceptual metaphor in the literary text is of crucial relevance to the conceptual information of the whole text;

conceptual metaphorical analysis is based on the cognitive mechanism of conceptual blending and consists of the following stages: a) identifying metaphorical expressions employed in the text; b) specifying the source domain of conceptual metaphor and the knowledge structures constituting it; c) analyzing the textual and associative links of the target domain; d) revealing the generic space including the common conceptual features of the source and target domains; e) inferring the new conceptual senses emerging in the blend as a result of cross-domain mapping; f) defining the conceptual significance of conceptual metaphor in the literary text and its role in the author's individual world picture representation.

QUESTIONS AND TASKS FOR DISCUSSION

What is the aim of conceptual analysis?

What are the main methods of conceptual analysis?

What is the essence and aims of cognitive mapping?

Describe a step-by-step procedure of cognitive mapping

What are the main constituents and zones of the concept "Word"?

Comment on the positive and negative evaluation of the concept "Word"

What is frame analysis and its aim?

Speak on the frame structure and its constituents

What is the role of Frame Semantics in text understanding?

What transformation of the frame structure can be observed?

Analyze the frame structure of the concept "Wedding" in the English and Uzbek/Russian languages

Dwell on the national specifics of the concept "Wedding" in the Uzbek/Russian languages

REVISION

QUESTIONS AND TASKS FOR DISCUSSION

What is "concept" from the cognitive and cultural views?

Differentiate between the terms "concept", "notion" and "meaning".

What are the ways and means of concept verbalization?

Discuss the problem of concept structure

What are the peculiar features of derivatives and compound words with regard to knowledge structures?

What types of knowledge structures are conveyed by phraseological units?

Describe the process of knowledge structures activation in the text?

What stylistic devices are aimed to activate knowledge structures?

Comment on the role of allusion in knowledge representation in the literary text?

What is “concept” from the cognitive and cultural views?

Differentiate between the terms “concept”, “notion” and “meaning”.

What are the ways and means of concept verbalization?

Discuss the problem of concept structure

Comment on different views and approaches to the problem of concept structure

What is the difference between the classical theory of categorization and the cognitive approach to it?

Discuss prototype theory and the theory of “family resemblance”

Speak on the levels of categorization and provide appropriate examples of the basic, superordinate and subordinate categories

What are specific features of each level of categorization?

Define the notions of input spaces, a generic and a blended space

What are the peculiar features of the blend?

How can Conceptual Blending be applied to conceptual metaphor analysis?

Linguoculturology: content, basic concepts

Linguoculturology is a new branch of science, which deals with manifestations of culture of different nations, which became fixed and are reflected in the language. This relatively new field of linguistic research represents a merger of two distinct subdisciplines of linguistics: sociolinguistics and culturology. The great upsurge of interest in culturology and its actual rise from the state of amateur speculation to a serious science date from the late 20th century. Researches in this field use sociolinguistic methods to explain various language phenomena. This approach is particularly useful when language internal data alone is unable to account for some seemingly inexplicable facts.

Linguoculturology is aimed at scrutinizing linguistic units in connection with historical and social development of the country at different periods and thus ensures general broad comprehension of the language as a complex system.

Byram thinks that when people are talking to each other their social identities are unavoidably part of the social interaction between them. In language teaching the

concept of “communicative competence” takes this into account by emphasizing that language learners need to acquire not just grammatical competence but also the knowledge of what is “appropriate” language (2002).

Linguoculturological approach in teaching English focuses on the semantic concept. Through this angle the process of learning the English language implies not only traditional study of phonetics, grammar, and vocabulary but also the English language mastering through its national concepts. This enables the learners to acquire interrelated ethnocultural knowledge of language, culture and history, resulting in formation of linguocultural competence, which is a set of special skills necessary to use in practice. In Dictionary of English Language and Culture it is defined as ability to do what is needed (2005). It means that a student should be able to develop an ability to recognize and connect a semantic content of a language symbol with associative motivation of choice of a word. In a number of works of Russian scientists the concept "competency" is defined as intellectual and personal ability of an individual to practical activities, and "competence" as content's component of the given ability in the form of knowledge, skills and aptitudes (Zimnyaya, 2003). In Zimnyaya's opinion competency always displays the actual competence (2003).

Linguoculturology has to deal with lots of issues related to the language, such as the role of culture in formation of linguistic concepts, connection between the linguistic symbol and cultural sense of the word. It is essential to identify cultural semantics which can be obtained from the interaction of two different fields - language and culture.

Language and culture interactions have a reciprocal relationship: language shapes cultural interactions and cultural interactions shape language. It should be noted that the relationship of language to culture involves many difficult and contradictory problems. One problem may occur when cultural information of linguistic items mainly acquires some implication, which is hidden. A well-known expression "French leave" means 'leave or absence without permission'. Originally it was used as a term describing a custom, prevalent in France in the 18th century but regarded in England as impolite, of leaving a social function without saying farewell to one's host or hostess. It is now used of any unauthorized absence or departure, from one's place of work. From this example it is evident that

only knowing the origin of the linguistic item students will be able to fully understand the meaning of it and use it in the language properly. Moreover sometimes the meanings of some words can change in course of time.

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Not only language and culture, but also language and history are undivided. The evolution of language includes many facts which pertain to the functioning of language in the speech community. The most widely accepted classification of factors relevant to language divides them into extra linguistic and linguistic. Strictly speaking, the term “extra-linguistic” embraces a variety of conditions bearing upon different aspects of human life, for instance, the psychological or the physiological aspects. In the first place, however, extra linguistic factors include events in the

history of the people relevant to the development of the language, such as the structure of society, expansion over geographical areas, migrations, mixtures and separation of tribes, political and economic unity or disunity, contacts with other people, the progress of culture and literature. All these aspects of external history determine the linguistic situation and affect the evolution of the language. In the fifth and sixth centuries the Germanic invaders came and settled in Britain from the north-western coastline of continental Europe. As well as any other notable historic event the Anglo-Saxon migrations could not but leave their linguistic reflection on the language. At the time of the conquest the Anglo-Saxons were still pagans. Linguistic evidence of Anglo-Saxon paganism is provided by names of legendary heroes, Anglo-Saxon kings and chieftains, poets of the past. It was a custom with the pagans to give men names of animals, trees and other objects of nature. Such are the names Hengiest and Horsa (both mean "horse"), Ethelstan (precious stone), Cynewulf (leader of wolves). So knowledge of history, culture and way of life of people can throw light on some linguistic units.

Main fields of linguoculturology.

Plan:

1. Types or directions of Linguoculturology
2. Tasks and purposes of Linguoculturology
3. Methodology and Linguoculturological methods

Question for self-examination:

What is linguoculturology?

When linguoculturology first appeared?

What scientists worked in this field?

What does the term "linguoculturology" mean according to V. Maslova?

What the aim of linguoculturology?

Which types of problems does linguoculturology solve as a science?

What types of linguoculturology do you know? Define each of them.

Define basic purposes and tasks of LC.

What is methodology?

What are the methods used in LC?

Linguoculturology as an independent field of linguistics first appeared in the 70th of the 20th century on a base of the triad by Emil Benvenist: language, culture and human personality. The aim was to activate the facts about language and culture of the country of studying language with the help of philological methods of teaching.

The scientists who works in this field are: A. Wierzbickaya, R.M. Keesing, R. Langacker, V. Maslova, V. Karasic, S. Vorcachev, V. Telia, V. Shaklein, F. Vorobev, J. Stepanov, E. Levchenko, V. Kononenko, V. Zhayvoronok.

According to V. Maslova's research the term "linguoculturology" means the science, which appeared at the intersection of linguistics and culturology. This science investigates the question of reflection and consolidation of nation's culture in language

Aim of linguoculturology– to study the ways in which language embodies, stores and transmits culture. Subject of linguoculturology – to study cultural semantics of language signs formed by means of two different codes – language and culture.

Linguoculturology as an independent branch of knowledge should solve the specific problems and thus answer a number of questions which in most general view can be formulated like this:

How culture participates in formation of language concepts;

What part of language sign's meaning «cultural senses» are attached to;

Whether these senses are realized by speaker and listener and how do they influence speech strategy;

Whether there is in reality a cultural-language competence of a native speaker, on the basis of which cultural senses are embodied in texts and distinguished by the native speakers;

What concept-sphere (set of the main concepts of the given culture) the bearer of the culture has;

How to systematize the main concepts of this science.

Linguoculturology can be divided into five main fields according to the purposes of the investigations.

Linguoculturology of separate social group, ethnos in any bright epoch from the point of view of culture (the investigation of concrete linguistic situation).

Diachronic linguoculturology (the investigation of changes of linguocultural state of ethnos in a period of time.

Comparative linguoculturology (the investigation of linguocultural demonstrations of different but interconnected ethnoses.

Confrontational linguoculturology (the youngest field). There are only several works in this area. The most interesting is M. Golovanivskaya "French mentality from the point of view of Russian person" [1].

Linguocultural lexicography (practice the compiling of linguo-area studies dictionaries).

Comparative linguistics, formerly Comparative Grammar, or Comparative Philology, study of the relationships or correspondences between two or more languages and the techniques used to discover whether the languages have a common ancestor. Comparative grammar was the most important branch of linguistics in the 19th century in Europe. Also called comparative philology, the study was originally stimulated by the discovery by Sir William Jones in 1786 that Sanskrit was related to Latin, Greek, and German

Modern lexicography is a synthesis of Philology and culture in the broadest sense of the word. Researchers note that linguocultural lexicography as one of the areas of linguoculturology is developing «especially actively», and suggest the need to

allocate a separate area of theoretical research and practical development of problems related to lexicography of linguoculturology – linguoculturography.

Linguoculturology is a relatively new field of lexicography. Many questions in this area are insufficiently developed, as evidenced by different names of dictionaries containing cultural information: dictionaries of linguoculture, linguistic dictionaries, linguoculturological dictionaries. The term «dictionary of linguoculture» is used in the literature as a synonym for the term «linguoculturological dictionary», so in this article, following N. A. Lukyanova [19], we will use two terms: linguistic and linguoculturological dictionaries

Linguoculturology is a humanitarian discipline that studies embodied in a living national language and linguistic processes, material and spiritual culture (Oparin). It allows you to set and explain one of the fundamental functions of language - to be an instrument of creation, development, storage, and transmission of culture.

The philosophy defines methodology as a system of principles and ways of the organization of theoretical and practical activities (The philosophical encyclopedic dictionary). It is set of the most essential elements of the theory, constructive for development of the science. The methodology is a conception of development of science, and the conception is a methodology of transition from the theory to practice.

The method is certain approach to the studied phenomenon, a certain complex of devices application of which gives the chance to study this phenomenon. Therefore the method always is system, and its specifics are defined by object of research and by research objective. Each method directly or indirectly depends on all-philosophical theories. The methodology of any science includes three levels: philosophical, general scientific and private methodology.

Philosophical methodology is the highest level, for which principles and categories of dialectics (Heraclitus, Platon, the Edging, etc.) are important.

General scientific methodology – generalization of methods and principles of studying by different sciences. The general scientific methodology changes together with the progress in science. As a result new methods and considerable updating of old ones are observed.

Private methodology – methods of a concrete science.

Linguoculturology methods are a set of analytical devices, operations and the procedures used in the analysis of interrelation of language and culture. In linguoculturology it is possible to use linguistic, culturological, sociological methods. These methods are interrelated and connected with different informative principles, devices of analysis, which allows linguoculturology to investigate the difficult object – language and culture interaction. The device of metaphor analysis, offered by J.Lakoff allows receiving results, important for language and culture problem. V.N.Teliya offered the method of macro-componential model of knowledge. Except macro-componential model we assume to use actively psychosocioculturological methods. Special area of research is devoted to lingua-culturological analysis of texts which are considered as original keepers of culture. In linguoculturology, you can use the linguistic and cultural and sociological methods - methods of content analysis, frame analysis, narrative analysis, which goes back to V.Propp, methods of field Ethnography, open interviews used in Psychology and Sociology, the method of linguistic reconstruction of the culture used in the school N.I.Tolstoy, and you can explore the material as traditional methods of Ethnography and experimental methods of Cognitive Linguistics, which are the most important source material by native speakers (informants). In this regard, there are several methods of linguoculturology:

1. Diachronic method, based on a comparative analysis of the various lingua-culturological units in time.
2. Synchronic method of comparing simultaneously existing lingua-culturological units.

3. Structural and functional method, involving the division of a cultural object into parts and identifying the links between the parts.
4. Historico-genetic method that focuses on the study of lingua-culturological fact from the point of view of its origin, development and future of the whole.
5. Typological method designed to identify the typological proximity of various lingua-culturological units in historical and cultural process.
6. The basis of the comparative-historical method is the comparison of original lingua-culturological units in time and insight into their nature

Consequently, we came to conclusion that linguoculturology is a new actively developing field of linguistics. According to R.M. Frumkina the distribution of linguoculturology began in a time when it was found that there was no place for culture in the science of language. Every culture has a number of concepts which are the markers of its identity [4]. For example, the key markers in British culture are law, lie, privacy, etc. Moreover, every language is an original system which is etched in native speakers' mind and build up their world perception, therefore linguoculturology is a promising field for linguistic investigations.

Comparative Linguo-culturology as a subject.

Linguoculturological problems have appeared in modern linguistics. Linguoculturology is a complex field of scientific knowledge on the interconnection and interaction of language and culture that arose on the basis of the research works of the phraseological school of V. N. Telia, the publications of V. V. Vorobev, V. G. Kostomarov, V. A. Maslova, the works of other linguists [Kourovov, 2005, p. 27]. Linguoculturology is closely connected with such disciplines as linguistics, ethnolinguistics, psycholinguistics, cognitivistics. As a relatively new science, linguoculturology is characterized by a number of contradictions. So, for example, in the framework of linguoculturology, according to V. N. Telia, language phenomena in synchrony should be considered. However, at the turn of the XX-XXI centuries it is necessary to study the language and using not only the synchronous but also the diachronic method, as well as from the positions of the timeliness, since at the present time the «synchronous/ diachronic» option is replaced by the idea of panchrony " [Bragina, 1999, p. 132]. The emergence of linguoculturology is a natural result of the development of the philosophical and linguistic theory of the XIX-XX century. In the last decade, several works devoted to this discipline were published. The most popular in science work can be considered a textbook by V. A. Maslova [Maslova,

2001]. It provides a methodological basis, describes the current trends of linguocultural researches. The author emphasizes the interdisciplinary nature of linguoculturology, defining it as «a branch of linguistics that emerged at the junction of linguistics and cultural studies» as «a humanitarian discipline that studies the material and spiritual culture embodied in a living national language and manifested in linguistic processes» or as an «integrative field of knowledge that absorbs the results of research in cultural science and linguistics, ethnolinguistics and cultural anthropology " [p. 9, 30, 32]. The goal of linguoculturology, in the opinion of V. A. Maslova [p. 35], (the study of the ways in which the language embodies in its units, preserves and translates the culture), the tasks (to identify how culture participates in the formation of linguistic concepts, or whether the cultural and linguistic competence of native speakers exists in reality), as well as the conceptual apparatus are formulated very widely. The author affirms the possibility of using a wide variety of techniques and methods of research «from interpretative to psycholinguistic». The most complete in modern domestic linguistics the theoretical and methodological foundations of linguoculturology are set forth in Vorobev's work *Linguoculturology: Theory and Methods* [Vorobyev, 1997]. The study was carried out in the traditions of Humboldtianism: the study of a culture embodied in the language is proposed to be carried out on the basis of the Sapir-Whorf hypothesis, and the terminology introduced by L. Weisgerber (Luchinina, 2004, p. 240). Linguoculturology is considered as the theoretical basis of linguistic culture; It is defined as «a complex scientific discipline of the synthesizing type that studies the interrelation and interaction of culture and language in its functioning and reflects this process as an integral structure of units in the unity of their linguistic and extralinguistic (cultural) content through systemic methods and with an orientation to modern priorities and cultural Establishment (a system of norms and universal values) " [Vorobyev, 1997, p. 36–37]. The main object of linguoculturology, the author calls «the interaction and interaction of culture and language in the process of its functioning and the study of the interpretation of this interaction in a single systemic integrity», and the subject of this discipline are «the national forms of society, reproduced in the system of language communication and based on its cultural values», — everything that makes up the «linguistic picture of the world». Vorobyov introduces the main unit of linguocultural analysis — lingvoculture, defining it as a «dialectical unity of linguistic and extralinguistic (conceptual and objective) content». V. Krasnikov also solves similar problems: in the work «Ethnopsycholinguistics and linguoculturology» he defines the latter as «a discipline studying the manifestation, reflection and fixation of culture in language and discourse, directly related to the study of the national picture of the world, linguistic consciousness, features mentally -lingval complex " [Krasnykh, 2002, p. 12]. In the opinion of V. V. Krasnykh, the subject of linguoculturology is a unit of language and discourse possessing a culturally significant content, which is the «channel» by which we can enter the cultural and historical layer of the mentally-lingual complex. Linguoculturology is designed to identify, with the help and on the basis of linguistic data, the basic oppositions of culture fixed in the language and manifested in discourse; Reflected in the mirror of the language and in it are fixed ideas about cultured areas: spatial, temporal, activity,

etc.; The ancient representations, which correspond to cultural archetypes, emerging through the prism of the tongue. The problems of linguoculturology are also developed by scientists of the Volgograd school, in particular, V. I. Karasik and E. I. Sheigal. V. I. Karasik regards linguoculturology as a «complex field of scientific knowledge about the interconnection and interplay of language and culture» and emphasizes its comparative character [Karasik, 2002, p. 103, 108, 121]. The main unit of linguoculturology, he calls the cultural concept, and as units of study, the realities and «background values, that is, Content characteristics of specific and abstract names that require for an adequate understanding of additional information about the culture of this people ». Karasik V. I. calls a number of reasons why linguoculturology is in its heyday: the rapid globalization of world problems, the need to take into account the universal and specific characteristics of the behavior and communication of various peoples in solving a wide variety of issues, the need to know in advance those situations in which the probability of intercultural misunderstanding is high, the importance of defining and accurately denoting those cultural values that lie in the basis of communicative activity; an objective integrative trend in the development of the humanities, the need for linguists to master the results obtained by representatives of related branches of knowledge. The applied side of linguistic knowledge, understanding of language as a means of concentrated reflection on collective experience. In the work of E. I. Sheigal and V. A. Buryakovskaya, linguoculturology is defined as a discipline that studies «individual objects of the conceptual picture of the world and their comprehension by the public consciousness and language from the point of view of the object of reflection, one of which is the ethnos» [Sheigal, Buryakovskaya, 2002]. The authors study the linguocultural potential of ethnonyms that are part of stable combinations, as well as the specifics of the functioning of ethnonyms in the texts of articles, stories and anecdotes. In 2004, A. Khrolenko's textbook «Foundations of Linguistic Culturology» was published, in which he defines the goal of science — the generalization of all information accumulated by ethnolinguistics and the disciplines entering into it, revealing the mechanisms of interaction between language and culture. Linguistic culture is the philosophy of language and culture. The object of the study is language and culture; The subject is the fundamental issues related to the transforming side of the connection between language and culture: changes in the language and its units, conditioned by the dynamics of culture, as well as changes in the structure and changes in the functioning of culture, predetermined by the language realization of cultural meanings [Khrolenko, 2004, p. 31]. The set of sciences that study the problems of interaction between language and culture, each in its aspect, can be called generically, for example, as suggested by A. T. Khrolenko, linguistic and cultural studies, since each of them aims to identify and preserve linguistic cultural values. In the opinion of A. Khrolenko (P. 31–32], linguoculturology should be interested in revealing the mechanisms of interaction, mutual influence of two fundamental phenomena — language and culture, which determine the phenomenon of man. Khrolenko AT believes that linguoculturology within linguistic and cultural studies corresponds to the status of general linguistics in the system of language sciences. Like general linguistics, linguoculturology is called

upon to identify and describe the most general patterns of interdependence, the interaction of linguistic and cultural practices of man and society. This analogy helps to understand that linguoculturology, as well as general linguistics, is possible only in the system of other, more specific in terms of subject and other methods of research of scientific disciplines. In the opinion of O. I. Kourova [Kourovova, 2005, p. 53], linguoculturology is a section of linguistics that studies the interaction of language and culture in the form of systems that embody and represent linguistic cultural values. The task of the new discipline is the explication of the cultural significance of linguistic units by correlating their symbolic reading with the known «codes» of culture. The basic concepts for linguoculturology are: linguocultural paradigm, cultural connotation, linguistic picture of the world, concept and others. Thus, the theoretical and methodological basis of this discipline for the present the moment is in its infancy. Among scientists, there is no consensus on the status of linguoculturology (an independent discipline or branch of linguistics), nor about the subject and methods of linguocultural research. It is generally accepted to define linguoculturological research as the study of language in indissoluble connection with culture. The most popular material illustrating the characteristics of the worldview of native speakers are phraseological units and paremia. There are also studies aimed at revealing the linguocultural specifics of individual concepts; Similar works are based, as a rule, on the texts of f the Phraseological Composition of Language in the Context of Culture // Phraseology in the Context of Culture. M.: Languages of Russian

Questions:

- 1.What is linguoculturology?
- 2.What does linguoculturology study?
- 3.Which subjects are related to linguoculturology?
- 4.What are the basic concepts of linguoculturology?
- 5.What scientists gave their opinions about linguoculturology?
- 6.Identify linguoculturological problems.
- 7.Give your own opinion about linguoculturology.

THE NOTIONS OF CONCEPTUAL, LINGUISTIC AND NATIONAL WORLD PICTURES

Plan:

- 1.The concept of "World picture"**
- 2. World picture is as a mental and lingual entity.**
- 3. Linguistic representation of the world.**

***Abstract:** the article deals with the consideration of theoretically important problems such as relationships between language and culture, cultural specificity of linguistic units which create linguistic world picture. The results of the research can make a certain contribution to the problems of Cultural*

Linguistics, Text Linguistics, Cognitive Stylistics and etc. The investigation is in the possibility of using the given materials in delivering lectures and seminars in Cultural Linguistics, Text Linguistics, Semantics, Phraseology, in writing research works and manuals. For further investigation the followings are suggested: the study of other language means containing images; cognitive foundation of culturally marked units.

Keywords: *conceptualization, world picture, semantic construction, mental entity, lingual entity, lacunas, phonosemantic units, categorization.*

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Introduction. Studying the problems of language and culture correlation as well as the ways of conceptualizing reality, of creating and presenting knowledge about the world in the linguistic semantics is a part of such areas of modern linguistics as cognitive linguistics and linguistics. Such philosophers as G.A. Brutyan, R.I. Pavilyonis and linguists Yu. N. Karaulov, G.V. Kolshansky, V.I. Postovalova, G.V. Ramishvilli, B.A. Serebryannikov, V.N. Teliya investigated the conceptual and the linguistic world pictures.

The interrelation of language and intellect, their correlation with culture and reality still remains one of the difficult questions both in linguistics and philosophy.¹

Methodology. The term "world picture" is one of the fundamental concepts that express the relationship between a human and the world.²

There are as many pictures of the world as there are the ways of worldview, because each person perceives the world and build its image considering his experience, his knowledge, his language. The term "world image" was introduced by Ludwig Wittgenstein in his work «Logico Philosophicus Tractatus».

E.S. Kubryakova states that the language world picture is an important part of an overall conceptual model of the world in the human mind.³

Therefore, the linguistic world picture is a mental and lingual entity, the information about reality, fixed in individual or collective consciousness and represented by linguistic means. The language determines the specificity of the language world picture and its nature. The man cognates the objective reality and records the results of cognition in the word (language). The knowledge represented in linguistic world picture, which is also called "linguistic world representation", "linguistic model of the world".⁴

Each nation perceives the world in its own unique projection. The specifics of this projection are embodied in the language forming a national linguistic picture of the world

¹ F. Sh. Mannonova. Comprehension of Intercultural Competence and its Lexicon as an Academic Course. Actual Problems in Modern sciences 8/40. IScience Polish Journals. 2019.

² Ashurova D.U. Text Linguistics. Tashkent: Tafakkur qanoti. 2012.

³ E.S.Kubryakova Nominative aspect speech activity 3th ed. - Moscow: Knizhniy dom "LIBROKOM". 2010.

⁴ G.V.Kolshansky An objective picture of the world in cognition and language - Moscow: KomKniga, 2010.transmitted from generation to generation. The man unconsciously models the world according to his national mentality, character, lifestyle, etc.

In the structure of linguistic world picture, we can outline universal and national components, which are predetermined by linguistic and extra linguistic factors. The factors determining the universal component in the linguistic world picture are:

all people in the world belong to one civilization, to one historicaltime;
people all over the world are surrounded by the same materialworld;
universality of biological and social essences of thehumans;
similar laws of cognition and the same mechanism of cognitive processes as homo sapiens'.

All these factors determine the common logical- semiotic basis of all the languages, which stipulate understanding between representatives of different nations, they use universal system of signs for formation and transference of ideas and communication – alanguage.¹

The factors, which determine the national component of the linguistic world picture, are as follows: geographical and climatic living conditions; a specific cultural-historical experience of people; type of life management (a settled way, a nomadic way); mentality, psychological type of perception the world; religion, traditions; specific language construction.

The study of the key national images will reflect the specifics of world perception. The language plays the most significant role in the reflection of these national images on different language levels (words, phraseological units, proverbs and sayings), stylistic means (metaphor, similes, symbols), literary texts.²

Conclusion. Nowadays the problem of human communication is one of the most significant subjects occupying the minds of linguists, anthropologists, psychologists, and philosophers. Since it is the most important means of communication among human beings, the relation between language, culture, and their mutual interactions is of high significance.

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¹ Taylor, E.B. Primitive Culture: researches into the development of mythology, philosophy, religion, art, and custom. New York: Gordon Press. 1974.

² Saussure, F. de. Course in General Linguistics. (R. Harris, trans.). London: Gerald Duckworth. 1956.

Questions:

1. What is "World picture"?
2. How can we distinguish the features of the world picture?
3. What is "mental model".
4. Can you describe conceptual pictures?
5. What did Steven Pinker say about the world picture?
6. Can you give examples for mental imaginary?
7. What is difference between perception of the world and World view
8. What is the difference between mental and lingual entity?
9. What is linguistic model of the world?
10. Can you give your opinions about "World picture".

**Theme: Linguocultureme - as the main notion of
linguoculturology**

Plan:

1. What is Linguocultureme?
2. The main aspects of linguoculturology.
3. The main concepts of Cultural linguistics.

Linguoculturology is a complex field of scientific knowledge on the interconnection and interaction of language and culture that arose on the basis of the research works of the phraseological school of V. N. Telia, the publications of V. V. Vorobev, V. G. Kostomarov, V. A. Maslova, the works of other linguists [Kourovo, 2005, p. 27]. Linguoculturology is closely connected with such disciplines as linguistics, ethnolinguistics, psycholinguistics, cognitivistics. As a relatively new science, linguoculturology is characterized by a number of contradictions. So, for example, in the framework of linguoculturology, according to V. N. Telia, language phenomena in synchrony should be considered. However, at the turn of the XX-XXI centuries it is necessary to study the language and using not only the synchronous but also the diachronic method, as well as from the positions of the timeliness, since at the present time the «synchronous/ diachronic» option is replaced by the idea of panchrony " [Bragina, 1999, p. 132]. The emergence of linguoculturology is a natural result of the development of the philosophical and linguistic theory of the XIX-XX century. In the last decade, several works devoted to this discipline were published. The most popular in science work can be considered a textbook by V. A. Maslova [Maslova, 2001]. It provides a methodological basis, describes the current trends of linguocultural researchs. The author emphasizes the interdisciplinary nature of linguoculturology, defining it as «a branch of linguistics that emerged at the junction of linguistics and cultural studies» as «a humanitarian discipline that studies the material and spiritual culture embodied in a living national language and manifested in linguistic processes» or as an «integrative field of knowledge that absorbs the results of research in cultural science and linguistics, ethnolinguistics and cultural anthropology " [p. 9, 30, 32]. The goal of linguoculturology, in the opinion of V. A. Maslova [p. 35], (the study of the ways in which the language embodies in its units, preserves and translates the culture), the tasks (to identify how culture participates in the formation of linguistic concepts, or whether the cultural and linguistic competence of native speakers exists in reality), as well as the conceptual apparatus are formulated very widely. The author affirms the possibility of using a wide variety of techniques and methods of research «from interpretative to psycholinguistic». The most complete in modern domestic linguistics the theoretical and methodological foundations of linguoculturology are set forth in Vorobev's work *Linguoculturology: Theory and Methods* [Vorobyev, 1997]. The study was carried out in the traditions of Humboldtianism: the study of a culture embodied in the language is proposed to be carried out on the basis of the Sapir-Whorf hypothesis, and the terminology introduced by L. Weisgerber (Luchinina, 2004, p. 240). Linguoculturology is considered as the theoretical basis of linguistic culture; It is defined as «a complex scientific discipline of the synthesizing type that studies the interrelation and interaction of culture and language in its functioning and reflects this process as an integral structure of units in the unity of their linguistic and extralinguistic (cultural)

content through systemic methods and with an orientation to modern priorities and cultural Establishment (a system of norms and universal values) " [Vorobyev, 1997, p. 36–37]. The main object of linguoculturology, the author calls «the interaction and interaction of culture and language in the process of its functioning and the study of the interpretation of this interaction in a single systemic integrity», and the subject of this discipline are «the national forms of society, reproduced in the system of language communication and based on its cultural values», — everything that makes up the «linguistic picture of the world». Vorobyov introduces the main unit of linguocultural analysis — lingvoculture, defining it as a «dialectical unity of linguistic and extralinguistic (conceptual and objective) content». V. Krasnikov also solves similar problems: in the work «Ethnopsycholinguistics and linguoculturology» he defines the latter as «a discipline studying the manifestation, reflection and fixation of culture in language and discourse, directly related to the study of the national picture of the world, linguistic consciousness, features mentally -lingval complex " [Krasnykh, 2002, p. 12]. In the opinion of V. V. Krasnykh, the subject of linguoculturology is a unit of language and discourse possessing a culturally significant content, which is the «channel» by which we can enter the cultural and historical layer of the mentally-lingual complex. Linguoculturology is designed to identify, with the help and on the basis of linguistic data, the basic oppositions of culture fixed in the language and manifested in discourse; Reflected in the mirror of the language and in it are fixed ideas about cultured areas: spatial, temporal, activity, etc.; The ancient representations, which correspond to cultural archetypes, emerging through the prism of the tongue. The problems of linguoculturology are also developed by scientists of the Volgograd school, in particular, V. I. Karasik and E. I. Sheigal. V. I. Karasik regards linguoculturology as a «complex field of scientific knowledge about the interconnection and interplay of language and culture» and emphasizes its comparative character [Karasik, 2002, p. 103, 108, 121]. The main unit of linguoculturology, he calls the cultural concept, and as units of study, the realities and «background values, that is, Content characteristics of specific and abstract names that require for an adequate understanding of additional information about the culture of this people ". Karasik V. I. calls a number of reasons why linguoculturology is in its heyday: the rapid globalization of world problems, the need to take into account the universal and specific characteristics of the behavior and communication of various peoples in solving a wide variety of issues, the need to know in advance those situations in which the probability of intercultural misunderstanding is high, the importance of defining and accurately denoting those cultural values that lie in the basis of communicative activity; an objective integrative trend in the development of the humanities, the need for linguists to master the results obtained by representatives of related branches of knowledge. The applied side of linguistic knowledge, understanding of language as a means of concentrated reflection on collective experience. In the work of E. I. Sheigal and V. A. Buryakovskaya, linguoculturology is defined as a discipline that studies «individual objects of the conceptual picture of the world and their comprehension by the public consciousness and language from the point of view of the object of reflection, one of which is the ethnos» [Sheigal, Buryakovskaya, 2002]. The authors study the

linguocultural potential of ethnonyms that are part of stable combinations, as well as the specifics of the functioning of ethnonyms in the texts of articles, stories and anecdotes. In 2004, A. Khrolenko's textbook «Foundations of Linguistic Culturology» was published, in which he defines the goal of science — the generalization of all information accumulated by ethnolinguistics and the disciplines entering into it, revealing the mechanisms of interaction between language and culture. Linguistic culture is the philosophy of language and culture. The object of the study is language and culture; The subject is the fundamental issues related to the transforming side of the connection between language and culture: changes in the language and its units, conditioned by the dynamics of culture, as well as changes in the structure and changes in the functioning of culture, predetermined by the language realization of cultural meanings [Khrolenko, 2004, p. 31]. The set of sciences that study the problems of interaction between language and culture, each in its aspect, can be called generically, for example, as suggested by A. T. Khrolenko, linguistic and cultural studies, since each of them aims to identify and preserve linguistic cultural values. In the opinion of A. Khrolenko (P. 31–32], linguoculturology should be interested in revealing the mechanisms of interaction, mutual influence of two fundamental phenomena — language and culture, which determine the phenomenon of man. Khrolenko AT believes that linguoculturology within linguistic and cultural studies corresponds to the status of general linguistics in the system of language sciences. Like general linguistics, linguoculturology is called upon to identify and describe the most general patterns of interdependence, the interaction of linguistic and cultural practices of man and society. This analogy helps to understand that linguoculturology, as well as general linguistics, is possible only in the system of other, more specific in terms of subject and other methods of research of scientific disciplines. In the opinion of O. I. Kourova [Kourovova, 2005, p. 53], linguoculturology is a section of linguistics that studies the interaction of language and culture in the form of systems that embody and represent linguistic cultural values. The task of the new discipline is the explication of the cultural significance of linguistic units by correlating their symbolic reading with the known «codes» of culture. The basic concepts for linguoculturology are: linguocultural paradigm, cultural connotation, linguistic picture of the world, concept and others. Thus, the theoretical and methodological basis of this discipline for the present the moment is in its infancy. Among scientists, there is no consensus on the status of linguoculturology (an independent discipline or branch of linguistics), nor about the subject and methods of linguocultural research. It is generally accepted to define linguoculturological research as the study of language in indissoluble connection with culture. The most popular material illustrating the characteristics of the worldview of native speakers are phraseological units and paremia. There are also studies aimed at revealing the linguocultural specifics of individual concepts; Similar works are based, as a rule, on the texts of classical literature.

Пожалуйста, не забудьте правильно оформить цитату:

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An incentive to writing this article was attempts of Russian linguists to “introduce” post-soviet recipients to the new “western” anthropological discipline – Cultural Linguistics – by translating the most significant works of foreign linguists (in this case by “western” we mean anything outside the former Soviet Union, i. e. Western European, American, Australian, etc.). To the question why these attempts have been made only recently, the answer is clear: it results from a slow but steady emergence of post-Soviet science beyond its space due to global integration of modern science which “makes” researchers publish their works in scientometric databases indexed journals.

It should be noted that these translations today are still rare, but those that exist, are of considerable confusion. For example, the Russian translation of the article by B. Peeters in the journal “Жанры речи”, which seems to be done on a rather professional level, is quite inaccurate methodologically, mainly because of only one but very important point which shows the translator’s linguistic incompetence: O. Dubrovskaja translated the term Cultural Linguistics as *Linguo-culturology* – they are two different subjects. Although objects and purposes of their study may seem to be similar, this is nothing but an apparent similarity, since they differ significantly in (1) theoretical and philosophical basis, (2) methods and (3) the area of distribution. The translation of F. Sharifian’s article by I. Lebedeva is also inaccurate where Cultural Linguistics is replaced with *Culturological Linguistics*, because *culturology* is mainly soviet “product” which has nothing in common with Cultural Linguistics.

It is obvious that there are some reasons for giving Cultural Linguistics and *Linguoculturology* statuses of “western” and “post-soviet”, the type of Anthropological Linguistics which mainly aims at studying the triad “man (consciousness) – language – culture”. One of the reasons is the fact that the «godfathers» of these subjects – F. Sharifian and V. Vorob’jov – laid in their theoretical and methodological foundations a common epistemological idea – the study of the phenomenon of man, his inner world (vs. consciousness) based on the latter’s language and culture (see: Sharifian, “Cultural Linguistics: Cultural Conceptualisations and Language”; Vorob’jov). It is strange enough that even under the current globalization processes the two powerful scientific disciplines, that emerged almost simultaneously in different parts of the world and have a common goal of research, can be developing in isolation from one another.

We should note that the term Cultural Linguistics is not new, because it first emerged more than twenty years ago in the monograph by J. Anusiewicz. However, J. Anusiewicz’s ideas, and here we fully agree with B. Peeters, did not become popular neither in “western” – mostly English speaking – nor in post-soviet – mostly Russian speaking – Linguistics, because the monograph was written in Polish. That is why

linguists tend to believe that the primacy in the use of the term Cultural Linguistics belongs to G. Palmer.

Cultural Linguistics was formed on the basis of the ideas of the American ethno-linguistic school (F. Boas, E. Sapir, B. Whorf et al.), where at one time was born lingual relativity hypothesis by Sapir–Whorf, which, since the mid 20th century and to this day, causes heated debate not only in the field of Linguistics but also in related sciences (Philosophy, Psychology etc.). In the late 20th century these ideas fell on the fertile Australian soil, previously watered by the concept of universal semantic primitives (natural semantic metalanguage) by A. Wierzbicka. These days there are methodological tools of Cultural Linguistics, tested on the materials of many languages (see: *Advances in Cultural Linguistics*).

At the same time (at the end of the twentieth century) a new human-oriented branch of science known as linguocultural studies emerged (very much like a supernova) within the field of post-soviet Linguistics as the ideas introduced by V. Vorob'jov (Vorob'jov) were instantly shared by a number of famous Russian scholars: M. Alefirenko, O. Babaieva, V. Karasik, O. Khrolenko, M. Kovshova, V. Krasnykh, I. Olshanskyi, V. Teliia, H. Tokariov, S. Vorkachjov etc. In Ukraine and Belarus, and later in Kazakhstan these ideas were also presented in a number of doctoral papers, monographs and textbooks (see: Alimzhanova; Zahnitko, Sakharuk; Levchenko; Maslova; Mizin, “Ustaleni porivnyannya anhliys'koyi, nimets'koyi, ukrayins'koyi ta rosiys'koyi mov v aspekti zistavnoyi linhvokul'turolohiyi”).

Despite linguoculturological “boom”, Linguoculturology is still being developed because the problem of its methodology is still incomplete (see: Mizin, “Lingvokul'turnij Koncept “Kapci”, abo shhe Raz pro Metodologichni Slabki Miscja Lingvokul'turologiji” 23–24). The fact that Linguoculturology is considered to be an indigenous Russian science, and linguoculturological works are mostly printed in little-known journals and collections of works in Russian or less often in Ukrainian and Belarusian, did not contribute to its spread beyond the post-soviet linguistic space. The only exceptions are countries that border this space – Poland, Slovakia, the Czech Republic, Hungary and Bulgaria. But it should be noted that linguoculturological ideas are not popular here. There is nothing much to say about “Western” Linguistics where English dominates and foreign linguists often do not speak Russian. This resulted in the fact that Linguoculturology and Cultural Linguistics are developing in parallel but “separated worlds”. Therefore, it is no wonder that F. Sharifian and his followers do not even mention Linguoculturology in their works. It is noteworthy that this isolation has played a cruel joke with Cultural Linguistics which remains practically unknown to post-soviet linguists.

The purpose of this article is to find out the main causes of the parallel development of “western” Cultural Linguistic and “post-soviet” Linguoculturology. Our discussions are based on the following: if two sciences are methodologically more different than similar, they should be considered as two different scientific disciplines, so even with an apparent similarity between their terminologies,

primarily in their names, they cannot be used interchangeably as well as it is incorrect to adapt or confuse them.

3. Differences on the background of commonalities: relationships between Cultural Linguistics, Linguo-culturology and Ethnolinguistics, and Cognitive Linguistics.

. In “western”, especially in American human sciences, the terms Anthropological Linguistics and Ethnolinguistics are often used interchangeably. While in post-soviet Linguistics the term Anthropological Linguistics is «alien» that is why it is uncommon, but the term Ethnolinguistics is rather widespread because it corresponds to both a direction and science. Post-soviet Ethnolinguistics in its “pure” form, i. e. primarily based on the ideas of V. Toporov’s etymological school and M. Tolstoi’s dialectological school, is different from its “western” counterpart which mainly focuses, particularly the US Ethnolinguistics, on the languages of ethnic minorities and socio-pragmatic aspect of speech activity (Crystal 412). Taking into account the fact that Soviet Ethnolinguistics, which promoted the idea of a common general Slavic language and cultural space, left the borders of the USSR and spread to other Slavic countries, mostly to Poland, E. Bartmiński, the founder of Lublin ethnolinguistic school, calls these two types of Ethnolinguistics as “Slavic Ethnolinguistics” and “Western (English)

Thus, Cultural Linguistics can be considered to be a product of a “western” type of Ethnolinguistics, while Linguoculturology is a “soviet” and “post-soviet” type. In fact, that was the reason that methodological tools of the subjects compared are significantly different. It is noteworthy that the “soviet” and “post-soviet” types of Ethnolinguistics have some differences because the methodology constantly evolves and in ethnolinguistic definitions the concept “culture” has become more commonly used compared to such concepts as “folk psychology”, “folk language”, “folklore”, “mythology”, “belief”, “rites” and the like. These days Ethnolinguistics has been transformed in a complex science in the post-soviet space which aims at studying the content of culture, folk psychology and mythology regardless of their means, methods and shapes. Some definitions of Ethnolinguistics create a precedent when all borders between Ethnolinguistics and Linguoculturology are not found, for example: “Ethnolinguistics – a branch of Linguistics that studies language as a creative product of native speakers i. e. ethnic group that created this language phenomenon as a key element and an engine of national culture” (Zhayvoronok 8). This is not surprising because Ethnolinguistics that lies within the scope of Linguistics, Ethnography, Folklore Studies, Culturology and Sociology is closely linked to the culture of an ethnic group.

The common post-soviet linguists’ idea that Linguoculturology is only a part of Ethnolinguistics (V. Krasnykh, V. Teliia et al.), we understand as follows: Linguoculturology emerged from soviet Ethnolinguistics and became a part of post-soviet Ethnolinguistics. This fact is only obvious, however, in terms of chronology and genetic connection. In fact, you can hardly find any relationships between current Linguoculturology with etymological, dialect and mythological studies of Soviet

Ethnolinguistics because it was formed mainly as a result of “qualitative leap” caused by a rapid expansion of Cognitive Linguistics into post-soviet Linguistics. Moreover, some socio-cultural and socio-historical processes contributed a lot to the emergence of Linguoculturology which took place in the late 20th century in the post-soviet space, especially in Russia, because we should not forget that Linguoculturology is originally Russian scientific product (Vorkachjov 16). We should not forget that in Russia at that time there was a social, rather public, orders for this new field of knowledge, when in 1996 B. Yeltsyn announced a targeted search for a unifying “national idea”, which could “seal” all nationalities in Russia around the “great-state” centre (now this idea is embodied in “spiritual braces” of the Russians). And the very methodology of Ethnolinguistics changed according to the times. Therefore, ethnolinguistic studies began to go far beyond ethnographical, mythological and area (dialect) aspects, because it was more relevant to assess ethnic phenomena linguoculturally. Actually, this was the foundation which created a new interdisciplinary field of Linguistics – Linguoculturology. Our ideas are also confirmed by similar processes in Polish, particularly Lublin, Ethnolinguistics, where at this very time Dialect Ethnolinguistics transformed into Cognitive one

Cognitive Linguistics, one of the main objectives of which is to find those tools that can serve as “keys” to the human’s mental world, created a powerful methodological base for new human studies-oriented disciplines in the field of Linguistics, particularly for Cultural Linguistics and Linguoculturology. However, the latter ones “borrowed” from Cognitive Linguistics its own “set” of tools. As the article has a limited space we are to briefly outline main analytical tools of these disciplines.

We should emphasize that the Cultural Linguistics research tools rest theoretically on the notion “cultural cognition”, which is based on the integrated understanding of such notions as “culture” and “cognition” in their correlation with the language. Cultural cognition is a complex adaptive system which appears as a result of interaction between members of language community in space and time (Sharifian, “Cultural Linguistics” 3); it is the form of cognition that shows the result of interaction between parts of the whole (group participants). However, it is not simply a complex of these parts (i. e. it is not merely a sum of separate participants’ cognitive systems), it is something greater, something that stimulates its development. Just like any developing system, cultural cognition demonstrates a dynamic character. This understanding of cultural cognition is based on the notion “collective cognition” which characterizes a cultural group

Since language is considered to be the universal cognitive phenomenon, it is the main constituent of cultural cognition, serving as the depository for collective memory of a certain language community’s cultural cognition. Moreover, we can consider language to be a primary cultural cognition accumulation and communication mechanism i. e. both as a memory “bank” and a rapid means for transmitting or retransmitting cultural cognition and its components – cultural conceptualizations. The adherents of Cultural Linguistics emphasize that language is a form of culture, that is why conceptualizations which underlie language and speech are mainly

formed by cultural systems (Yu, “The Chinese Conceptualization of the Heart and Its Cultural Context” 65). Consequently, the main purpose of Cultural Linguistics is to study the interrelationship between language (speech) and cultural conceptualizations.

The notion “cultural conceptualizations” includes a set of analytical tools used for studying peculiarities of cultural cognition objectivation in different world languages. These are such mental constructions as (1) cultural schemas (including cultural models), (2) cultural categories (including cultural prototypes), and (3) cultural metaphors. While adopting from cognitive linguistics the above mentioned tools have not only changed the attribute cognitive for cultural but also experienced a certain reinterpretation:

1) cultural schemas are considered to be one of varieties of cognitive schemas (in cognitive sciences they are also denoted by other terms, for example: script, frame, cognitive field). These schemata are formed by a culture; they are an essential part of collective cognitions which are associated with a certain cultural group. Consequently, cultural schemata are based on common experience typically found in this group unlike idiosyncratic experience of individuals. They are the constructs that provide individuals with cultural senses exchange (Sharifian, “Cultural Linguistics” 40). It is note-worthy that anthropologists widely use the term cultural schemas, often substituting it for a different one – cultural models (see: Strauss, Quinn). However, such duplication is obviously improper because the models are usually more complex cognitive schemas which include both metaphors and schemas. A good example of this is a cultural model the “American wedding” which is based on such metaphors as MARRIAGE IS AN ONGOING JOURNEY (Quinn). But such notion as “privacy”, F. Sharifian refers to cultural schemas (Sharifian, “Cultural Linguistics” 42). However, we believe that such notions are too big for one schema as they have a great importance for linguoculture by forming cognitive vs. cultural model based on sets of schemas;

2) cultural categories are a variety of cognitive categories. Categorization is known to be the most fundamental human cognitive activity because while perceiving real world human cognition permanently activates a correlation between any object of cognition and a certain category. It means that any information, processed by the human brain, passes through a “filter” formed by cognitive categories which have a certain system and a structural organization. This organization demonstrates a clear hierarchy. At the same time, the notion can belong simultaneously to different over- and subcategories. For example, notions “cup” or “bowl” can belong to such categories as “meal”, “drinks”, “artefacts”, and “crocker”. Since categories are culturally determined and associatively related with language signs (numerous language units serve as a denotation for categories and their prototypes), it resulted in the emergence of the notion “cultural categorization” (for details, see: Glushko, Maglio, Matlock, Barsalou 129). Cultural categories closely correlate with cultural schemas. F. Sharifian (Advances in Cultural Linguistics 43) emphasizes that, for

example, the above mentioned notion “wedding” can be both a category (e. g., “wedding ceremony”, “wedding reception” etc.) and a schema (e. g., various actions and roles performed by wedding participants);

3) cultural metaphors are based on cognitive metaphors which are a part of the cognitive conceptualization process of one area of human knowledge in terms of another one (Lakoff, Johnson). The representatives of Cognitive Linguistics have shown in a vast number of studies how a human comprehends both themselves and the world around through cognitive metaphors. A good example here is the fact that “hour-calendar” industrial linguocultures usually interpret time in terms of goods, money, limited resource etc. In English it is represented by such word combinations as buying time, saving time and the like. Cognitive metaphors allow an individual to conceptualize, for example, opinions, senses, character traits etc. in terms of the body parts (Sharifian, “Cultural Linguistics” 43). As well as cognitive metaphors, cultural metaphors present more difficult mental constructs – schemas and models. A range of scientific studies, carried out in the field of Cultural Linguistics, have found out ethnospecific cultural metaphors, which emerged in different linguocommunities on the base of folk traditions, customs, beliefs etc. For example, Indonesians have a widely spread cultural metaphor LOVE is A LIVER (Siahaan), while the representatives of Chinese language ethnos have the metaphor HEART is A BODY DRIVER (Yu, “The Chinese HEART in a Cognitive Perspective: Culture, Body, and Language”).

Thus, cultural schemas, cultural categories and cultural metaphors are three basic “keys” for studying peculiarities of cultural cognition objectivation in different linguocultures. Here we should also emphasize the importance of cultural models and cultural prototypes. These mental constructs are so closely related to cultural schemas and cultural categories, though, that their distinction often has subjective character and depends on a researcher’s theoretical and methodological position. Scientific validity of these tools is confirmed by a wide range of research in the framework of Cognitive Linguistics from which they have been adapted to Cultural Linguistics being somewhat reformulated.

On the background of clearly defined research tools of Cultural Linguistics, methodological “chaos” of Linguo-culturology is especially noticeable as it still lacks (1) both more or less well developed and verification reliable procedures for linguocultural analysis, (2) a clearly defined basic epistemological unit of linguocultural research, as well as (3) a linguocultural method itself.

A critical review of linguocultural studies has shown that linguocultureme, language personality, culture code and linguocultural concept can function as basic research units in Linguoculturology. However, epistemological status of the first three, in our opinion, is doubtful (Mizin, Petrov 11–30). The main problem here is that linguocultureme, language personality and culture code, unlike concept, emerged in the environment of post-soviet researchers as a result of powerful influence of

semiotic ideas in soviet and post-soviet Linguistics. In fact, they are an attempt to connect construct material and mental in one research – the sign which goes out in a culture, primarily a language one, and those cognitive mechanisms which this sign activates in comprehending a person's objective world. This attempt appeared to be un-successful because, as a matter of principle, it combines uncombinable. It is especially noticeable in case of linguo-cultureme. That is why linguocultureme, language personality and culture code can really have a status of linguo-culturological units, as some of its taxonomies, but not as analytical tools.

Things are different with linguocultural concept which is not simply borrowed from “western” Cognitive Linguistics, but it is also adapted to post-soviet culturological area in Linguistics since the concept is considered to be a multidimensional semantic formation which includes conceptual, perceptive and imaginative, and value components (V. Karasik, A. Prykhodko). Epistemological potential of this mental construct is based on the idea that “it is the consciousness that provides an interaction between language and culture, for this reason any linguocultural research is a cognitive research as well” (Karasik, Slyshkin 76).

Methodological adequacy of linguocultural concept as a research tool in linguoculturological studies is based on its nature, as this mental construct links cognition, as an element of human consciousness, with the latter's culture and its language, because the only way of these mental phenomena empiric legalization is their objectivation in language. The capacity of language signs for the concept reconstruction is primarily based on their cognitive function since it is the knowledge (information) about objective world accumulation that facilitates concepts formation: first in the naive picture of the world, and then – in scientific. Concepts are known to be constructed in consciousness that is why we have a possibility to use these language signs to trace this cognitive process in the opposite direction i. e. to reconstruct a concept, find out a set of factors and pre-conditions of its formation – universal (common cultural legacy, historical and geographical contact of language ethnos) and specific (peculiarities of historical, sociocultural development of linguocommunity, its geographical location etc.). Methodologically relevant for the concept reconstruction is the analogy “tooth is a dinosaur”: “[...] if a tooth makes it possible to recreate a dinosaur; a concept which is system-related to all other concepts within a certain linguoculture allows finding a system of values of this linguoculture” (Karasik, Prokhvacheva, Zubkova, Grabarova 7).

For linguoculturological studies a language based fragment reconstruction of cognitive (vs. concept) picture of the world where universal cognitive, psycho-mental and psycho-physiological mechanisms and constructs, which form this picture as a result of ethno- and socio-cultural development of a speaker vs. speakers, are “influenced” by the factors which affect world perception, world understanding and behaviour of linguocommunity representatives. These fragments of cognitive picture of the world are presented by specific concepts, that is why concepts reconstruction is a reliable information source of language ethnos's value references. Consequently,

in our opinion the main purpose of Linguoculturology is to “draw”, through the analysis of language signs (it is a matter of principle!), as much linguoculturally significant information as possible for both universal and unique concepts objectivation (reconstructions) of two and more language communities.

If we compare the methodology of Cultural Linguistics and Linguoculturology in general, we can easily notice the following points:

1) among analytical tools of Cultural Linguistics there is no room for one of the basic epistemological units of Cognitive Linguistics – concept; while conceptological studies are predominant in Linguoculturology which resulted in a methodological basis for a new direction – linguoconceptology (Mizin, “Lingvokul’turnij Koncept “Kapci”, abo shhe Raz pro Metodologichni Slabki Miscja Lingvokul’turologiji” 17);

2) works of cultural linguistics adherents rarely mention such crucial notion for any culture as “value” (vs. “cultural value”). Researchers even emphasize that the most important differences between cultures are not differences in customs, traditions, art forms, etc., but the differences in cultural values as the latter ones are the values which dominate in a specific linguoculture and serve as a basis for beliefs, opinions and attitudes (vs. relationships, vs. relations), communicative habits of representatives of this linguoculture (Peeters 769). However, it might not be necessary to focus on the term “cultural values” in cultural linguistics because values are hidden behind the term “cultural conceptualization”, since the latter includes cultural categories and cultural schemata and cultural metaphors determined by a system of values in a specific linguocommunity.

Fig. 1 demonstrates that analytical tools of Cultural Linguistics can potentially correlate with each of the three components of the linguocultural concept – conceptual, perceptive and imaginative, and value. This fact is a strong argument in favour of the latter’s scientific validity and it also confirms the above mentioned thoughts on the important role of epistemological concept in the field of linguocultural studies.

If we study this drawing superficially, the first thing that catches our eye is a complexity of concept as an analytical unit. It is no wonder that the analysis of any linguocultural concept involves a number of research procedures, verified by representatives of both traditional and modern Linguistics. For this reason, post-soviet Linguistics has not worked a clearly defined concept analysis, although the number of concept studies after “concept boom” does not decrease but they have risen in early 21st century. We believe that this is caused by the complexity of the concept which requires inter-disciplinary methodological approach making this epistemological construct “methodologically open”. In this regard, linguocultural concept seems, especially when looking closer at the above drawing, to “absorb” the

analytical tools of Cultural Linguistics: firstly, cultural schemas, cultural categories as well as cultural metaphors are manifested in a language – a name behind which there is a concept. Examining this concept is one of the first stages in scientific studies that are carried out in both Cultural Linguistics and Linguoculturology as concept always includes a conceptual component. Secondly, both cultural schemas and cultural categories, particularly prototypes, and cultural metaphors evoke a certain image vs. some images in the consciousness. It is clear that any linguocultural concept, even abstract, is associated with specific figurative ideas. That is why it has an imaginative and perceptive component. It is cognitive metaphors that help to find these images. Thirdly, if schemas (models), categories (prototypes) and metaphors contain an attribute “cultural”, it means that they are directly related to a linguocommunity culture. Culture as a social phenomenon is defined according to value guidelines and priorities. This is what creates the basis for the correlation of Cultural Linguistics analytical tools with the value component of a linguocultural concept.

Conclusions. This article examines a parallel development of “western” Cultural Linguistics and “post-soviet” Linguoculturology. It has been found out that these two sciences emerged almost simultaneously in different parts of the world. However, despite practically identical goal of research – research into relationships and interactions between language and culture in the processes of categorization and conceptualization of the objective world by different linguocultures representatives, they are developing in «isolation» from each other. Since Cultural Linguistics and Linguoculturology have more differences rather than commonalities in terms of their methodological tools, they should be considered as two different scientific areas, so even with the apparent similarity between their terminologies, mainly names, they should not be used interchangeably, adapted or confused.

We have found out that a common point for both areas of Linguistics is their interdisciplinarity and the fact that they appeared mostly on the theoretical and methodological basis of Ethnolinguistics and Cognitive Linguistics. However, these sciences “borrowed” from cognitive linguistics its own “set” of tools. As for ethnolinguistic background, here we can also find a significant difference: Cultural Linguistics originated in the “western” type of Ethnolinguistics, primarily American, whereas Linguoculturology – “soviet”, mostly “post-soviet”.

Cultural Linguistics is now actively spreading in Western European Linguistics, since it aims, as well as Linguo-culturology, at solving the problem, which linguist-anthropologists have had for centuries – a correlation between language, culture and thinking (primarily cognition as a component of consciousness). Theoretical basis for the recognition of the correlation is an idea that a language has a specific way of adjusting (modelling or even determining) thinking and outlook of a person. Therefore, Cultural Linguistics, with its interdisciplinary origins, is directly concerned with identifying features of human languages that contain human experience conceptualizations designed (constructed, formed) by means of culture. It

is language that stores cultural conceptualizations which incorporate in a single unity different stages of historical development of a language community that has left its footprints in language and speech activity of modern representatives of this community. When defining features of human languages and their many types Cultural Linguistics is based on such cultural conceptualizations as cultural schemas, cultural categories and cultural metaphors, which, in their turn, are based on the theoretical basis of cultural cognition.

We have found out that the four phenomena, claiming to be an epistemological construct in linguoculturological studies – linguoculturemes, a (national) language personality, a culture code, and a linguoculturological concept, only the last is a scientifically valid research tool. Methodological adequacy of a linguoculturological concept is based on its nature because this mental construct connects cognition as a part of human consciousness with the latter's culture and language, as the only way of empirical legalization of mental phenomena is their objectification in a language. A strong argument in favour of the importance of an epistemological concept in the field of linguoculturological studies is the fact that major research tools of Cultural Linguistics – cultural categories, cultural schemas and cultural metaphors – can potentially correlate with each of the three components of a linguocultural concept.

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The Main Notions of Linguocultorology

Linguistics of the XXI century actively develops the way, where a language is considered as the cultural code of a nation, but it is not simply the instrument of the communication and knowledge. The fundamental basis of such access was defined by the theories of W. Humboldt, A. Potebnya and other scholars. For example, W. Humboldt confirmed that "The bounds of the language of my nation mean the bounds of my world view".

The main principles of this section are: a) there are close relationships between language and culture; b) text is a means of studying culture, it is the main source of cultural knowledge and information. In the process of text production the choice of language forms and patterns is dictated, first of all, by the author's sociocultural intentions. So, the aim of this section is to study various forms of culture manifestations in the text.

Linguoculturology studies the language as the phenomenon of the culture. It is a definite vision of the world through the prism of the national language, when the language appears as an exponent of the particular national mentality. It is essential to point that words possess national colouring and reflect cultural and historical experience of people.

Since linguoculturology is an independent study of the general linguistics, it has its own object and subjects of investigation. The object of the linguocultural study is the interaction of language, which is regarded to be a "container" for culturally specific information, and culture itself with its sets and the people, who create culture, using the language. The subjects of the study are considered to be the language units (at any language level: phonological, lexical, syntactical and etc.) which contain culturally specific information. Culturally specific units have been widely investigated by scholars.

We know that linguistic units reflect socio-historical, cultural experience of the people, their spiritual and moral values. That is why they are regarded as culture relevant units, linguoculturemes which form an important part of the language national world picture.

The terms "picture of the world" and "world image" are largely used not only in linguistics but also in many other humanities. Both Russian and western linguists distinguish two main kinds of the world picture: conceptual (mental) and language (verbal). We should understand extensive knowledge about the reality formed in social, group or individual consciousness. It is a fundamental issue to differentiate two types of world picture: direct and indirect.

Direct world picture is closely contains the direct cognition of surrounding reality. The cognition is realized with the help of organs of sense and abstract thinking. This type of world picture is historically conditioned. They can be changed according to historical conditions, science development, and the improvement of methods of cognition.

Direct world picture includes both substantial, conceptual knowledge about the reality and a range of mental stereotypes defining understanding and interpretation of reality phenomena. We call this type of world picture -cognitive one as it represents the result of reality cognition and based on conceptsphere.

The conceptual system is a set of all concepts entering into mental fund of language. The concept are realized in the form of representants – the language signs. It is possible to call conceptual system a mental framework of a language picture of the world. Conceptual system is formed by conceptual subsystems, such, for example, anthropoconcepts (a master, a governor, a citizen, a soldier, a traveler, a musician, a teacher and others), , landscape concepts (an earth, a sea, a river, a meadow, a wood, a taiga, an ocean, a lake, etc.), zooconcepts (a bird, an animal, a predator, a butterfly, a ladybug, a dragonfly, etc.) socioconcepts (political concepts, ideological concepts, interpersonal concepts, religious concepts, ethical concepts), heavenly world (the sun, stars, the moon, a comet, a planet, the sky, etc.) etc. Besides there are concepts based on prescientific knowledge of the world, i.e. the culture. This knowledge is displayed in conceptual system too.

The picture of the world is mobile, changeable, it develops and supplements with the new data caused by the process of cognition of the ever changing world.

National world picture reflects the experience of a concrete national community. National world picture is relieved in people's behavior in stereotyped situations, in general nations' ideas about the reality, sayings, aphorisms and proverbs.

Indirect world picture reflects an imaginary world described in the literary texts in fiction.

According to M. V. Pimenova, language world picture is the knowledge about the world which is reflected in the language.

The study of the human factor in language with regards to text production and text perception puts forward the task of considering relationships between conceptual and language world pictures. The notions of conceptual and language world picture appear to be very significant for text linguistics in general, and interpretation of a literary text in particular. Conceptual world picture is realized as a global image of the world and its important features reflected in individual's mind as a result of his spiritual activity. Language world picture is explicated with the help of different language means, systematically organized and socially essential model of the conceptual world picture. It is a means of transferring information about the world, people, relations.

The language world picture is based on linguistic and extra-linguistic human experience both of the individual, and that of a collective – a group of representatives of the sociocultural communities.

The notion of the conceptual and language world pictures has been widely used in cognitive linguistics and linguoculturology. For text linguistics these notions also seem to be very important. The conceptual world picture defined as a global image of the world, as a synopsis of knowledge structures is reflected in individuals' mind as a result of their intellectual activity. The conceptual world picture correlates with the language world picture, the latter is understood as an explicated with the help of various language means world model, as language fixation of knowledge structures, as language representation of the world. The language world picture is a means of transferring information about the world, people and their interrelation with nature. The notion of the language world picture originally based on Humboldt's conception

of —language world vision‖ has been further developed in many researches. The specificity of the language world picture as a subjective image of an objective reality lies in the fact that it reflects both individual and national experience.

Some scholars differentiate between the language world picture and the language national world picture, the former perpetuates general human experience and the latter reflects the experience of a concrete national community. This differentiation, in our opinion, may be approved of only from the theoretical point of view. Practically the language world picture and the language national world picture do coincide specifying either universal or national human values. Everything depends on the approach or aim of a research. Accordingly, in every concrete case the analysis is focused on general or nationally specific features.

Artistic (literary) world picture appears in the reader's mind as a result of his perception of literary work (also in a viewer's or a listener's consciousness with the perception of other works of art).

World picture in a fictional text is created by language means, at the same time it reflects the author's individual world picture. It is embodied in the followings:

- a) in the selection of language means;
- b) in the specific of definite semantic and thematic language units;
- c) in individual usage of image-bearing means.

The features of national world picture can be reflected in the fictional texts, for example, national symbols, nationally-specific concepts. It is presented by individual world picture.

It should be emphasized that all language means are involved in the world picture representation. However, the role of some verbal expressions denoting key notions needs to be noted. With regard to the conceptual world picture, it is very important whether the text is oriented to the material objects or spiritual life world, the latter, in this sense, presents much more interest. Fictional texts, as is known, with their aesthetic, emotional and evaluative functions aim to create an imaginary world reflecting the spiritual human life. In this respect the verbal expressions nominating the objects of spiritual world, ideal entities assume a priority role. According to A.A. Uphimtseva, in every language there is a special group of words called —nominal. Nominal words do not denote any physical, biological or any other substantial entity; they are conditioned by social reality, world outlook, the norms of human ethics and aesthetics.

Lexicon plays an important role in realization the author's world picture. The story by E. Poe "The Manuscript Found in the Bottle" is a convincing evidence to it. The plot of the story is a fantastic narrative about the sea storm and shipwreck, the appearance of an enormous vessel and removal to —the other world. The conceptual information inferred from the verbal structure of the text can be described as a psychological state of a man at the moment of a disaster, the feelings of horror and exaltation, the fear of death and admiration for eternity. The pragmatic intention of this text is to exert an emotional impact on the reader and represent an individual author's conceptual world picture. This story, as well as many others by E. Poe, reflects the author's world picture – tragedy, sufferings, fatality of human life.

Let's turn to the analysis of the text. The first thing to attract attention here is a high concentration of abstract nouns denoting non-material objects, and belonging to the nominal group of words. The use of these lexemes creates a particular nominative space of the text expressing the concepts of inner spiritual world (sensation, admiration, hopelessness, futurity, amazement).

Another group of words is presented by adjectives and adverbs (awful, terrific, frightful, terrible, bitterly, hopeless, gloomily, overwhelmed, thrilling, peevish, etc). Adjectives and adverbs in their majority refer to the emotive and evaluative lexicon, the role of which in representing conceptual world picture cannot be overestimated. The semantic analysis of the lexicon employed in this text made it possible to distinguish the following groups:

- a) Description of nature: wilderness, fiery, thundering, weather beaten, roaring;
- b) Inner psychological state: confusion, madness, uneasiness, eagerness, sublimity;
- c) Feelings and emotions: admiration, amazement, sensation, peevishness, gloomy, hopeless, etc.
- d) The last group appeared to be the most numerous. Here the words expressing the feeling of horror, fear and anxiety prevail (awful, terrible, fearful, horrible, and frightful).

No less significant here are the word-building links based on the mechanisms of analogy and correlation. Root repetition forms the correlative chains which mark conceptually important notions, and put forward the key words of the text: terror – terrible – terribly; horror – horrible, hope – hopeless, death – dead, mad – madness – madly; unnatural – supernatural, eternity – eternal, curious – overcurious. These words stress and emotionally emphasize the atmosphere of horror, ominous and mystic situation depicted in the text. The same function is fulfilled by the repetition of negative affixes characterized by a high stylistic potential: inevitable, irresistible, unfathomable, unabated, ungovernable, unwilling, unfit, unnatural, thoughtless, ineffable, indefinite, inadequate, incomprehensible, ineffective, irrepressible.

Due to such an abundance of derivatives charged with emotive meanings, the emotional tension of the text reaches its highest point. Besides, the words linked by the homogeneity of their word-building meanings are perceived here not as separate units, but as the components of larger groupings such as lexico-semantic groups and lexico-semantic fields. And this is a very important factor because the conceptual world picture is created not on the basis of single words, but as a result of their cognitive categorization verbally expressed in the text.

As we can see, the world picture is verbalized by all language means – lexicon, phraseology, language forms and structures. However, a priority role is assigned to the text. It is in the text where all descriptive situations and evaluative attitude to them find its reflection. With regard to a literary text, it should be stressed that it is based on complex relationships of all-human, national and individual components, thus reflecting particular conceptual structures and cognitive processes of the author's individual world picture.

On the basis of above mentioned assumptions, a new rapidly expanding science called linguoculturology emerged. Linguoculturology is a relatively new discipline

that has arisen at the cross-road of two sciences – linguistics and cultural studies. One of the main aims of linguoculturology is to define culturally-relevant language units, including texts. The study of linguistic literature shows that culture specific units can be found in such groups of words as: non-equivalent lexicon, anthroponyms, mythologemes, phraseological units, speech formulas of etiquette, etc. The following issues studied in linguoculturology:

- culture and nationally specific units (names of clothes and food, sport terms, names of public places, anthroponyms);
- speech formulas of etiquette;
- proverbs, sayings, quotations;
- culture specific stylistic devices;
- descriptive context conveying information about national holidays, traditions, historical events etc.;
- the issues of language and religion;
- text as a cultural unit;
- cultural concepts.

It is acknowledged that efficient communication is impossible —without deep and wide background knowledge of native speakers' culture which implies ways of life, mentality, vision of the world, the national character, customs, beliefs, systems of values, kinds of social behavior. In this respect the notion of 'world picture' is considerably essential. There are the following types of world pictures:

- conceptual world picture defined as a global image of the world, as a synopsis of knowledge structures is reflected in individuals' mind as a result of their intellectual activity.
- language world picture is understood as an explicated with the help of various language means world model, as language fixation of knowledge structures, as language representation of the world;
- national world picture reflects the experience of a concrete national community.
- the world picture is verbalized by all language means – lexicon, phraseology, language forms, syntactic structures and texts.

Summing up, we can conclude that linguoculturology is an intensively developing branch of modern linguistics, and the linguocultural approach to linguistic units, especially to the literary text is of great importance for the development of this science.

Types of Linguo-culturemes

It is obvious to say that an extremely important role in the world picture representation is assigned to culture relevant language units – linguoculturemes. Russian scholar Vorobyov suggested the term "linguoculturemes" to denote culture relevant language units. Linguocultureme – is a complex, interlevel language unit, a dialectical unit of both linguistic and extralinguistic factors, the correlation between the form of a verbal sign, its semantic content and cultural sense. Linguoculturemes can be expressed by various language forms including words, word combinations, text fragments, phraseological units, stylistic devices, syntactical structures and even the whole text. The sources of linguoculturemes can be different in every culture, for example, realia, geographical position, descriptive text, names of famous people,

description of place, myths, legends, climate, images, beliefs, food, clothes customs and traditions. Accordingly, linguocultures can be presented by non-equivalent lexicon, anthroponyms, mythologemes, phraseological units, paroemia, speech forms of etiquette, image-bearing means, etc. Widely known of it are the followings:

1. Realia. It can be divided in different categories:

- geographical realia: canyon, rancho; names of plants: honey-dew (медвяная роса), names of animals: grizzly (большой серый медведь).
- ethnographical realia: everyday life and household use words-hamburger, hot-dog, parka (одежда эскимосов), saloon etc.
- transport: subway, cowboy, taxi;
- art and culture: country (сельская музыка), blues, banjo, pop-art, non-arm (направление в современном авангардистском искусстве).
- customs and rituals: inauguration, christening;
- holidays: Independence Day, Christmas, Easter, Mother's Day etc.;
- myth: Goody Hallet, Achilles' heel;
- cults: Mormons, Quakers, calumet (трубка мира)ж
- ethnical objects: Apache, doves, Michiganer;
- measurement and money: foot, bushel, a penny, a dime;
- socio-political realia: uptown, downtown, city hall, sheriff, marshal, the Senate;
- climate: Indian summer, the dead season
- natural phenomena: hurricane Katrina, Bonnie storm, hurricane Sandy;

Many people are spending the night in a respite centre after a tornado ripped through several streets in north-west.-clothes: poncho, sombrero.

2. Proverbs and sayings: every dog is a lion at home; East or West-home is best; a friend in need is a friend indeed; a barking dog never bites; a bird in the hand is worth two in the bush; better late than never; too many cooks spoil the broth; let sleeping dogs lie; a cheerful wife is the spice of life; all things come to those who wait; etc.

3. Aphorisms and quotations: If you want a thing done well, do it yourself (Napoleon); Necessity is a mother of invention (Plato); I hear and I forget. I see and I believe. I do and I understand (Confucius); When people talk listen completely. Most people never listen (Ernest Hemingway); The worst prison would be a closed heart (Pope John Paul II); If you have not any charity in your heart, you have the worst kind of heart trouble (Bob Hope); People who snore always fall asleep first (Bits & Pieces)

4. Stylistic devices: The Victorian Era; a Quilpish look; the tower of Babel; Solomon's wisdom; Promethen fire; Uncle Tom; the American dream; the heart of the problem; to be on cloud seven; Navoi of our days.

5. Text fragments: "One is the team spirit in cricket. You must never suggest in any sort of way that there are any individuals in cricket. It's the highest embodiment on earth of the Team."(A. G. Macdonell, "England, Their England"; "...she pulled it out without breaking the root or any of the shoots, brought it to her yurta and put it on her pillow..."

Let's analyze one of the linguoculturemes which is expressed in the form of "realia". With the references to the dictionary definition, we can say that realia is a culturally specific word or phrase which is often complicated, if not possible to translate into target language. The term "realia" was initially brought into linguistics by E. M. Vereshchagin and V. G. Kostomarov. According to their definition, realia expresses the notions which are familiar to one culture and unfamiliar to another.

The shared features between text and culture are as follows:

- both text and culture contain objective and subjective, logical and emotional elements;
- both text and culture are meant to be interpreted.

The literary text includes culture relevant language units-linguoculturemes. Linguocultureme – is a complex, interlevel language unit, a dialectical unit of both linguistic and extralinguistic factors, the correlation between the form of a verbal sign, its semantic content and cultural sense. Linguoculturemes can be presented by a great variety of language forms including words, word combinations, syntactical structures, text fragments and even the whole text. Accordingly, linguoculturemes can be presented by non-equivalent lexicon, anthroponyms, mythologemes, phraseological units, paroemia, speech forms of etiquette, image-bearing means, etc.

There are the following sources of linguoculturemes:

- realia
- names of famous people
- myths and legends
- beliefs
- customs and traditions

Linguoculturemes can also include proverbs, sayings, quotations, aphorisms, stylistic devices and text fragments

Questions

What is linguoculturology?

What does the terms "picture of the world" and "world image" mean?

What did M. V. Pimenova say about the language world picture?

What are nominal words?

Who suggested suggested the term "linguoculturemes"?

What is "Realia"?

How many sources are there in linguocultureme?

Can stylistic devices also be included in linguocultureme?

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Пименова М.В.. Предисловие. / Введение в когнитивную лингвистику. Под ред. М.В.Пименовой. Вып.4. Кемерово, 2004 p.5

Theme: Comparative study of language units of national cultural character

In modern linguistics, problems related to the study of the national-cultural specificity of a particular subsystem of the language in a typological sense are particularly relevant. In connection with the expanding contacts between peoples by economic, political, cultural and scientific ties, the need for theoretical research puts these topics in a number of problems. Learning the vocabulary of any language is always an interesting learning process. Learning English vocabulary can be boring or interesting. Just take the words from the dictionary and teach them how a poem alone can be a boring thing, but if you will, learn words in a group with friends, this process will seem very interesting and not very difficult occupation, process. In the context of interactive learning, knowledge takes on different forms. On the one hand, they represent certain information about the world around them. The peculiarity of this information is that the student receives it not in the form of a ready-made system from the teacher, but in the process of their own activity. The teacher must create situations in which the student is active, in which he asks, acts. As you know, a comparative study of linguistic phenomena accumulates the information necessary for an adequate explanation of the national-specific vision of the world. "Modern linguistic science, which deals with the establishment of language universals of a different nature, is mainly occupied with revealing intersystemic closeness in different structural languages" (2). A feature of the development of modern linguistics is the increased interest in the content side of linguistic phenomena, which is caused by the understanding of language as a system in which all elements of its structure are interconnected and interdependent. Currently, attempts are being made to study vocabulary and phraseology as a structurally organized level, to identify the main types of their lexical and lexical-semantic relations and relations in the language.

In connection with the development of comparative typological works in the field of lexical and phraseological semantics of related and unrelated languages, the national-cultural specificity of the semantics of linguistic units, the establishment of peculiar semantic-stylistic components in the structure of their meaning are of particular relevance. The national-cultural specifics of phraseological units with animal names are determined by linguistic and extralinguistic factors. The linguistic basis of the national-cultural specificity of phraseological units with animal names is made up of the mismatch or partial coincidence of their figurative structures, which in turn is due to the peculiarities of phrase-forming processes that occur when forming the figurative meaning in phraseological units with animal names, where the source of motivation for the figurative meanings of phraseological units with animal names is the figurative meaning of words with animal names. It is well known that the national-cultural specificity in the semantics of the analyzed phraseological units with animal names is determined by linguistic and extralinguistic factors that influence the formation of imagery and its national-cultural specificity. Each language is characterized by national-cultural characteristics, due to the life and development of a particular society, i.e. what makes up its national-cultural specificity. It is

comparativetypological research that is an effective means of identifying the national-cultural specifics of phraseological units with animal names their semantics, since the task of the comparative typology is to “compare systems of different genetically related and unrelated languages, identify common and specific features, establish interlanguage correspondences within specific, quantitatively limited languages, taking into account their typical or systemic features” (3,4). National and cultural specificity is evident in varying degrees at all levels of language: phonetic, lexical, phraseological, word-formation, syntax, and units of different language levels have the national-cultural specificity in different degrees. Based on the position that the nature of imagery reflects the national originality of a language picture of the world in different languages (7), and the national peculiarity of phraseological units can be traced in the study of any aspect of her, however, on the semantic level, it is manifested most clearly, we will try to explain the typological model of the Association of imagery, forming the national-cultural specificity of FUNA (phraseological units with the names of animals) in the compared languages. Particularly bright, as the researchers note, national-cultural specificity is evident in the phraseological system of language, which explicitly and directly related to the surrounding reality. National-cultural specificity of semantics of lexical units has recently been given increasing attention both in theoretical and in practical terms, as evidenced by the large number of studies, articles and monographs, the creation of linguistic-cultural dictionaries, manuals (5). Of particular importance in this regard, acquire research to identify and study national and cultural specificity of semantics of lexical units, to define and identify the cultural component values and the establishment of his status in the semantic structure of language units. Teaching proverbs and sayings using information technology within the lifelong education system enables the formation and development of a communicative culture in students and the mastering of English proverbs and sayings in practice (8).

As you know, national-cultural specificity is reflected in different layers of vocabulary. As studies have shown, the sources of national-cultural specificity of the meaning of words are words expressing geographical concepts, cultural and historical terms, names of realities specific to the culture and life of a given people, relationship of kinship, nomenclature of clothes and parts of the human body, plant names and color designations. The national cultural specificity is most vividly embodied in figurative means, and in particular in phraseological units. The semantics of figurative units reflects the originality of the national culture, the national way of thinking, the peculiarities of the cultural tradition of people who speak different languages. In other words, this is a reflection in the semantic structure of FUNA of the national-cultural picture of the world, the allocation in it of elements of properties and phenomena that are essential for a given people. “And if we have the right to talk about the national-cultural flavor of the language, then it should be sought, first of all, in vocabulary, especially in those areas that are directly or indirectly related to the socio-ethnic and national-cultural characteristics of life and“ among being ”native speakers language” (8). and that, a lexical unit and from a purely external side can

signal many cultural, historical and socio-ethnic characteristics of the speaker (9). A review of theoretical and practical literature helps us understand that the concept of "national-cultural" specificity, as the most general, covers a) a layer of vocabulary with "national-cultural significance." b) words with a "cultural component" of meaning. c) words with "national-cultural" connotations. Summarizing the above theoretical considerations, it should be noted that studying the correlating FUNA pairs in English and Uzbek involves identifying the features of their national-cultural characteristics both in linguistic and extralinguistic terms. As our preliminary analysis of all FUNA showed, the linguistic basis of national-cultural specificity is constituted by distinctive motivating characters, which serve as the cultural component of meaning, represented in the semantic structure of FUNA which is determined by: b) partially mismatched figurative structures. The extralinguistic basis of the national-cultural specifics of FUNA are: 1. Features of the national economy geographical location and living conditions. 2. A variety of life and life, traditions, rituals and customs of each people. 3. Features of the national culture, literary and folklore traditions, oral traditions and legends. From the point of view of typological similarity and dissimilarity, the analysis of the main models of expressing imagery in each of the compared languages is carried out. It should be noted that although the imagery in both languages is formed mainly not at the level of the phrase-formation model, but not at the level of its structural-semantic type, it nevertheless seems possible to conditionally, according to the frequency of use of the WAN in FUNA, phrase-forming models, the classification of FUNA on semantic groups carried out using the method of component analysis. The cultural component of meaning is included in the semantic structure of FUNA and can be represented explicitly in vocabulary definitions. Modern linguistics faces the problem of a comprehensive study of the systemic organization of the vocabulary of a language. Part of this problem is the description of individual lexico-semantic groups of words in terms of their composition and structural organization. The description of individual lexico-semantic groups on the basis of the paradigmatic relations included in it can be considered as a stage in the knowledge of the systematic organization of the vocabulary of the language, since the semantic connections of words in the paradigmatic plan obey certain laws, due to which a transition from the description of individual lexico-semantic groups is possible to identify the systemic organization of the entire vocabulary. A comparison of the English and Uzbek phraseological units installed the following mapping between them: I. Full compliance. This sub-group consists of phraseological units (FU), based on common words animal names in the two compared languages, the image and semantic - stylistic potential. A dog's life - it yashash (Hayot) (dog's life) To fight like a lion - sherdek olismoq (to fight like a lion) To lead cat and dog life - it mushukden hayot kechirmoq (live like a cat with a

mouse) As gentle as a lamb – qo'ydek yuvosh (humble as a lamb) In addition, this group includes FU, which is not fixed in the Uzbek dictionaries, but are used as occasional verbal equivalents in the texts: To swim like a fish - baliqdek suzmoq To sing like a nightingales - bulbuldek sayramoq (to sing like a Nightingale) As fat as a pig – Cho'chqadek semiz. II. Partial matching. This includes the FU of the same lexical composition, but differ in the semantic and stylistic potential: ENG: you may take a horse to the water, but you cannot make him drink. (through the power of the horse is not galloping) UZB: suvga olib borib, sug'ormay kelmoq. ENG: to tread on a worm and it will turn (patience comes to an end) UZB: kurbaqani bossing ham, u ham vaqillaydi. III. The lack of correspondences. Further analysis of phraseological units in English and Uzbek languages reveal substantial differences in the benchmarks from speakers of these languages. These differences are determined by the differences of the two cultures (linked with the realities of life characteristic of the English and Uzbek features of natural conditions and traditions of these peoples). These words are the realities, rather, associates of the word stimuli associative reactions which are not bearers of the national characteristics of a particular language because of their extralinguistic features! These words of reality and the English language: pig (when pigs fly), monkey (as tricky as a monkey), crocodile (crocodile tears). In the Uzbek language: "chumchuq" (Ovchi chumchuq tutibdi), "Bedana" "bedananing uyi yo'q, qayoqqa borsa, "bit-bildiq", "Tuya" (Tuyaning dumi erga tekkanda) , "Qo'chqor" (bir kozonda ikki qo'chqorning boshi qaynamaydi), "Zuluk" (zalukdek sormoq), "To'tiqush" (to'tiqush bo'lib ketmoq) based on the initial lack of these denotations in these languages. These FU has been recognized in scientific literature as "non-equivalent lexis". It shows us we can develop students' knowledge through culture of two countries

THE CHARACTERISTICS OF NATIONAL CULTURAL PECULIARITIES OF PHU WITH THE COLOR “RED” AND THEIR LINGUISTIC STRUCTURE IN ENGLISH, RUSSIAN AND UZBEK LANGUAGES

As the analysis of the language material has shown, the signs presented in PhU with the component 'red' reflect the signs of both positive and negative orientation. In the course of the analysis of PhU values both universal and national-cultural conceptual signs have been revealed. On this basis, it was found that the adjective "red" has its own symbolism in the phraseology. Red is present in the following phraseological combinations as a symbol of danger or, conversely, attention-grabbing: The Red Book; reds under the beds; red alert; to be/go on red alert to; red-eye flight; red-light; red baiting; catch smb. red handed; red herring; red cock; red cock will crow in his house; **rus.:** red book; as a red rag for a bull; red brigades.

This symbolic meaning was the factor that PhU with the “red” component associated with sensuality and sex appeal: **eng.:** the red light district; a red hot; **rus.:** red lanterns. However, these PhU have a negative emotional-evaluation meaning, because they are related to the concept of prostitution, which is due to the brightness of this color and its symbolic meaning. The negative value of red as a danger is also reflected in PhU, which expresses the sign of "difficult financial situation, debt, bad news": **eng.:** to be in the red; come (get) out of the red; to go to red; put in the red; go into the red; red dog; red ink; red cent not worth a red cent. Most of the analyzed PhU in English and Russian reflect the ideas about the person and oriented in their meanings to the expressive designations of the person, the selection of his or her moral qualities, appearance, physical appearance, actions and states. The majority of PhU with the “red” component, connected with the description of a person's psychological state, have negative evaluation and denote a person in a state of aggressiveness and denote the signs associated with the concepts of "anger, aggressiveness, irritation, resentment": **eng.:** Red in the face; to become red in the face; red rag; red as a turkeycock; to be a bull; to see red; to be a red rag to a bull; to go as red as beet/root; to be redwood; red with anger; as red as fire; as red as streak; as red as lobster. On the one hand, the value of red color is connected with physiological reaction of an organism (because of shame or embarrassment), and on the other hand - with the psychological attribute associated with something unworthy, indecent, immoral, shameful. Expressions with such meaning can be found in Russian, English and Uzbek languages and represent the signs associated with the concepts of "embarrassment, timidity, shyness": **eng.:** Red as a rose; to red as a rose; to redden to the roots of one's hair; to turn scarlet; **rus.:** red girl; as a beautiful girl; red well done; red corner; red as cancer (beetroot, tomato); **uzb.:** kizarib kolmoq (uyalmoq).

In Uzbek, a number of PhU with the component “қизил” also have negative emotional meanings and represent signs related to the concept of "incredible degree of bad": Kip-kizil ahmok (perfect fool); Kip-kizil yolgon (downright lie); Kip-kizil yolgonchi (a hopeless liar); Kip-kizil tugarmat (malignant slander). The values of these PhU are enhanced by using the duplicate color component "Kipkizil" in their composition. We also found another PhU that does not have equivalents in English and Russian languages: "Kip-kizil gusht". - no penny after penny, no stake, no yard, no beggar. PhU with the “red” component can also be positive as a sign of a special day marked by a joyful event: Red-letter day; to paint the town red; **rus.:** red heel; red days; red sunshine. Some PhU with a red component are used to describe human appearance: a) healthy appearance: red as a cherry; and physical strength: red-blood.

The PhU with the red component also denotes the sign of eloquence in Russian and Uzbek; **eng**: red word, for the sake of red word; **uzb**: kizil suz. PhU can also express concepts related to childhood and mischief in Uzbek language: kiz urtok; kiz kuzi. The peculiarity of PhU data is that they have a pronounced gender feature of femininity: Red is also important in English culture. The red flag in the British Navy has existed since the 17th century and symbolizes a "challenge to battle". The national emblem of England is a red or scarlet rose. For thirty years, from 1455 to 1485, Lancaster, whose emblem was a red rose, waged war for the English throne with the Yorks, another dynasty (the emblem – a white rose). The war was romantically named "Red and White Rose war". The rivalry between the dynasties ended in marriage. Since then, red rose has become the national emblem of England. Red is still very popular in England. Buses and telephone booths in England are red, English soldiers wear red uniforms and there is a holiday called "Red Friday" in honor of the victory of the miners over the entrepreneurs in England. Furthermore, red color is presented almost everywhere in England. Even Napoleon said: "Red is the color of England. I can't stand the sight of it. The reason for the prevalence of red is probably that red symbolizes blood, fire, anger, war, revolution, strength and courage. Due to the fact that red is popular in England, many EF with a component of red denote a) the realities of English linguoculture: **eng.**: Red, White and Blue; Red book of the exchequer; Red ribbon; Red tape; Red dog; Red cent; Red liquor; B) Professional naval accessory and patriotic attitude: **eng.**: The thin red line, better red than dead; shin red line; red coat; red-coated gentry, red tab; **uzb**: qizil ascar; qizil sokchi; qizil qushin; qizil suz. The methodical transfer also resulted in the appearance of a Red hat PhU, which denotes the title of cardinal, according to the color of the hat. A number of PhU based on a metonymic transfer based on the colour of the skin or clothing show signs related to national origin: red shirt; red man; red shanks. The national-cultural specificity of the Uzbek language has a huge number of PhU, the emergence of which is due to the extra-linguistic factors of historical character, namely, the historical period of Soviet power, the symbol of which was red: Kizil burchak; Kizil choyhona; *Қизил* takhta (Hurmat doskasi); Kizil tuy. All aforementioned phrases are connected with the spiritual and educational work of the Soviet power and the rejection of traditional views. For example, PhU "Kizil tuy" means a modern wedding according to the understanding of the time, PhU "Kizil burchak" – an office where spiritual and educational work was carried out, "Kizil choyhona" - teahouse, where along with tea drinking was conducted propaganda work. It should be noted that at present, these phrases are outdated and are not used in everyday speech. Equivalent is also the "Kizil kor yokanda", expresses the category of time "never" and is based on absurdity, something that can

never

be.

As the analysis of language material has shown, PhU with the component "red/красный/қизил" also denotes concepts related to material culture and related to cooking. This thematic group includes PhU that describe food or products. They are formed by the color in which they are colored: **eng.:** red meat – meat (beef, lamb, etc.); red ink - cheap red wine; **rus:** red wine - wine from dark grapes; **uzb:** qizil lavlagi. Thus, the results of the analysis of PhU with the component “red” allow us to conclude that the following signs are universal for both linguocultures: a) danger; b) aggressiveness; irritation. National-cultural specifics differ in the signs associated with a) negative assessment of red and expressing signs: bad news, difficult financial situation, state of anxiety and danger; b) positive assessment of patriotism and courage, joyful event. National specifics also include the PhU, which express a) the realities of the English linguistic culture; b) the professional affiliation to naval affairs and patriotic attitudes. Bright national-cultural specificity distinguishes PhU with the component “қизил” in Uzbek, in which the majority of PhU in contrast to English and Russian languages do not have such a pronounced negative characteristic and can be associated with positive notions.

Questions

What factors are the national-cultural specifics of phraseological units with animal names are determined by?

What is National and cultural specificity?

The extralinguistic basis of the national-cultural specifics of FUNA are.....

Red is present in the following phraseological combinations as a symbol of

Give examples of expressions with “red”, expressing embarrassment, timidity, shyness.

Give examples of expressions with “red” difficult financial situation

2. MUSTAQIL TA'LIM MASHG'ULOTLARI

Mustaqil ishlarni tashkil etishning shakli va mazmuni.

O'tilgan mavzular yuzasidan qat'iy malaka va ko'nikmalarga erishish. O'quv materiallarining tanlovi, ularni tushuntirish, malaka va ko'nikmalarni shakllantirish, turli mashqlar bilan ishlash malakalarini oshirish, mavjud texnika vositalaridan to'g'ri va samarali foydalanishni o'rganish: Mashqlar ustida samarali ishlash. Auditoriyada o'rganilgan so'z va iboralar yordamida mustaqil tarzda gaplar va hikoyalar tuzishga harakat qilish.

Talaba mustaqil ishining asosiy maqsadi

– o'qituvchining rahbarligi va nazorati ostida talabada muayyan o'quv ishlarini mustaqil ravishda bajarish uchun zarur bo'lgan bilim va ko'nikmalarni shakllantirish va rivojlantirishdir.

Mustaqil ishning vazifalari quyidagilardan iborat:

- yangi bilimlarni mustaqil tarzda puxta o'zlashtirish ko'nikmalariga ega bo'lish.
- kerakli ma'lumotlarni izlab topish.
- axborot manbaalari va manzillaridan samarali foydalanish.
- an'anaviy o'quv va ilmiy adabiyotlar me'yoriy xujjatlar bilan ishlash
- elektron o'quv adabiyotlari va ma'lumotlar banki bilan ishlash.
- internet tarmoqlari bilan ishlash.

Dars jarayonida o'tilgan mavzular bo'yicha olingan bilim va ma'lumotlarni to'g'ri qo'llash yuzasidan qat'iy malaka va ko'nikmalarga erishish. O'quv materiallarining tanlovi, ularni tushuntirish, malaka va ko'nikmalarni shakllantirish, turli mashqlar bilan ishlash malakalarini oshirish, mavjud texnika vositalaridan to'g'ri va samarali foydalanishni o'rganish: Mashqlar ustida samarali ishlash. Auditoriyada o'tilgan mavzular bo'yicha kutubhonalarda mustaqil ravishda qo'shimcha ma'lumotlar izlab topish va ular bilan ishlash. Yangi ma'lumotlarni muntazam ravishda o'rganib borish.

MUSTAQIL TA'LIM VA MUSTAQIL ISHLAR

№9	Mustaqil ta'lim uchun tavsiya etiladigan mavzular:
1.	Dunyoni interpretatsiya qilishda tilning roli
2.	Bilim tuzilmalari: freym, sxema, kontsept, stsenariy va ularning ifodalanishi
3.	Til va tafakkur, til va madaniyat bog'liqligi
4.	Til – bilim tuzilmalarini va madaniyatni namoyon etuvchi, saqlovchi va o'zatuvchi vosita sifatida
5.	Kognitiv metafora mental va madaniy model sifatida
6.	Milliy xarakterga ega realiyalar ro'yhatini tuzish
7.	Lingvokul'turema turlari va ularning xususiyatlari
8.	Frazeologik birliklarining milliy-madaniy xususiyatlari
9.	Madaniy belgilar va ularning turlari
10.	Pragmatikada adresat va adresant faktorlari
11.	Atributsiya va uning turlari
12.	Nutqiy muloqot xususiyatlari
13.	Pragmatik vazifalar va ularning tipologiyasi
14.	Xushmuomalalik kategoriyasi va uning turlari
15.	Lisoniy shaxs va uning turlari
16.	Xorijiy til o'qituvchisining ilmiy-pedagogik nutq madaniyati
17.	Muloqotdagi lingvistik va ekstralingvistik omillarni aniqlash va tipologiyasini amalga oshirish;
18.	Xushmuomalalik kategoriyasi maksimalarini ro'yhatini tuzish va misollar bilan isbotlash;
19.	Ingliz va o'zbek tillaridagi milliy-madaniy xususiyatga ega til birliklarini aniqlash va misollar bilan isbotlash;

3. GLOSSARIY

GLOSSARY

1. ANDRAGOGY

The study and practice of teaching methods appropriate to working with adults.

2. ANTICLOCKWISE

In the opposite direction to the movement of the hands of a clock.

3. APPLIED LINGUISTICS

- i. the study of second and foreign language acquisition and learning
- ii. the study of language and linguistics in relation to practical problems, such as *lexicography, translation or speech pathology*.

4. ASSESSMENT

The measurement of the ability of a person or the quality or success of a teaching course, etc. Assessment may be by test, interview, questionnaire, observation and so on.

5. AUTHENTIC TASK

A task which replicates or resembles a real-life task, e.g. scanning an article for particular information; this may be contrasted with a task which is specifically designed for, and only relevant in, the classroom.

6. AUTHENTIC TEXT

Texts which are taken from newspapers, magazines, etc., and tapes of natural speech taken from ordinary radio or television programmes, etc.

When a teacher prepares texts or tapes for use in the classroom, he/she often has to use simplified texts as opposed to authentic texts.

7. AUTHENTICITY

The degree to which language teaching materials have the qualities of natural speech or writing.

8. AUTONOMOUS LEARNING

The process of learning without being controlled by anyone else.

9. AUTONOMY

The ability to act and make decisions without being controlled by anyone else.

10. BRAINSTORMING

- i. (in language teaching) a group activity in which learners have a free and relatively unstructured discussion on an assigned topic as a way of generating ideas.

Brainstorming often serves as preparation for another activity.

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- ii. (in teaching writing) a form of prewriting in which a student or group of students write down as many thoughts as possible on a topic without paying attention to organization, sentence structure or spelling. Brainstorming serves to gather ideas, viewpoints, or ideas related to a writing topic and is said to help the writer produce ideas.

11. BUILDING RAPPORT

Building friendly classroom relationships with and between learners.

12. CHALLENGE

A new or a difficult task that tests somebody's ability and skill.

13. CLOCKWISE

Moving around in the same direction as the hands of a clock.

14. CLT

Communicative language teaching also (communicative approach).

An approach to foreign or second language teaching which emphasizes that the goal of language learning is communicative competence. The communicative approach has been developed particularly by British applied linguists as a reaction away from grammar-based approaches such as the audio-lingual approach. Teaching materials used with a communicative approach often:

- a. teach the language needed to express and understand different kinds of functions, such as requesting, describing, expressing likes and dislikes, etc.
- b. are based on a notional syllabus or some other communicatively organized syllabus
- c. emphasize the processes of communication, such as using language appropriately in different types of situations; using language to perform different kinds of tasks, e.g. to solve puzzles, to get information, etc.; using language for social interaction with other people.

15. COMPREHENSIBLE INPUT

Input language which contains linguistic items that are slightly beyond the learner's present linguistic competence.

16. CONTEXT

The ideas or content which occurs before and/or after a word, a phrase or even a longer utterance or text. The context often helps in understanding the particular meaning of the word, phrase, etc. For example, the word *loud* in *loud music* is usually understood as meaning "noisy" whereas in *a tie with a loud pattern* it is understood as "unpleasantly colourful". The context may also be the broader social situation in which a linguistic item

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is used. For example, in ordinary usage, *spinster* refers to an older unmarried woman but in a legal context it refers to *any* unmarried woman.

17. CO-OPERATIVE LEARNING ALSO (COLLABORATIVE LEARNING)

An approach to teaching and learning in which classrooms are organized so that students work together in small co-operative teams. Such an approach to learning is said to increase students' learning since a) it is less threatening for many students, b) it increases the amount of student participation in the classroom, c) it reduces the need for competitiveness, and d) it reduces the teacher's dominance in the classroom.

18. ELICITATION

Techniques or procedures which a teacher uses to get learners to actively produce a response.

19. EVALUATION

In general, the systematic gathering of information for purposes of decision making. Evaluation uses quantitative methods (e.g. tests), qualitative methods (e.g. observations, ratings) and value judgments. In language teaching programmes, evaluation is related to decisions to be made about the quality of the programme itself, and decisions about individuals in the programmes. The evaluation of programmes may involve the study of curriculum, objectives, materials, and tests or grading systems. The evaluation of individuals involves decisions about entrance to programmes, placement, progress, and achievement. In evaluating both programmes and individuals, tests and other means of assessment are frequently used.

20. FACILITATE

To make a learning process possible or easier; to work with a group in order to help them to articulate ideas.

21. FACILITATOR

a person who helps an individual or a whole group to learn and/or express themselves.

22. FEEDBACK

(in teaching) Comments or information learners receive on the success of a learning task, either from the teacher or from other learners.

23. FLUENCY (FLUENCY DEVELOPING ACTIVITIES)

In second and foreign language teaching, fluency describes a level of proficiency in communication, which includes:

i. the ability to produce written and/or spoken language with ease and without significant hesitation;

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ii. the ability to speak with a good but not necessarily perfect command of intonation, vocabulary, and grammar.

24. GENUINE COMMUNICATION

Communication which takes place for a real purpose.

25. GRID

A chart to be filled in by learners or teacher-participants, often used to summarise ideas or to focus reflection.

26. GROUPWORK

(in language teaching) A learning activity which involves a small group of learners working together. The group may work on a single task, or on different parts of a larger task. Tasks for group members are often selected by the members of the group.

27. ICE-BREAKER

An activity to make learners feel less nervous or inhibited when they first meet.

28. INFORMATION GAP ACTIVITY

An activity in which a pair or two groups of students hold different information, or where one partner knows something that the other doesn't. This gives a real purpose to a communication activity.

29. INSE(T)T

In-Service (Teacher) Training

30. INTERACTION PATTERN

Mode of work (individual work, pairwork, groupwork) used in learning or teaching.

31. INTERLANGUAGE

A term used to describe the state of a learner's language – somewhere between being a complete beginner and native speaker standard.

32. JIGSAW ACTIVITY

A type of co-operative activity in which each member of a group has a piece of information needed to complete a group task. Often used in reading work when each learner or group of learners reads and understands a part of a text, then takes part in pooling information to establish the meaning or message of the whole text.

33. LANGUAGE AWARENESS

In ELT, this is an approach to language which takes account of social dimensions of language use as well as encouraging to think about language systems, discourse and communication. It involves exploring authentic language through questions and tasks as well as questioning traditional views of grammar and lexis.

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34. LANGUAGE SKILLS

(in language teaching) the mode or manner in which language is used. Listening, speaking, reading, and writing are generally called the four language skills. Sometimes speaking and writing are called the active/**productive skills** and reading and listening, the passive/**receptive skills**. Often the skills are divided into subskills, such as discriminating sounds in connected speech, or understanding relations within a sentence.

35. LEAD-IN

An activity used to orient learners to a new topic or area of focus in a lesson.

36. LEARNING STRATEGIES

Ways in which a learner attempts to work out the meanings and uses of words, grammatical rules, and other aspects of a language, for example by the use of generalization and inferencing, focusing on certain aspects of new information, analyzing, and organizing information during learning to increase comprehension, or evaluating learning when it is completed to see if further action is needed. Learning strategies may be applied to simple tasks such as learning a list of new words, or more complex tasks involving language comprehension and production.

37. LEARNING STYLE

The particular way in which a learner learns. Visual learners, for example, will be helped by pictures, graphics or by seeing a word written down. Auditory learners take in new information best by listening. Kinaesthetic learners benefit from physical involvement in the process of learning.

38. META-LANGUAGE

The language used to analyse or describe a language. For example, the sentence: *In English, the phoneme /b/ is a voiced bilabial stop* is in meta-language. It explains that the *b*-sound in English is made with vibration of the vocal chords and with the two lips stopping the airstream from the lungs.

39. METAPHOR

A word or phrase used in an imaginative way to describe somebody or something, in order to show that the two things have the same qualities and to make the description more powerful.

40. MINGLE ACTIVITY (ALSO MELEE)

An activity where people move and talk to each other.

41. MODULE

A unit that can form part of a course of study at a college or university.

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42. MONITORING

i. Listening to one's own spoken language to compare what was said with what was intended, and to make corrections if necessary. People generally try to speak fluently

and appropriately, and try to make themselves understood, whether in the mother tongue or in the second/foreign language. The interjections and self-corrections that speakers make while talking show that monitoring is taking place, and are usually for the purposes of making meaning clearer. For example:

He is, well, rather difficult.

Can I have, say, a glass of beer?

ii. Teachers often *monitor* their learners' performance in pair- or groupwork, either to check on the accuracy and appropriacy of their language or to make sure that they are on task.

43. MULTIPLE-CHOICE

In testing or teaching: a device in which the learner is presented with a question along with four or five possible answers from which one must be selected. Usually the first part of a multiple-choice item will be a question or incomplete sentence. This is known as the stem. The different possible answers are known as alternatives. The alternatives typically include one correct answer and several wrong answers or distractors.

For example: *Yesterday I _____ some interesting magazines.*

(a) have bought (b) buying (c) was bought (d) bought

44. OBJECTIVE

Objectives are statements of what is to be achieved in a course or lesson. They are detailed descriptions of exactly what a learner is expected *to be able to do* at the end of a period of learning. This might be a single lesson, a chapter of a book, a term's work, etc. *Aims*, on the other hand, are long-term goals, described in very general terms.

45. OBSERVER

Someone who watches a class, either for learning, training or research purposes. The teacher who is observed is often referred to as the *observee*.

46. PAIRWORK

a learning activity which involves learners working together in pairs.

47. PEDAGOGY

the study of teaching methods and approaches.

48. PEER OBSERVATION

Observation of a teacher or trainee by a colleague of equal status.

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49. PEER CORRECTION

Correction of a learner's mistakes by fellow learners.

50. PORTFOLIO

a collection of work, materials that a learner or course participant collects and puts together in a file, usually for assessment. .

51. POST-SYSTEMATIC ERROR

An error made by a learner *after* s/he has had an opportunity to learn the vocabulary or structure s/he is attempting to use.

52. PRESENTATION

i. The way in which something is offered, shown or explained to others.

ii. A formal monologue to present ideas, opinions or a business proposal.

53. PRESETT

Pre-Service Teacher Training

54. PRE-SYSTEMATIC ERROR

An error made by a learner *before* s/he has learned the structure or vocabulary item s/he is attempting to use.

55. REFLECTIVE PRACTICE; REFLECTIVE TEACHING

An approach to teaching, professional development and teacher education which is based on the assumption that teachers can improve their understanding of teaching and the quality of their own teaching by reflecting critically on their teaching experience.

In teacher education programmes, activities which seek to develop a reflective approach to teaching aim to develop the skills of considering the teaching process thoughtfully, analytically and objectively, as a way of improving classroom practices. This may involve the use of:

i. journals in which student teachers or practising teachers write about and describe classroom experiences and use their descriptions as a basis for review and reflection;

ii. audio and video taping of a teacher's lesson by the teacher, for purposes of later

review and reflection;

iii. group discussion with peers or a supervisor in order to explore issues that come out of classroom experience.

56. REFLECTION ON LEARNING

An approach to classroom or professional learning which builds in time for reviewing and thinking over each learning experience.

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57. ROLE PLAY

Classroom activities in which students take the *roles* of different participants in a situation and act out what might typically happen in that situation. For example, to practise how to express complaints and apologies in a foreign language, students might have to role-play a situation in which a customer in a shop returns a faulty article to a salesperson.

58. SCANNING

A type of speed reading technique which is used when the reader wants to locate a particular piece of information without necessarily understanding the rest of a text or passage. For example, the reader may read a chapter of a book as rapidly as possible in order to find out information about a particular date, such as when someone was born. Scanning may be contrasted with *skimming* or *skim reading*, which is a type of rapid reading used when the reader wants to get the main idea or ideas from a passage. For example, a reader may skim-read a chapter to find out if the writer approves or disapproves of something.

59. SECOND LANGUAGE ACQUISITION (SLA)

(*in applied linguistics*) the processes by which people learn or acquire a second or foreign language. These processes are often investigated with the expectation that information about them may be useful in language teaching.

60. SELF-CORRECTION

Correction by a learner of her/his own mistakes – usually possible only in the case of *post-systematic* errors.

4. ILOVALAR:

fan dasturi;

ishchi fan dasturi;

testlar;

tarqatma materiallar

baholash mezonlarini qo'llash bo'yicha uslubiy ko'rsatmalar;

FAN DASTURI

FAN DASTURI

ЎЗБЕКИСТОН РЕСПУБЛИКАСИ
ОЛИЙ ВА ЎРТА МАХСУС ТАЪЛИМ ВАЗИРЛИГИ

ЎЗБЕКИСТОН ДАВЛАТ ЖАҲОН ТИЛЛАРИ УНИВЕРСИТЕТИ



Рўйхатга олинди: №МД-5A120102-2.01
2020 йил "14" 08

ЗАМОНАВИЙ ЛИНВИСТИКА

ФАН ДАСТУРИ

Билим соҳаси:	100000	– Гуманитар
Таълим соҳаси:	120000	– Гуманитар фанлар
Магистратура		
мутахассислиги:	5A120102	– Лингвистика (роман-герман тиллари)

Фан/модуль коди ZLING20110		Ўқув йили 2020-2021	Семестр 1-2	ECTS - Кредитлар 10	
Фан/модуль тури Мажбурий		Таълим тили Инглиз/немис/француз/испан		Ҳафтадаги дарс соатлари 4/4	
1.	Фаннинг номи	Аудитория машғулотлари (соат)		Мустақил таълим (соат)	Жами юклама (соат)
	Замонавий лингвистика	120		180	300
2.	<p>I. Фаннинг мазмуни</p> <p>Ўқув фанининг мақсади – магистрантларда замонавий лингвистиканинг методологик принциплари, долзарб муаммолари ва асосий тушунчалари бўйича мутахассислик профилига мос илмий билим, кўникма ва малакаларни шакллантириш ва такомиллаштириш, замонавий лингвистик таҳлил методларини эгаллаш ҳамда замонавий лингвистик йўналишлари соҳасида илмий тадқиқот олиб бориш кўникмаларини ривожлантириш.</p> <p>Ўқув фанининг вазифаси – замонавий лингвистиканинг асосий муаммолари бўйича таянч илмий билимларни бериш, замонавий лингвистикада фойдаланиладиган замонавий таҳлил методлари, тил ва маданиятлараро мулоқот, тил ва нутқ ўзаро муносабати ҳамда замонавий лингвистик йўналишлар соҳасида илмий тадқиқот олиб боришга ўргатиш.</p> <p>II. Асосий назарий қисм (маъруза машғулотлари)</p> <p>III. Фан таркибига қуйидаги мавзулар киради:</p> <p>1-модуль. Когнитив лингвистика</p> <p>1-мавзу. Парадигма илмий система сифатида</p> <p>Илмий парадигма тушунчаси. Т. Куннинг парадигмалар назарияси ва унинг фанга таъсири. Тилшунослик тарихидаги парадигмалар силжиши. Қиёсий-тарихий парадигма, унинг ривожланиш тарихи ва хусусиятлари ҳамда тилшунослик фанига қўшган ҳиссаси. Структурализм парадигмаси, унинг ривожланиш тарихи ва хусусиятлари. Структурализм парадигмасининг тилшунослик фани ривожланишида эгаллаган ўрни.</p> <p>2-мавзу. Антропоцентрик парадигма</p> <p>Антропоцентризм тушунчаси. Антропоцентрик парадигма ва унинг хусусиятлари. Антропоцентрик парадигманинг замонавий тилшуносликда эгаллаган ўрни ва хусусиятлари. Антропоцентрик лингвистик йўналишлар</p> <p>3-мавзу. Когнитив лингвистика фанига кىриш</p> <p>Когнитив лингвистика тўғрисида умумий маълумотлар. Фаннинг шаклланиши ва ривожланиши тарихи. Когнитив лингвистиканинг фанлараро алоқалари. Когнитив лингвистиканинг асосий назарий тамойиллари. Когнитив лингвистика фанининг методологик базаси. Когнитив лингвистика замонавий тилшуносликнинг етакчи йўналиши сифатида. Когнитив лингвистика доирасида чет</p>				

	<p>эл ва Ўзбекистонда амалга оширилган тадқиқотлар ва уларнинг ютуқлари.</p> <p>4-мавзу. Когнитив лингвистика йўналишлари: когнитив грамматика ва когнитив семантика</p> <p>Когнитив семантика ва унинг тадқиқот объекти. Семантик фрейм тушунчаси. Ч.Филлмор концепцияси. Фрейм структураси. Концептуал макон (домейн) тушунчаси ва унинг турлари. Когнитив грамматика. Когнитив семантика ва унинг тадқиқот объекти. Когнитив грамматика ва унинг тадқиқот объекти.</p> <p>5-мавзу. Когнитив лингвистика йўналишлари: Когнитив стилистика</p> <p>Когнитив стилистика ва унинг тадқиқот объекти. Когнитив услуб тушунчаси. Стилистик воситаларнинг когнитив моҳияти. Когнитив стилистикада категориялаштириш ва концептуаллаштириш муаммолари.</p> <p>6-мавзу. Концептуаллаштириш ва категориялаштириш масалалари</p> <p>Когнитив тушунчаси. Олами когнитив идрок этиш масаласи. Концептуаллаштириш (онда концептлар ҳосил қилиш) тушунчаси. Концептуал тузилмалар ва концептуал система тушунчалари. Категория ва категориялаштириш тушунчаси. Категориялаштириш когнитив фаолият сифатида. Категориялаштириш ва иделлашган когнитив моделлар. “Оилавий муносабатлик” концепцияси. Э.Ропнинг прототиплар назарияси. Концептуал ва лисоний дунё тасвири тушунчалари ва уларнинг ўзаро муносабатлари.</p> <p>7-мавзу. Билим тузилмалари ва уларнинг вербаллашуви</p> <p>Билим тузилмаси тушунчаси. Билим тузилмасига турли ёндашувлар. Билим тузилмалари турлари ва уларнинг хусусиятлари. Билим тузилмаларининг тилда бирликларида акс этиши ва вербаллашув усуллари. Билим тузилмаларининг тил бирликларида акс этиши. Билим тузилмалари турлари ва шакллари. Билим тузилмалари типологияси. Когнитив модель тушунчаси. Билим тузилмалари шакллари: гештальт, схема, сценарий, скрипт назариялари ва уларнинг хусусиятлари.</p> <p>8-мавзу. Концепт – когнитив лингвистиканинг асосий тушунчаси сифатида</p> <p>Концепт тушунчаси. Концепт – концептуал ва тафаккур бирлиги сифатида. Концептнинг тадқиқ этишда лингвокогнитив ва лингвокультурологик ёндашувлар. Концепт ва маъно. Концепт ва тушунча. Когнитив лингвистикада маъно интерпретацияси. Концептлар ва уларни таснифлаш принциплари. Концепт билимлар тузилмаси сифатида. Концепт структураси.</p> <p>9-мавзу. Концепт турлари ва концептнинг таҳлил қилиш методлари</p> <p>Концепт турлари. Универсал концептлар. Миллий-маданий концептлар. Индивидуал концептлар. Структуравий концептлар. Билим тузилмалари ифодалаш тамойилига кўра концепт турлари. Концептнинг вербаллашув усуллари. Концептнинг таҳлил қилиш йўллари.</p> <p>10-мавзу. Концептуал метафора назарияси</p> <p>Когнитив метафора категориялаштиришни амалга оширувчи когнитив фаолият сифатида. Дж.Лакофф ва М.Джонсоннинг концепцияси. Когнитив метафоранинг универсал характери. Когнитив метафора тафаккур бирлиги сифатида. Когнитив метафорани ўрганишда турли ёндашувлар. Когнитив метафоранинг тилда акс этилиши. Когнитив метафоранинг турлари. Структуравий метафора ва унинг хусусиятлари. Онтологик метафора. Контейнер метафора. Ўзгартувчи метафора ва унинг хусусиятлари.</p>
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	<p style="text-align: center;">11 –мавзу. Концептуал интеграция назарияси</p> <p>Концептуал интеграция назарияси. концептуал интеграция назариясининг шаклланиши. Концептуал интеграция назариясини амалга ошириш механизми. Бленд тушунчаси. Инпут тушунчаси. Кросс-домейн тушунчаси.</p> <p style="text-align: center;">12-мавзу. Ахборотни тил бирликларида тақсимлаш тамойиллари</p> <p>Когнитив лингвистикада концептуал ахборот тушунчаси. Концептуал ахборотнинг тил бирликларида тақсимланиши ва уларни тадқиқ этиш Концептуал ахборотнинг вербаллашув усуллари ва уларнинг хусусиятлари. Мос келиш (релевантлик) тамойили ва унинг хусусиятлари. Икониклик тамойили ва унинг хусусиятлари. Икониклик тамойили ва унинг турлари. Тилдаги тежамкорлик ва отриқчалик тамойили ва уларнинг хусусиятлари. Тил бирликларида тақсимланган ахборотни таҳлил қилиш ва ахборотни юзага чиқариш усуллари.</p> <p style="text-align: center;">13-мавзу. Концептуал таҳлил методлари</p> <p>Когнитив моделлаштириш методи. Когнитив харита тузиш техникаси. Концептуал таҳлил методи. Концептуал метафорик таҳлил методи ва унинг техникаси. Тил бирликларининг фрейм таҳлили ва уни қўллаш техникаси.</p> <p style="text-align: center;">2-модуль. Лингвомаданиятшунослик</p> <p style="text-align: center;">1-мавзу. Тил – маданият – элат масаласининг тилшуносликдаги муаммоси</p> <p>Тил маданиятни акс этувчи восита сифатида. В.фон Гумбольдт, Б. Уорф, Э. Сепир концепциялари ва назариялари. Сепир-Уорфнинг лингвистик мутаносиблик назарияси. Тил маданият коди вербаллаштирувчи восита сифатида (А.А. Потебня, Левин-Стросс, Ф.И. Буслаев) назариялар. Тилшуносликдаги лингвомаданият мактаблар (Ю.С. Степанов, Н.Д. Арутюнова, В.Н. Телия, В.В. Воробьев).</p> <p style="text-align: center;">2-мавзу. Лингвомаданиятшунослик фан сифатида ва унинг ўрганиш объекти ва асосий тушунчалари</p> <p>Лингвомаданиятшунослик фани ривожланишининг асосий босқичлари ва йўналишлари ва унинг тилшуносликда эгаллаган ўрни. Тил ва маданият ўзаро боғлиқлиги масаласи. Лингвомаданиятшунослик фанининг мақсади ва вазифалари. Лингвомаданиятшунослик фанининг ўрганиш объекти ва асосий тушунчалари. Лингвомаданиятшунослик фани доирасида чет эл ва Ўзбекистонда амалга оширилган тадқиқотлар ва уларнинг ютуқлари.</p> <p style="text-align: center;">3-мавзу. Лингвомаданиятшунослик фанининг йўналишлари</p> <p>Лингвомаданиятшунослик фанининг анъанавий ва замонавий лингвистик фанлар билан боғлиқлиги. Лингвомаданиятшуносликнинг йўналишлари: диахроник лингвомаданиятшунослик ва унинг тадқиқот объекти, чоғиштирма лингвомаданиятшунослик ва унинг тадқиқот объекти, лингвомаданият лексикография ва унинг тадқиқот объекти.</p> <p style="text-align: center;">4-мавзу. Қиёсий лингвомаданиятшунослик фан сифатида</p> <p>Қиёсий лингвомаданиятшунослик фани ривожланишининг асосий босқичлари ва йўналишлари. Қиёсий лингвомаданиятшунослик фанининг мақсади ва вазифалари. Қиёсий лингвомаданиятшунослик фанининг ўрганиш объекти ва асосий тушунчалари. Маданият турлари ва уларнинг хусусиятлари.</p>
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	<p>5-мавзу. Лисоний ва миллий дунё тасвирлари тушунчалари</p> <p>Дунё тасвири тушунчаси. Дунё тасвири шахс ва ижтимоий онг асосини ташкил этувчи дунё тўғрисидаги билимлар маъмуи сифатида. Дунё тасвири турлари ва уларнинг хусусиятлари: концептуал дунё тасвири, лисоний дунё тасвири, миллий дунё тасвири. Лисоний ва миллий дунё тасвирининг аксиологик жиҳати. Лисоний дунё тасвири таҳлий қилиш методлари. Миллий дунё тасвир ва унинг хусусиятлари. Миллий дунё тасвирлари турлари. Миллий дунё тасвирини вербализирувчи лисоний бирликлар</p> <p>6-мавзу. Лингвокультурема – лингвомаданиятушуносликнинг асосий тушунчаси сифатида</p> <p>Миллий-маданий хусусият тушунчаси. Миллий-маданий хусусиятга эга тил бирликлари. Лингвокультурема тушунчаси. Лингвокультурема ўз ичига шакл ва маънони оловчи сатҳларaro бирлик сифатида. Лингвокультурема маданий бирлик сифатида. Лингвокультурема турли тил шакллари орқали ифода этилиши.</p> <p>7-мавзу. Лингвокультурема турлари ва шакллари</p> <p>Лингвокультурема турлари ва уларнинг хусусиятлари. Реалия тушунчаси ва унинг турлари. Фразеологик бирликларнинг миллий-маданий хусусиятлари. Мақолларнинг миллий-маданий хусусиятлари. Стилистик воситаларнинг миллий-маданий хусусиятлари. Афоризмлар миллий дунёни акс этувчи тил бирликлари сифатида. Лингвокультуремаларнинг киёсий тадқиқи.</p> <p>8-мавзу. Миллий-маданий хусусиятга эга тил бирликларининг киёсий тадқиқи</p> <p>Чет тили ва она тилидаги миллий-маданий хусусиятга эга лисоний бирликларнинг киёсий тадқиқи: эквивалентсиз лексика, реалиялар; мифологик тил бирликлари; паремнологик тил бирликлари; фразеологик бирликлар; эталонлар, стереотиплар, символлар; метафора ва образлар (тизмоллар); тилларнинг стилистик қатлами (адабий ва ноадабий шакллар ва ҳ.к.);</p> <p>9-мавзу. Нутқ этикетининг миллий-маданий хусусиятлари</p> <p>Нутқ этикети ва унинг турлари (саломлашиш, хайирлашиш, буйруқ бериш, илтимос этиш, кечирим сўраш ва ҳк.). Нутқ этикетининг миллий-маданий хусусиятлари. Сўзлашув одоби ва феъл-атвор. Нутқ этикетининг киёсий тадқиқи.</p> <p>10-мавзу. Лингвомаданий тадқиқ методлари</p> <ul style="list-style-type: none"> • киёсий-чоғиштирма – бу метод лисоний бирликларнинг фаркли ва ўхшашлик тарафларини аниқлашга йўналтирилган; • компонент таҳлил – ушбу метод ўрганилаётган лингвомаданий бирликларнинг лексик сатҳда вербализирувчи парадигматик ва синтагматик алоқаларини аниқлашга қаратилган; • кросс-маданий таҳлил методи турли тиллардаги лисоний бирликларнинг миллий-маданий хусусиятларини аниқлашга қаратилган; • тавсифий-аналитик - бу метод кузатиш, таққослаш ва умумлаштиришни ўз ичига олади ҳамда далилий материалларни йиғди ва уларнинг классификацияси билан шуғулланади; • тадқиқ этилаётган тил бирликлари семантикасини ўрганишга қаратилган семантик таҳлил методи
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3 модуль. Лингвопрагматика

1-мавзу. Лингвопрагматика фанига кириш

Лингвопрагматика замонавий лингвистик йўналиш сифатида. Лингвопрагматика фанининг шаклланиши ва ривожланиши тарихи. Лингвопрагматика фанининг максали, ўрганиш объекти ва асосий тушунчалари.

2-мавзу. Нуткий акт назарияси ва ҳушмуомалалик тамойилли

Нуткий акт назариясининг шаклланиши ва ривожланиш тарихи. Нуткий акт тушунчаси ва турлари: локутив, иллюкутив, перлокутив актлар. Перформатив нуткий актлар. Нуткий стереотип. Ҳушмуомалалик нуткий ҳодалар сифатида (Р.Лакофф, Дж. Лич, Г. Грайс). Ҳушмуомалалик категориясининг максималари (саҳоват максимаси, розилик максимаси, симпатия максимаси, камтарлик максимаси ва ҳ.). Ҳушмуомалалик турлари ва уларнинг турлари. Ижобий ва салбий ҳушмуомалалик. Ҳушмуомалалик дискурс сифатида (Р. Уоттс назарияси).

3-мавзу. Импликатура назарияси, нуткий таъсир ва манипуляция

Импликатура назариясининг асосий ҳолатлари. Импликатуралар турлари: конвенционал импликатуралар, ноконвенционал импликатуралар. Нуткий таъсир кўрсатиш турлари. Манипуляция тушунчаси ва стратегиялари. Коммуникатив стратегиялар ва тактикалар. Нуткий актининг прагматик хусусиятлари.

4-мавзу. Адресат ва адресант факторлари.

Коммуникатив-прагматик ҳодиса тушунчаси. Прагматик вазифалар турлари. Адресат ва адресант факторлари. Лингвистик ва экстралингвистик факторлар. Контекст, шакл, мулоқот оҳанги ва максали, етказиш ва қабул қилиш воситалари. Коммуникатив актининг прагматик эффективлиги. Коммуникатив стратегиялар ва тактикалар.

5-мавзу. Лисоний шахс назарияси

Бадий матннинг ўзига ҳосликлари. Лисоний шахс тушунчаси. Лисоний шахс турлари. Лисоний шахснинг таркибий қисмлари ва структураси. Лисоний шахснинг когнитив қатлами. Лисоний шахснинг семантик-стилистик қатлами. Лисоний шахснинг лингвопрагматик қатлами. Лисоний шахснинг лингвокультурологик қатлами. Лисоний шахсни ифода этувчи тил бирликлари ва уларнинг хусусиятлари. Лисоний шахсни таҳлил этиш методикаси.

6 – мавзу. Мулоқот ва унинг турлари. Кооперация тамойиллари

Мулоқотнинг турлари. Коммуникатив акти тушуниш ва тўғри қўллаш. Коммуникатив барьер тушунчаси ва уни енгиш тактикалари. Кооперация тамойилининг асослари ва унинг инсонлараро мулоқотдаги урни. Кооперация тамойилининг асосий максималари. Миқдор максимаси, сифат максимаси, релевантлик максимаси, услуб максимаси.

7 – мавзу. Новербал мулоқот ва унинг вазифалари

НOVERбал мулоқотнинг вербал мулоқотдан фарқли жиҳатлари, хусусиятлари ва вазифалари. Мулоқотни новербал таъкид қилиш шакллари ва уни тушунишда йўл қўйиладиган потенциал прагматик ҳатолар.

8-мавзу. Халқаро ва соҳалараро мулоқот

Халқаро мулоқотдаги ижтимоий-этикет омиллари. Бизнес ва оммавий ахборотга хос мулоқот турлари. Прагматик муваффақиятсизликлар. Мулоқотни прагматик муваффақиятли ташкил этишда ҳисобга олинадиган 8 аспект: қачон ва нимани қандай гапириш нормалари, тезлик ва пауза ҳолати, тинглаш маданияти, интонация ва оҳанглилик, услубий ҳосликлар, фикрни зоҳиран таҳлил қилиш, мантикий боғлиқлик) ҳақида тушунча бериш.

9-мавзу Оғзаки ва ёзма дискурс хусусиятлари.

Дискурс тушунчаси ва унинг ривожланиш тарихи. Бугунги кунда қўлланиладиган дискурс тушунчасига оид шарҳлар. Дискурс турлари. Дискурс таҳлили. Лингвистик йўналишларга кўра таҳлил қилинадиган дискурс таксономияси. Оғзаки дискурс хусусиятлари. Оғзаки дискурсниң Хайм җадвали (вазият, вақт, жой, иштирокчилар, мақсад, жанр, натижа)га кўра таҳлили. Ёзма дискурс шакллари ва таҳлили, унинг оғзаки дискурстан фарқи.

10-мавзу. Ижтимоий тармоқдаги дискурс

Ижтимоий тармоқдаги дискурсниң ўзига ҳослиги ва унинг компютер воситасида олиб бориладиган схема таҳлили (Computer mediated scheme). Синхронлик, давомийлик, тармоқ шакли ва иштирокчилари, маълумот ҳаёми ва формати, оммага тақдим этиш даражаси. Виртуал мулоқот учун вужудга келган аббревиатуралар ва янги сўзлар

11-мавзу. Ҷамоавий муносабатларниң прагматик аспекти

Шахсни җамиятдаги ролини белгилашда дискурсниң роли. Бухолтз принциплари: шахсниң җамоавий муносабатларга киришидаги дастлабки босқич, мулоқот вазифаси ва турлари, ғоялар ва уларниң шарҳи, ўзаро боғлиқлик ва субординация, маънавий ва маданий қарашлар роли, шахсий дискурс шаклига кўра белгиланган 7 имидж. Ўз нутқини чиройли тақдим қилиш нормалари. “Сен номли бренд” тушунчаси таҳлили. Резюме, интервью ва мотивацион хатлар ёзишдаги асосий нормалар ва маслаҳатлар

12-мавзу. Раҳбарлик ва гендер дискурсниң прагматик жиҳати

Шахс қудрати ва салоҳиятини белгилашда дискурс роли. Сийсий дискурс ва идеология. Лидер ролини яратишда хизмат қиладиган дискурс ва нуткий актлар таҳлили. Гендер дискурс ҳақида умумий тушунча. Аёл ва эркак нутқидаги фарқлар таҳлили. Гендер тушунчасига умумий тавсиф. Феминизм ҳодисаси. Гендер дискурси таҳлили учун Коатс тавсия этган 3 ёндашув: Доминантлик, Дифференциал ва Ижтимоий конструктивизм.

III. Семинар машғулотлари бўйича кўрсатма ва тавсиялар

Семинар машғулотлар учун қуйидаги мавзулар тавсия этилади:

1. Антропоцентриқ парадигманиң замонавий тилшуносликда эгаллаган ўрни
2. Когнитив лингвистиканиң асосий тушунчалари
3. Когнитив лингвистика йўналишлари
4. Концептуализация ва концептуал структура
5. Концепт тушунчаси ва унинг структураси
6. Билим тузилмалари ва унинг турлари
7. Дунё тасвири ва унинг турлари
8. Фрейм назарияси ва фрейм анализи
9. Когнитив метафора назарияси
10. Категоризация ва когнитив моделлар
11. Прототишлар назарияси ва Э.Ропшнинг концепцияси

	<ol style="list-style-type: none"> 12. Концептуал таҳлил методлари 13. Лингвوماданиятшунослик фанининг асосий тушунчалари 14. Тил ва маданият боғлиқлиги 15. Мадания турлари ва уларнинг киёсий тадқиқи 16. Маданий белгилар ва уларнинг турлари 17. Миллий-маданий хусусият тушунчаси ва уни ифода этувчи тил бирликларининг хусусиятлари 18. Лисоний бирликларнинг миллий-маданий хусусияти 19. Мономаданият ва мултимаданият тушунчалари 20. Фразеологик бирликларнинг лингвوماданий ва киёсий тадқиқи 21. Лингвокультурема ва унинг турлари 22. Лексик бирликларнинг лингвوماданий ва киёсий тадқиқи 23. Синтактик бирликларнинг лингвوماданий ва киёсий тадқиқи 24. Стилистик сатҳнинг лингвوماданий ва киёсий тадқиқи 25. Прагматика антропоцентрик йўналиш сифатида 26. Лингвопрагматика фанининг асосий тушунчалари 27. Нуткий мулоқот хусусиятлари 28. Нуткий акт назариясининг ва нуткий акт структураси 29. Нуткий акт турлари ва классификацияси 30. Лингвопрагматикада кооперация тамойили 31. Кооперация тамойилининг асосий максималари 32. Нуткий стратегиялар ва тактикалар. 33. Нуткий стратегиялар типологияси 34. Нуткий таъсир қилиш феномени 35. Импликатура назарияси 36. Хушмуомалалик категорияси ва максималар 37. Прагматик ҳодиса тушунчаси ва унинг турлари 38. Прагматик вазифа тушунчаси ва унинг турлари 39. Нуткий фаолит ва дискурс турлари. 40. Адресат ва адресант факторлари 41. Мулоқотдаги лингвистик ва экстралингвистик омиллар 42. Лисоний шахс тушунчаси ва унинг турлари 43. Шахсни жамиятдаги ролини белгилашда дискурснинг роли 44. Дискурс ва ҳокимият 45. Тил ўрганувчининг прагматик компетенцияларини шакллантириш 46. Халқаро мулоқотдаги ижтимоий-этикет омиллари 47. Прагматик муваффақиятсизликлар 48. Виртуал мулоқот хусусиятлари <p>Семинар машғулотлари мултимедиа воситалари билан жиҳозланган аудиторияда семинар гуруҳга бир ўқитувчи томонидан ўтказилиши лозим. Семинар машғулотларида талабалар замонавий лингвистика фани бўйича маърузада олган билим ва қўникмаларини ушбу фандаги турли тамойилларни амалий масалалар, амалий машқлар, тақдиротлар, гуруҳ музокаралари орқали янада бойитадилар. Шунингдек, дарслик ва ўқув қўлланмалар асосида талабалар билимларини мустаҳкамлашга эришиб, тарқатма материаллардан фойдаланиш, илмий мақолалар ва тезисларни чоп этиш орқали талабалар билимини ошириш, мавзулар бўйича тақдиротлар, баҳс-мунозаралар, гуруҳ музокаралар ўтказиш ва бошқалар тавсия этилади.</p> <p>Курс иши бўйича кўрсатма ва тавсиялар Курс иши учун тахминий мавзулар:</p> <ol style="list-style-type: none"> 1. Антропоцентрик парадигманинг замонавий тилшуносликда эгallaган ўрни
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2. Когнитив лингвистиканинг асосий тушунчалари
3. Концептуализация ва концептуал структура
4. Концепт тушунчаси ва унинг структураси
5. Билим тузилмалари ва унинг турлари
6. Дунё тасвири ва унинг турлари
7. Фрейм назарияси ва фрейм анализи
8. Когнитив метафора назарияси
9. Категоризация ва когнитив моделлар
10. Прототиплар назарияси ва Э.Ропшнинг концепцияси
11. Концептуал таҳлил методлари
12. Концептуал интеграция ва унинг моделлари
13. Икониклик тамойили
14. Ахборотни илгари суриш назарияси
15. Лингвомаданиятшунослик фанининг асосий тушунчалари
16. Тил ва маданият боғлиқлиги
17. Маданият турлари ва уларнинг киёсий тадқиқи
18. Маданий белгилар ва уларнинг турлари
19. Маданий кадриятлар ва уларнинг турлари
20. Мақолларнинг лингвомаданий ва киёсий тадқиқи
21. Нуткий этикетнинг миллий-маданий спецификаси
22. Нуткий этикетнинг турлари
23. Саломлашиш ва унинг миллий-маданий спецификаси
24. Мифологема турлари ва уларнинг когнитив аҳамияти
25. Мифологемаларнинг миллий-маданий хусусиятлари
26. Эстетик маданий кадриятлар ва уларнинг вербаллашуви
27. Миллий маданий кадриятлар (инглиз ва ўзбек тилида)
28. Универсал миллий кадриятлар
29. Мифологик билим тузилмалари ва уларнинг репрезенталлашуви
30. Адабий билим тузилмаларнинг вербаллашуви
31. Иқтимоий билим тузилмаларнинг вербаллашуви
32. Миллий-маданий хусусият тушунчаси ва уни ифода этувчи тил бирликларининг хусусиятлари
33. Лисоний бирликларнинг миллий-маданий хусусияти
34. Мономаданият ва мултимаданият тушунчалари
35. Фразеологик бирликларнинг лингвомаданий ва киёсий тадқиқи
36. Лингвокультурема ва унинг турлари
37. Лексик бирликларнинг лингвомаданий ва киёсий тадқиқи
38. Халқаро мулоқотдаги иқтимоий-этикет омиллари
39. Прагматик муваффақиятсизликлар
40. Виртуал мулоқот хусусиятлари
41. Синтактик бирликларнинг лингвомаданий ва киёсий тадқиқи
42. Стилистик сатҳнинг лингвомаданий ва киёсий тадқиқи
43. Прагматика антропоцентрик йўналиш сифатида
44. Лингвопрагматика фанининг асосий тушунчалари
45. Нуткий мулоқот хусусиятлари
46. Нуткий акт назариясининг ва нуткий акт структураси
47. Нуткий акт турлари ва классификацияси
48. Лингвопрагматикада кооперация тамойили
49. Кооперация тамойилининг асосий максималари
50. Нуткий стратегиялар ва тактикалар.
51. Нуткий стратегиялар типологияси
52. Гендер дискурс хусусиятлари

53. Нуткий таъсир қилиш феномени
54. Имплицатура назарияси
55. Хушмуомалалик категорияси ва максималар
56. Прагматик ҳодиса тушунчаси ва унинг турлари
57. Прагматик вазифа тушунчаси ва унинг турлари
58. Нуткий фаолият ва дискурс турлари.
59. Адресат ва адресант факторлари
60. Мулоқотдаги лингвистик ва экстралингвистик омиллар
61. Сўз прагматикаси
62. Тил бирликларининг лингвопрагматика жиҳатлари ва уларнинг таҳлили
63. Лисоний шахс тушунчаси ва унинг турлари
64. Контрастив риторика

Курс иши фан мавзуларига тааллуқли масалалар юзасидан магистрантларга яқка тартибда аниқ топириқ шаклида берилади. Курс ишининг ҳажми, расмийлаштириш шакли, баҳолаш мезонлари ишчи фан дастурида ва тегишли кафедра томонидан белгиланади. Курс ишини бажариш магистрантларда фанга оид билим, кўникма ва малакаларни шакллантиришга хизмат қилиши керак.

IV. Мустақил таълим ва мустақил ишлар

Мустақил таълим учун тавсия этиладиган мавзулар:

1. Дунёни интерпретация қилишда тилнинг роли
2. Билим тузилмалари: фрейм, схема, концепт, сценарий ва уларнинг ифодаланиши
3. Тил ва тафаккур, тил ва маданият боғлиқлиги
4. Тил – билим тузилмаларини ва маданиятни намоён этувчи, сакловчи ва ўзатувчи восита сифатида
5. Когнитив метафора ментал ва маданий модел сифатида
6. Миллий характерга эга реалиялар рўйхатини тузиш
7. Лингвокультурема турлари ва уларнинг хусусиятлари
8. Фразеологик бирликларининг миллий-маданий хусусиятлари
9. Маданий белгилар ва уларнинг турлари
10. Прагматикада адресат ва адресант факторлари
11. Атрибуция ва унинг турлари
12. Нуткий мулоқот хусусиятлари
13. Прагматик вазифалар ва уларнинг типологияси
14. Хушмуомалалик категорияси ва унинг турлари
15. Лисоний шахс ва унинг турлари
16. Стереотип ва уларнинг турлари
17. Хорижий тил ўқитувчисининг илмий-педагогик нутқ маданияти
18. Мулоқотдаги лингвистик ва экстралингвистик омилларни аниқлаш ва типологиясини амалга ошириш
19. Маданий мавзафакциятсизликларни олдини олиш
20. Хушмуомалалик категорияси максималарини рўйхатини тузиш ва мисоллар билан исботлаш;
21. Инглиз/немис/француз/испан, рус ва ўзбек тилларидаги миллий-маданий хусусиятга эга тил бирликларини аниқлаш ва мисоллар билан исботлаш;
22. Лексик сатҳда миллий-маданий хусусиятга эга тил бирликларининг рўйхатини тузиш;
23. Инглиз/немис/француз/испан, рус ва ўзбек тилларидаги лингвокультурема рўйхатини тузиш;
24. Инглиз/немис/француз/испан, рус ва ўзбек тилларидаги новербал мулоқотнинг турлари ва шакллари аниқлаш;

	<p>25. Миллий дунё тасвирини акс этувчи лисоний бирликлар намуналарини йиғиш ва уларни таҳлил қилиш;</p> <p>26. Стилистик категорияларнинг когнитив табиатини таҳлил этиш ва уларни намоён бўлишнинг хусусиятларини аниқлаш;</p> <p>27. Стилистик воситаларда билим структураларининг намоён бўлиш механизмларини таҳлил қилиш;</p> <p>28. Нуткий актлар турларига мос мисоллар йиғиш;</p> <p>29. Кооперация тамойили максималарига мисоллар йиғиш ва уларнинг прагматик вазифаларини аниқлаш</p> <p>30. Шахсни жамиятдаги ролини белгилашда дискурсининг роли</p> <p>31. Шахс қудрати ва салоҳиятини белгилашда дискурс роли</p> <p>32. Лидер ролини яратишда хизмат қиладиган дискурс ва нуткий актлар таҳлили</p> <p>Магистрантларнинг мустақил иш дастурининг асосий бўлимлари асосида режалаштирилади ва қуйидаги иш турларини назарда тутати:</p> <ul style="list-style-type: none"> • амалий тил материални йиғиш, карточкалар тузиш, когнитив лингвистиканинг назарий ва амалий муаммолари бўйича тестлар тузиш; • маълум бир тил сатҳига тегишли тил бирликларини эгалланган билим ва кўникмаларга асосланиб таҳлил қилиш ва презентация қилиш; • дарслик ва ўқув қўлланмалар, махсус адабиётлар бўйича фан бўлимлари ва мавзуларини ўрганиш ва устида ишлаш; • маъруза курсининг маълум бир қисмлари бўйича презентациялар ва маъруза фрагментларини тайёрлаш; • танланган мавзу бўйича рефератлар ёзиш ва лойиҳалар тайёрлаш; • ўрганилаётган чет тили лисоний материали ёки адабиёти материали асосида концептуал таҳлил методларини қўллаган ҳолда тил ва тафаккур муносабатларини, миллий дунёқарашнинг хусусиятларини, лисоний-когнитив фолкларнинг миллий-маданий хусусиятларини таҳлил этиш; • замонавий лингвистиканинг асосий муаммолари бўйича илмий тадқиқот олиб бориш. <p>Мустақил ўзлаштириладиган мавзулар бўйича талабалар томонидан илмий лойиҳалар, портфолиолар тайёрлаш ва уни тақдимот қилиш тавсия этилади.</p>
3.	<p>V. Фан ўқитилишнинг натижалари (шаклландирилган компетенциялар)</p> <p>Фанни ўзлаштириш натижасида талаба:</p> <ul style="list-style-type: none"> • тилшунослик тарихида рўй берган парадигмалар ситқилиш; • антропоцентрик парадигма хусусиятлари; • замонавий лингвистик йўналишлари (Когнитив лингвистика, Қиёсий Лингвомаданиятшунослик, Лингвопрагматика) ва уларнинг анъанавий тилшуносликдаги фанлардан фаркли жиҳатлари; • замонавий лингвистика фанининг назарий ва амалий ютуқлари; • замонавий лингвистик йўналишларидаги турли назарий қарашлар ва етакчи концепциялар тўғрисида <i>масаввур ва билимга эга бўлиш</i>; • лисоний материал билан ишлаш, муайян назарий масалаларга оид фикрларни баён этиш, айни фикрларга нисбатан танқидий муносабатини шакллантириш ва ифодалаш; лисоний бирликларни таҳлил қилиш методларини (кросс-маданий таҳлил, концептуал таҳлил, лингвопрагматик таҳлил, фрейм таҳлил, когнитив харита тузиш) билиш ва уларни амалиётда қўллаш, тил бирликлари когнитив ва маданий таҳлилинини бошқа ёндашувлардан (структурал, генератив, семантик) фаркли жиҳатларини қиёсий таҳлил қилиш, тил бирликларда акс эттирилган миллий дунё тасвирини ифода этувчи миллий-маданий бўёқдор лисоний бирликларни ажрата олиш, илмий тадқиқот

	<p>жараёнида долзарб масалаларни аниқлай олиши ва тил бирликларини таҳлил килишда уларнинг ечимини топа олиш; эгаллаган билимларни ўз илмий тадқиқот амалиётида қўллаш малакаларига эга бўлиши керак.</p> <ul style="list-style-type: none"> • замонавий лингвистик йўналишларининг терминологик аппарати, қонуниятлари ва асосий тушунчалари, асосий тамойиллари ва уларнинг хусусиятлари; маданий бирликлар ва уларнинг турлари, нуткий акт, концепт ва унинг турлари, фрейм назарияси ва унинг таҳлили; билим тузилмалари, ахборот, категоризация, концептуализация, когниция, прототип, концептуал ва лисоний дунё тасвири; когнитив метафора, унинг турлари ва вербаллашув хусусиятлари; прагматикадаги кооперация тамойили, нуткий акт турлари, прагматик вазифалар, коммуникатив-прагматик ҳодиса, ҳушмуомалалик тамойили, нуткий актнинг семантик-прагматик хусусиятлари; замонавий лингвистик йўналишлар бўйича мавзуларни билиш ва эгаллаган назарий билимларини амалиётда қўллаш қўникмаларига эга бўлиши;
4.	<p>VI. Таълим технологиялари ва методлари:</p> <p>Фанни ўзлаштириш учун ўқитишнинг замонавий педагогик ва ахборот технологияларидан кенг фойдаланилади: портфолио тайёрлаш, гуруҳли музокаралар, жамоа лойиҳалари, жуфтликлар бўлиб топшириқларни бажариш, яқка ҳолда маълум мавзу бўйича презентациялар килиш, давра суҳбатлари ўтказиш, дискуссия, кластер, баҳс-мунозара, рефлексив усуллар (таҳлил, киёслаш, синтез, баҳолаш). Ахборот технологиялари, жумладан, мультимедиа воситалари ёрдамида машғулотлар тапшиқ этилади, Power Point, Prezi дастурлари ёрдамида презентациялар яратилади. MOODLE платформасига фан бўйича дасрлик ва ўқув қўлланмалар, медиа ресурслар ва тестлар жойлаштирилади.</p>
5.	<p>VII. Кредитларни олиш учун талаблар:</p> <p>Фанга оид терминологик аппарат, қонуниятлар ва асосий тушунчаларни билиш; замонавий лингвистик йўналишларининг асосий тамойиллари ва уларнинг хусусиятларини билиш; замонавий лингвистик йўналишларининг асосий тушунчаларига илмий изох бера олиши ва ушбу тушунчаларини ўз илмий тадқиқотларида қўллаш олиши; лисоний материални лингвопрагматик жиҳатларини аниқлаш ҳамда таҳлил килиш; муайян назарий масалаларга оид фикрларни баён этиш, айтиш фикрларга нисбатан танқидий муносабатини шакллантириш ва ифодалаш; илмий тадқиқот жараёнида долзарб масалаларни аниқлай олиш ва тил бирликларини таҳлил килишда уларнинг ечимини топа олиш; эгаллаган билимларни ўз илмий тадқиқот амалиётида қўллашни билиш ҳамда жорий, оралик ва якуний назорат шаклларида берилган вазифа ва топшириқларни бажариш ва топшириш.</p>
6.	<p>Асосий адабиётлар¹</p> <p style="text-align: center;">Инглиз тили</p> <ol style="list-style-type: none"> 1. Mey J.L. Pragmatics. An Introduction. 2nd edition. –Oxford, Blackwell Publishing LTD, 2004 2. Evans V., Green M. Cognitive Linguistics. An Introduction. – Edinburgh: Edinburgh University Press, 2006 3. Ashurova D.U., Galieva M.R. Cognitive Linguistics. – Tashkent, VneshInvestProm, 2018 4. Ashurova D.U., Galieva M.R. Cultural Linguistics. – Tashkent, VneshInvestProm, 2019

¹ Адабиётлар рўйхатига ОТМ ахборот-ресурс марказлари имкониятлари, соҳага оид замонавий манбалар ва ҳар бир тил хусусиятлари инобатга олинган ҳолда қўшимчалар киритилиши мумкин. Киритилган қўшимчалар ишчи дастурларда келтирилади.



ISHCHI FAN DASTURI

***O'ZBEKISTON RESPUBLIKASI
OLIIY VA O'RTA MAXSUS TA'LIM VAZIRLIGI***

NAMANGAN DAVLAT NIVERSITETI

INGLIZ FILOLOGIYASI FAKUL'TETI

INGLIZ TILI O'QITISH METODIKASI KAFEDRASI

«ZAMONAVIY LINGVISTIKA»

FANI

BO'YICHA TAYYORLANGAN

SILLABUS



NAMANGAN

Fanning qisqacha tavsifi				
OTMning nomi va joylashgan manzili:	Namangan davlat universiteti		Namangan shaxar uychi ko'chasi 316 uy	
Kafedra:	Ingliz tili o'qitish metodikasi	Ingliz filologiyasi fakul'teti tarkibida		
Ta'lim sohasi va yo'nalishi:	120000- gumanitar fanlar	5A-120102-Lingvistika magistratura talabalari uchun mo'ljallangan		
Fanni (kursni) olib boradigan o'qituvchi to'g'risida ma'lumot:	Katta o'qituvchi Dilfuza Yuldasheva	e-mail:dilfuza.yuldasheva73@mail.ru		
Dars mashg'ulotini o'tkazishning vaqti va joyi:	O'quv-uslubiy boshqarma tomonidan ishlab chiqilgan jadval asosida universitetning ATM o'quv binolarida	Kursning boshlanish va davom etish muddati:	Ta'lim mutaxassisligi O'quv rejasiga muvofiq birinchi kurs, 2 semestrda	
Individual grafik asosida professor-o'qituvchining talabalar bilan ishlash vaqti:	Haftaning chorshanba, payshanba kunlari soat 15.00 dan-16.00 gacha			
Fanga ajratilgan o'quv soatlarining o'quv turlari bo'yicha taqsimoti	Auditoriya soatlari			Mustaqil ta'lim: 60
	Ma'ruza	Amaliy	Tajriba	
	60	60		
Fanning boshqa fanlar bilan uzviy aloqasi (prerekvizitlari):	Zamonaviy lingvistika fani – Tilshunoslik, Grammatika, Leksikalogiya va Stilistika fanlari bilan uzviy bog'liqdir			
Fanning mazmuni				
Fanning dolzarbligi	“Zamonaviy lingvistika” fani mutaxassislikning boshqa			

va qisqacha mazmuni:	<p>fanlari bilan integrallashgan holda o'qitiladi va magistrantlarning chet tili bo'yicha kommunikativ kompetentligini (lingvistik, ijtimoiy-lingvistik, diskursiv, strategik, ijtimoiy-madaniy) rivojlantirishda muhim ahamiyat kasb etadi.</p> <p>Ushbu dastur til va tafakkur, til va ong, til va madaniyat, til va nutq o'zaro munosabatlarini, insonning tilda namoyon bo'luvchi kognitiv faoliyatini har taraflama o'rgatishni nazarda tutadi. Dastur zamonaviy lingvistika hamda uning yo'nalishlarining metodologik printsiplari, asosiy tushunchalarini, borliq, dunyo va voqelikni bilish va uni til orqali ongli idrok etish va kategoriyalash, tilda turli xil ekstralingvistik va madaniy xarakterga ega bilim tuzilmalarining aks etilishi, turli elatlar vakillari muloqoti jarayonida ekstralingvistik omillarning namoyon bo'lishi masalalarini o'z ichiga qamrab oladi. Zamonaviy lingvistika nuqtai nazaridan til – madaniyatlararo muloqot vositasi, bilim olish va saqlash, madaniyatni o'zida aks etish, uni amalda qo'llash va uzatish manbai va nihoyat, tafakkurni va insonning dunyoqarashini shakllantiruvchi vosita sifatida talqin etiladi.</p>
Talabalar uchun talablar	<ul style="list-style-type: none"> - Professor-o'qituvchiga hurmat bilan munosabatda bo'lish; - Universitet intizom qoidalariga rioya qilish; - Darsda o'zgalar fikrini xurmat qilish - Mashg'ulotlarda faol bo'lish - Mobil telefonni dars davomida o'chirish; - Berilgan topshiriqlarni o'z vaqtida bajarish; - Guruhdoshlarga hurmat bilan munosabatda bo'lish; - Plagiat man etiladi ; - Darsga o'z vaqtida kelish; - 4 soatdan ortiq dars qoldirilgan taqdirda, dekanat ruxsati bilan darsga kirish.
Elektron pochta orqali munosabatlar tartibi	<p>Professor-o'qituvchi va talaba o'rtasidagi aloqa elektron pochta orqali ham amalga oshirilishi mumkin yoki ta'lim bloglaridan foydalanish mumkin. Telefon orqali baho masalasi muhokama qilinmaydi, lekin oraliq, joriy va yakuniy baholash faqatgina universitet hududida, ajratilgan xonalarda va dars davomida amalga oshiriladi.</p>

Fanga ajratilgan o'quv soatlarining o'quv turlari bo'yicha taqsimoti

3. Ma'ruzalar mazmuni va ular bo'yicha ajratilgan soatlarning taqsimoti.

N	Mavzular/ I semestr	Soat
	1-modul. Kognitiv lingvistika	
1	Paradigma ilmiy sistema sifatida	2
2	Kognitiv lingvistika faniga kirish	2
3	Kognitiv lingvistika yo'nalishlari	2
4	Bilim tuzilmalari tushunchasi	2
5	Kontsept – kognitiv lingvistikaning asosiy tushunchasi sifatida	4
6	Kontsept turlari va kontseptni tahlil qilish metodlari	4
7	Kontseptuallashtirish va kategoriyalashtirish masalalari	2
8	Kontseptual metafora va kontseptual integratsiya Nazariyalari	4
9	Axborotni til birliklarida taqsimlash tamoyillari	2
10	Kontseptual tahlil metodlari	4
11	Revision	2
	Jami	30
	II semester	
	2-modul. Lingvomadaniyatshunoslik	
1	Til – madaniyat – elat masalasining tilshunoslikdagi muammosi	2
2	Lingvomadaniyatshunoslik fan sifatida va uning o'rganish ob'yekti va asosiy tushunchalari	2
3	Lingvomadaniyatshunoslik fanining yo'nalishlari	2
4	Qiyosiy lingvomadaniyatshunoslik fan sifatida	2
5	Lisoniy va milliy dunyo tasvirlari tushunchalari	2
6	Lingvokul'turema – lingvomadaniyatshunoslikning asosiy tushunchasi sifatida	2
7	Lingvokul'turema turlari va shakllari	4
8	Milliy-madaniy xususiyatga ega til birliklarining qiyosiy tadqiqi	4
9	Nutq etiketining milliy-madaniy xususiyatlari	2
10	Lingvomadaniy tadqiq metodlari	4
11	Revision	4
	Jami	30
	JAMI	60

3. Amaliy mashg'ulotlari mazmuni va ular bo'yicha ajratilgan soatlarning taqsimoti.

	II semester mavzulari	Soat
1	Antropotsentrik paradigmaning zamonaviy tilshunoslikda egallagan o'rni	2

2	Kognitiv lingvistikaning asosiy tushunchalari	2
3	Kognitiv lingvistika yo'nalishlari	2
4	Kontseptualizatsiya va kontseptual struktura	2
5	Kontsept tushunchasi va uning strukturasi	4
6	Bilim tuzilmalari va uning turlari	2
7	Dunyo tasviri va uning turlari	2
8	Freym nazariyasi va freym analizi	2
10	Kognitiv metafora nazariyasi	4
11	Kategorizatsiya va kognitiv modellar	2
12	Prototiplar nazariyasi va E.Roshning kontseptsiyasi	2
13	Kontseptual tahlil metodlari	2
14	Revision	2
	Jami	30
	II semester mavzulari	
14	Lingvomadaniyatshunoslik fanining asosiy tushunchalari	2
15	Til va madaniyat bog'liqligi	2
16	Madaniya turlari va ularning qiyosiy tadqiqi	2
17	Madaniy belgilar va ularning turlari	2
19	Milliy-madaniy xususiyat tushunchasi va uni ifoda etuvchi til birliklarining xususiyatlari	2
20	Lisoniy birliklarning milliy-madaniy xususiyati	2
21	Monomadaniyat va mul'timadaniyat tushunchalari	2
22	Frazeologik birliklarning lingvomadaniy va qiyosiy tadqiqi	2
23	Lingvokul'turema va uning turlari	2
24	Leksik birliklarning lingvomadaniy va qiyosiy tadqiqi	2
25	Sintaktik birliklarning lingvomadaniy va qiyosiy tadqiqi	2
26	Stilistik sathning lingvomadaniy va qiyosiy tadqiqi	2
27	Pragmatika antropotsentrik yo'nalish sifatida	4
28	Revision	2
	Jami	30
	JAMI	60

Nazorat turlarini olib borilishi

t/r	Nazorat turidagi topshiriqlarning nomlanishi	Maksimal yig'ish mumkin bo'lgan ball	O'tkazish vaqti
I. Joriy nazoratdagi ballar taqsimoti		Talabalar barcha nazorat turlarini "5"	Semestr davomida

		balli baho tizimida topshiradilar	
Ma'ruza mashg'ulotlarida			
1	Talabaning amaliy mashg'ulotlarida faol ishtirok etishi, muntazam ravishda konspekt yuritib borayotganligi uchun	“5” balli baho tizimida topshiradilar	
2	Mustaqil ravishda berilgan topshiriqlarni bajarganligi uchun (referat, esse, kollokvium, amaliy topshiriqlar: testlarini topshirishi, keystadi, o'quv loyihalari va b.q.)	“5” balli baho tizimida topshiradilar	Semestrning 31 chi haftasida
Tajriba (Amaliy seminar) mashg'ulotlarda			
1	Talabaning mashg'ulotlarda faol ishtirok etganligi, berilgan savollarga to'g'ri javob qaytarganligi, tajriba topshiriqlarni (mashqlar) bajarganligi uchun	“5” balli baho tizimida topshiradilar	Semestr davomida
II. Oraliq nazorat			
1	Birinchi oraliq nazorat (amaliyotchi tomonidan olinadi)	“5” balli baho tizimida topshiradilar	Yanvar oyining 2- haftasida
2	Ikkinchi oraliq nazorat (amaliyotchi tomonidan olinadi)	“5” balli baho tizimida topshiradilar	May oyining 2- haftasida
III. Yakuniy nazorat		“5” balli baho tizimida topshiradilar	Semestrning oxirgi haftasida
Jami:		“5” balli baho tizimida topshiradilar	Semestrning oxirgi ikki haftasida

Talabaning fan bo'yicha o'zlashtirish ko'rsatkichining namunaviy mezonlari:

T/r	Talabani fanni o'zlashtirish darajasi (bilim, malaka va ko'nikma darajasi)	Ballar
A)	xulosa va qarorlar qabul qilish	“5” baho
	ijodiy fikrlay olish	
	mustaqil mushohada yurita olish	
	olgan bilimlarini amalda qo'llay olish	
	mohiyatini tushunish	
	bilish, aytib berish	
	tasavvurga ega bo'lish	
B)	mustaqil mushohada yurita olish	“4” baho
	olgan bilimlarini amalda qo'llay olish	
	mohiyatini tushunish	
	bilish, aytib berish	
	tasavvurga ega bo'lish	
V)	mohiyatini tushunish	“3” baho
	bilish, aytib berish	
	tasavvurga ega bo'lish	
G)	aniq tasavvurga ega bo'lmaslik	“2” baho
	Bilmaslik	

Mustaqil ishlarni tashkil etishning shakli va mazmuni.

O'tilgan mavzular yuzasidan qat'iy malaka va ko'nikmalarga erishish. O'quv materiallarining tanlovi, ularni tushuntirish, malaka va ko'nikmalarni shakllantirish, turli mashqlar bilan ishlash malakalarini oshirish, mavjud texnika vositalaridan to'g'ri va samarali foydalanishni o'rganish: Mashqlar ustida samarali ishlash. Auditoriyada o'rganilgan so'z va iboralar yordamida mustaqil tarzda gaplar va hikoyalar tuzishga harakat qilish.

Talaba mustaqil ishining asosiy maqsadi

– o'qituvchining xabarligi va nazorati ostida talabada muayyan o'quv ishlarini mustaqil ravishda bajarish uchun zarur bo'lgan bilim va ko'nikmalarni shakllantirish va rivojlantirishdir.

Mustaqil ishning vazifalari quyidagilardan iborat:

- yangi bilimlarni mustaqil tarzda puxta o'zlashtirish ko'nikmalariga ega bo'lish.
- kerakli ma'lumotlarni izlab topish.
- axborot manbaalari va manzillaridan samarali foydalanish.

- an'anaviy o'quv va ilmiy adabiyotlar me'yoriy xujjatlar bilan ishlash
- elektron o'quv adabiyotlari va ma'lumotlar banki bilan ishlash.
- internet tarmoqlari bilan ishlash.

Dars jarayonida o'tilgan mavzular bo'yicha olingan bilim va ma'lumotlarni to'g'ri qo'llash yuzasidan qat'iy malaka va ko'nikmalarga erishish. O'quv materiallarining tanlovi, ularni tushuntirish, malaka va ko'nikmalarni shakllantirish, turli mashqlar bilan ishlash malakalarini oshirish, mavjud texnika vositalaridan to'g'ri va samarali foydalanishni o'rganish: Mashqlar ustida samarali ishlash. Auditoriyada o'tilgan mavzular bo'yicha kutubhonalarda mustaqil ravishda qo'shimcha ma'lumotlar izlab topish va ular bilan ishlash. Yangi ma'lumotlarni muntazam ravishda o'rganib borish.

Mustaqil ta'lim va mustaqil ishlar

№9	Mustaqil ta'lim uchun tavsiya etiladigan mavzular:	Soat
20.	Dunyoni interpretatsiya qilishda tilning roli	2
21.	Bilim tuzilmalari: freym, sxema, kontsept, stsensariy va ularning ifodalanishi	4
22.	Til va tafakkur, til va madaniyat bog'liqligi	2
23.	Til – bilim tuzilmalarini va madaniyatni namoyon etuvchi, saqllovchi va o'zlatuvchi vosita sifatida	4
24.	Kognitiv metafora mental va madaniy model sifatida	4
25.	Milliy xarakterga ega realiyalar ro'yhatini tuzish	4
26.	Lingvokul'turema turlari va ularning xususiyatlari	4
27.	Frazeologik birliklarining milliy-madaniy xususiyatlari	4
28.	Madaniy belgilar va ularning turlari	4
29.	Pragmatikada adresat va adresant faktorlari	2
30.	Atributsiya va uning turlari	4
31.	Nutqiy muloqot xususiyatlari	4
32.	Pragmatik vazifalar va ularning tipologiyasi	2
33.	Xushmuomalalik kategoriyasi va uning turlari	2
34.	Lisoniy shaxs va uning turlari	4
35.	Xorijiy til o'qituvchisining ilmiy-pedagogik nutq madaniyati	4
36.	Muloqotdagi lingvistik va ekstralingvistik omillarni aniqlash va tipologiyasini amalga oshirish;	4
37.	Xushmuomalalik kategoriyasi maksimalarini ro'yhatini tuzish va misollar bilan isbotlash;	2
38.	Ingliz va o'zbek tillaridagi milliy-madaniy xususiyatga ega til birliklarini aniqlash va misollar bilan isbotlash;	4
JAMI		60

VI. Asosiy va qo'shimcha o'quv adabiyotlar hamda axborot manbalari

Asosiy adabiyotlar

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**Baholash mezonlarini
qo'llash bo'yicha
uslubiy ko'rsatmalar;**

Nazorat turlarini olib borilishi

t/r	Nazorat turidagi topshiriqlarning nomlanishi	Maksimal yig'ish mumkin bo'lgan ball	O'tkazish vaqti
I. Joriy nazoratdagi ballar taqsimoti		Talabalar barcha nazorat turlarini “5” balli baho tizimida topshiradilar	Semestr davomida
Ma’ruza mashg’ulotlarida			
1	Talabaning amaliy mashg’ulotlarida faol ishtirok etishi, muntazam ravishda konspekt yuritib borayotganligi uchun	“5” balli baho tizimida topshiradilar	
2	Mustaqil ravishda berilgan topshiriqlarni bajarganligi uchun (referat, esse, kollokvium, amaliy topshiriqlar: testlarini topshirishi, keys-stadi, o’quv loyihalari va b.q.)	“5” balli baho tizimida topshiradilar	Semestrning 31 chi haftasida
Tajriba (Amaliy seminar) mashg’ulotlarda			
1	Talabaning mashg’ulotlarda faol ishtirok etganligi, berilgan savollarga to’g’ri javob qaytarganligi, tajriba topshiriqlarni (mashqlar) bajarganligi uchun	“5” balli baho tizimida topshiradilar	Semestr davomida
II. Oraliq nazorat			
1	Birinchi oraliq nazorat (amaliyotchi tomonidan olinadi)	“5” balli baho tizimida topshiradilar	Yanvar oyining 2-haftasida
2	Ikkinchi oraliq nazorat (amaliyotchi tomonidan olinadi)	“5” balli baho tizimida topshiradilar	May oyining 2-haftasida

III. Yakuniy nazorat	“5” balli baho tizimida topshiradilar	Semestrning oxirgi haftasida
Jami:	“5” balli baho tizimida topshiradilar	Semestrning oxirgi ikki haftasida

Talabaning fan bo'yicha o'zlashtirish ko'rsatkichining namunaviy mezonlari:		
T/r	Talabaning fanni o'zlashtirish darajasi (bilim, malaka va ko'nikma darajasi)	Ballar
A)	xulosa va qarorlar qabul qilish	“5” baho
	ijodiy fikrlay olish	
	mustaqil mushohada yurita olish	
	olgan bilimlarini amalda qo'llay olish	
	mohiyatini tushunish	
	bilish, aytib berish	
	tasavvurga ega bo'lish	
B)	mustaqil mushohada yurita olish	“4” baho
	olgan bilimlarini amalda qo'llay olish	
	mohiyatini tushunish	
	bilish, aytib berish	
	tasavvurga ega bo'lish	
V)	mohiyatini tushunish	“3” baho
	bilish, aytib berish	
	tasavvurga ega bo'lish	
G)	aniq tasavvurga ega bo'lmaslik	“2” baho
	Bilmaslik	