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**Tuzuvchi:**

**Z.Botirova**

**Ingliz tili va adabiyoti kafedrası  
v.b.dotsenti**

**Taqrizchilar:**

**B.Jafarov**

**Ingliz tili va adabiyoti kafedrası dotsenti**

O'quv-uslubiy majmua Ingliz tili va adabiyoti kafedrasining 2023 yil\_\_\_\_  
\_\_\_\_-sonli yig'ilishida muhokamadan o'tgan va fakultet kengashida ko'rib chiqish uchun tavsiya etilgan.

**Kafedra mudiri:**

**Z.Sadiqov**

O'quv-uslubiy majmua Jahon tillari fakultetining 2023 yil \_\_\_\_-avgustdagi 1-sonli kengashida ko'rib chiqilgan va foydalanishga tavsiya etilgan.

**Fakultet kengashi raisi:**

**E.Mamadaliyev**

## MUNDARIJA

№	MAVZULAR NOMI	SAHIFA
<b>1</b>	<b>O'QUV MATERIALLAR</b>	
	a) - Ma'ruza;	
	- reja;	
	- Tayanch so'z va iboralar;	
	- Asosiy matn.	
	b) – <b>Seminar:</b> <b>- topshiriqlar variantlari;</b> <b>- keyslar to'plami;</b> <b>- horijiy va mahalliy adabiyotlar ro'yhati.</b>	
<b>2</b>	<b>MUSTAQIL TA'LIM MASHG'ULOTLARI</b>	
<b>3</b>	<b>GLOSSARIY</b>	
<b>4</b>	<b>ILOVALAR:</b>	
	fan dasturi;	
	ishchi fan dasturi;	
	testlar;	
	<b>tarqatma materiallar;</b>	
	baholash mezonlarini qo'llash bo'yicha uslubiy ko'rsatmalar;	
	o'quv-uslubiy majmualarini tayyorlash bo'yicha tavsiyalar	

# O'QUV MATERILLAR

## MA'RUZA

### 1-SEMESTR

#### LECTURE 1

#### SCIENTIFIC PARADIGM AS A SYSTEM OF SCIENTIFIC KNOWLEDGE. ANTHROPOCENTRIC PARADIGM.

##### PLAN:

1. The notion of scientific paradigm
2. Paradigm shifts in the history of linguistics
3. Anthropocentric paradigm

#### 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 (pærədəim) comes from Greek "παράδειγμα" (paradeigma), “pattern, example, sample” and "παρδείκνυμι" (paradeiknumi), “exhibit, represent, expose”. The Oxford English Dictionary Online defines a paradigm as “a pattern, example, or model” ([www.en.oxforddictionaries.com](http://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](http://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 multiparadigmatic 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 (Караулов, 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 Schmidt, 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 Schlegel 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 Schlegel'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.

### **QUESTIONS AND TASKS FOR DISCUSSION**

What is a paradigm?

What ideas lie at the roots of scientific paradigms?

What are the basic principles of paradigm shifts?

Highlight the major problems and themes of historical paradigm shifts.

### **LECTURE 2**

#### **INTRODUCTION TO COGNITIVE LINGUISTICS. AREAS OF COGNITIVE LINGUISTICS: COGNITIVE GRAMMAR AND COGNITIVE SEMANTICS. COGNITIVE STYLISTICS**

##### **PLAN:**

- 1. Historical evolution of cognitive linguistics**
- 2. Theoretical principles of cognitive linguistics**
- 3. Methodological basis of cognitive linguistics**

##### **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. Demyankov. 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

### LECTURE 3 ISSUES OF CONCEPTUALIZATION AND CATEGORIZATION.

#### PLAN :

1. **THE NOTION OF CONCEPTUALIZATION, CONCEPTUAL STRUCTURES AND CONCEPTUAL SYSTEMS**
2. **THE NOTION OF CATEGORIZATION**
3. **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".

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, tomits, 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. Wittgenstein (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. Wittgenstein 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 (Wittgenstein, 2001).

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

How is the term “categorization” understood in cognitive linguistics?

What does the term “conceptualization” mean?

What types of categorization are differentiated?

What is the role of lexicon in knowledge representation?

What stylistic devices are aimed to activate conceptualization?

#### LECTURE 4

#### THE NOTION OF KNOWLEDGE STRUCTURES AND ITS TYPES.

## VERBALIZATION OF KNOWLEDGE STRUCTURES

### PLAN:

1. **The notion of knowledge structures**
2. **Types of knowledge structures**
3. **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) – **rational/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, posteriori 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, economics, 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?

## LECTURE 5

### THE THEORY OF FRAME AND FRAME ANALYSES

#### PLAN:

1. **Frame theory in cognitive linguistics**
2. **The frame model of knowledge representation**
3. **Types of frame analyses**

#### PLAN:

The term "frame" became widespread in linguistics in the 70s of the XX century and since then it has gained quite a wide and stable application. The term is actively used not only in cognitive linguistics, but also in such seemingly different fields of science as artificial intelligence, knowledge engineering, social sciences, publishing systems, telecommunications, computer networks, programming, and videography. Despite the fact that the term "frame" is used in various fields of scientific activity, its meaning does not change much depending on the context. In the most general sense, the term denotes a stable cognitive structure, frame, cell, or mental image containing some information. The term "frame" was originally introduced by Marvin Minsky in the 70s of the 20th century to designate a knowledge structure for the perception of spatial scenes. Minsky used the word "frame" in its modern meaning in his book *Frames for representing knowledge*, where he defines the concept of frame in this way: "A person, trying to cognize a new situation or a new way of looking at familiar things, chooses from his memory some data structure (image), called a frame, with such a calculation that by changing its individual details to make it suitable for understanding a wider class of phenomena and processes. A frame is a data structure for representing a stereotyped situation" (10).

The frame model of knowledge representation based on M. Minsky's frame theory represents a psychological (cognitive) model of human memory. It is based on the position of perception of reality through the comparison of frames available in memory, each of which is associated with a specific conceptual object of memory, and information received from the world of reality (6).

The hierarchical structure of a frame consists of terminal nodes-slots (terminals) and nonterminal nodes that contain specific information and information related to the conceptual object that describes the frame, as well as data necessary for inference procedures. The terminal represents and describes the object, its specific features, as well as information about the relations between objects, the way the frame is used, the next action to take, or the action to be performed if the assumption does not hold (5).

Thus, a frame consists of a name and individual units called slots. It has a homogeneous structure:

FRAME NAME

1st slot name: the value of the 1st slot

2nd slot name: the value of the 2nd slot

.....

Nth slot name: the value of the Nth slot.

An unfilled frame is called a protoframe, a filled frame is called an exoframe (6).

A set of frames, modeling a subject area, is a hierarchical structure, in which frames are collected with the help of generic relations. At the top level of the hierarchy is the frame containing the most general information, true for all other frames.

A distinction is made between static and dynamic frame systems. In systems of the first type frames cannot be changed in the process of problem solving, while in systems of the second type it is permissible (7).

Thus, in works on artificial intelligence, knowledge representation and engineering, a frame is understood as a structure of data (image) associated with conceptual objects in memory and necessary to represent some typical situation, or the basic unit of stereotypical knowledge representation (1).

This concept was adapted to the needs of linguistics by Ch. Fillmore. In his article "Frames and the Semantics of Understanding", C. Fillmore defines the concept of "frame" in the following way: "Many words form groups, each of which is better studied as a whole. In each case, in order to understand the meaning of one of the members of the group,



it is necessary to understand to some extent what they all mean. Such groups of words are held together by the fact that they are motivated, defined, and mutually structured by special unified constructs of knowledge or related schematizations of experience, for which we can use the general term 'frame'" (8). According to Ch. Fillmore, such a frame forms a special organization of knowledge that constitutes a necessary precursor.

In addition to the term "frame", Ch. Fillmore also used such terms as "script", "script", "situational model", "cognitive model", "scene", "prototype", "scheme" (8).

In this regard, it is worth noting the interpretation of the concept of "frame" expressed by T. van Dijk.

Along with M. Minsky's "frames", Ch. Fillmore's "scripts", and R. Schenk's "scenarios", van Dijk singles out a "situation model" as the main type of knowledge representation (2). Van Dijk proceeds from the thesis that we understand a text only when we understand the situation in question. This is especially true for some forms of social activity, such as going to the theater, flying on an airplane, dining in a restaurant, and shopping in a store (2).

It should also be noted that there are frames, which are a set of episemic units that define our perception of books, houses, various objects, and conceptual frames that reflect such actions as going to the movie theater, visiting a doctor, celebrating a birthday, etc. (2).

A frame-scenario is a typical structure for some action, concept, or event that includes characteristic elements of that action, concept, or event. For example, a frame-scenario for the event of celebrating Christmas includes the following elements, which can be interpreted as frame nodes filled with absence tasks

Attributes: Christmas tree, Christmas toys, candles;

Clothes: Sunday clothes, the best;

Gifts: must like.

To explain a person's rapid comprehension of the situation represented by a scenario, Schenk and Abelson R. suggest comparing the terminals of a scenario frame to the most typical questions usually associated with that situation (9).

A channel of calm music

Let us take a closer look at the concept of "frame" in cognitive linguistics.

In cognitive linguistics, a frame is a model of an abstract image, a minimal possible description of the essence of some object, phenomenon, event, situation, process (3).

The use of this term in cognitive linguistics is conditioned, first of all, by the fact that the rapidly increasing flows of linguistic information, presented in the form of electronic sources, require the accelerated creation of automated systems for processing large text arrays in order to extract semantic information from texts according to predetermined parameters. Systems for recognizing frames represented in texts significantly facilitate the process of extracting semantic information, which implies that the creation of algorithms for identifying and forming frames is one of the most urgent tasks of modern cognitive linguistics.

### QUESTIONS AND TASKS

How is the term "frame" understood in Cognitive Linguistics?

What types of frames are differentiated?

What is the role of frame analyses in knowledge representation?

Describe the process of framing in the text?

## LECTURE 6

### CONCEPT AS A BASIC NOTION OF COGNITIVE LINGUISTICS. CONCEPT TYPES AND CONCEPT ANALYSIS.

#### PLAN:

1. **The notion of concept**
2. **Concept types**
3. **The process of concept analyses**

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 conceptsphere (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 conceptsphere 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 (*tolight 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.

### TYPES OF CONCEPTS

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. Sterin 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; *моска, матрешка* – Russian, *махалла, gap* – 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

### LECTURE 7

#### CONCEPTUAL METAPHOR THEORY. CONCEPTUAL INTEGRATION THEORY

##### PLAN:

1. Metaphor in the Lakoff's tradition
2. Types of conceptual metaphor
3. 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 undefensible

He attacked every weak point 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

He fell 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 – BATTLE metaphor. 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, strategical, 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 raiment, 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:

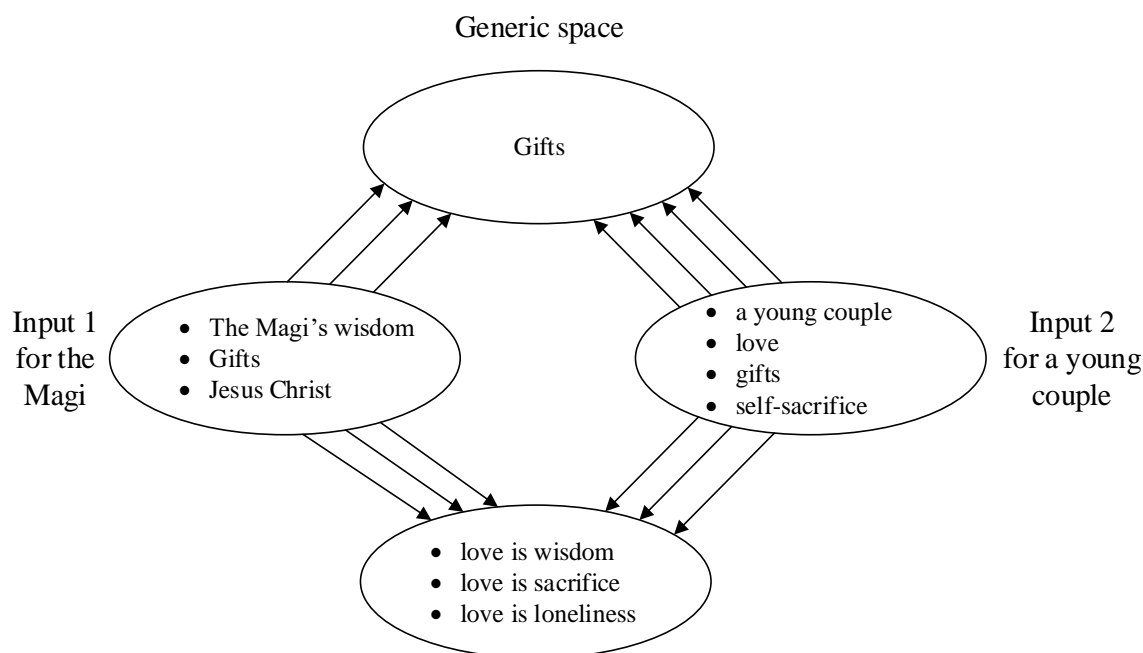
The surgeon is a butcher

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?

### LECTURE 8 CATEGORIZATION AND COGNITIVE MODELS

#### PLAN:

1. **Categorization in cognitive linguistics**
2. **Cognitive models**

The notion of categorization is one of the central, fundamental The notion of categorization is one of the central and fundamental concepts of cognitive science in general and cognitive linguistics in particular. Categorization is understood as the comprehension of objects and phenomena of reality within the framework of categories - generalized concepts. Carrying out categorization of reality, human consciousness "reduces the infinite variety of its sensations and objects". the infinite variety of its sensations and the objective variety of forms of matter and forms of its motion into certain rubrics, i.e. classifies them and brings them under such associations - classes, classes, groupings, sets,

categories" (KSCT, p.45-46). Human consciousness, comprehending the reality, attributes its separate fragments to certain classes, categories - establishing common features with other fragments and categories. features with other fragments and distinguishing special features that distinguish a given category from others. this category from others. Establishing the commonality of fragments of reality and development of a generalizing concept for this commonality by thinking. generalizing concept, which often (but not necessarily) gets fixation by a word, is categorization as a cognitive process.

Let us explain the notions of cognitive differential feature and cognitive classification attribute - the main components of the of the concept structure as a mental phenomenon.

Cognitive differential feature (or simply - cognitive feature) is a separate feature of an object realized by consciousness. attribute) is a separate feature of an object, realized by the consciousness of a person and displayed in the structure of the corresponding concept as a mental phenomenon. of a person and displayed in the structure of the corresponding concept as a separate element of its content.

A cognitive classification feature is a component of the of the content of the concept, reflecting this or that aspect, parameter of categorization of the corresponding object or phenomenon and generalizing homogeneous differential cognitive attributes in the structure of the concept. concept. Classification cognitive attributes are always common for a number, group or many concepts.

For example, a number of objects of living nature are conceptualized by the people's consciousness as having gender (in the consciousness of the people). by the consciousness of the people as having sex (in the corresponding concepts cognitive classification attribute POL). According to this

classification attribute, the objects of living nature having sex,

are united into a group (people, animals) and contrasted with other groups of objects not characterized by this classification feature.

groups of objects that are not characterized by this classification feature (objects, plants, abstract plants, abstract animals).

(objects, plants, abstract entities). Cognitive

classification feature of POL is concretized in the structure of the corresponding concept by differential cognitive features.

in the structure of the corresponding concept by differential cognitive attributes ("male gender" and "female gender").

. Lakoff was one of the first to introduce into scientific use the concept of classifier. In the article "Thinking in the mirror of classifiers" he wrote that different peoples of the world classify seemingly the same realities in completely unexpected ways. the same realities in completely unexpected ways. In each culture, there are specific spheres of experience (fishing, hunting, and others) that

that determine the connections in the categorical chains of concepts; ideal models of the of the world, including myths and various beliefs, which can also determine the links in categorical chains of concepts. links in categorical chains; specific knowledge, which gets at categorization an advantage over general knowledge.

specific knowledge, which receives at categorization an advantage over general knowledge, etc. J. Lakoff notes that the basic principle of categorization is the principle of the sphere of experience. In conclusion, J. Lakoff comes to the Lakoff concludes that cognitive models are used in making sense of the world. They help to comprehend that part of experience which is limited by a person and is perceived by him/herself. is perceived by the individual. The classifier system reflects experiential, imaginative and ecological aspects of thinking (Lakoff 1988, pp.12-51).

### **QUESTIONS AND TASKS FOR DISCUSSION**

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?

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?

## **LECTURE 9**

### **PROCESSES OF DISTRIBUTION OF INFORMATION IN LANGUAGE UNITS. METHODS OF CONCEPTUAL ANALYSIS**

#### **PLAN:**

- 1. Cognitive principle of iconicity**
- 2. Cognitive principle of relevance/saliency**
- 3. 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, propection, 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 preceded 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 (Coincise 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. Gohnson 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.

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 metaphors 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 определяют 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, unearthly, 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 freeborn.....they 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 spoonfool 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 diagrams):

## 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

## LECTURE 10

### LINGUOCULTUROLOGY AS A SCIENCE. ITS OBJECT OF STUDY AND MAIN CONCEPTS. DIRECTIONS OF LINGUOCULTUROLOGY

#### PLAN:

1. **Linguoculturology as a science.**
2. **Object of study and main concepts.**
3. **Directions of linguoculturology**

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 20<sup>th</sup> 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.

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, linguocultural 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: linguocultural 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 psycho-socioculturological 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.

#### **QUESTIONS AND TASKS:**

- 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.

#### **LECTURE 11**

#### **THE PROBLEM OF LANGUAGE-CULTURE-PEOPLE ISSUE IN LINGUISTICS**

#### **PLAN:**

- 1. Language and culture integrity**

## 2. Components of culture in language

It has been seen that language is much more than the external expression and communication of internal thoughts formulated independently of their verbalization. In demonstrating the inadequacy and inappropriateness of such a view of language, attention has already been drawn to the ways in which one's native language is intimately and in all sorts of details related to the rest of one's life in a community and to smaller groups within that community. This is true of all peoples and all languages; it is a universal fact about language.

Anthropologists speak of the relations between language and culture. It is indeed more in accordance with reality to consider language as a part of culture. Culture is here being used, as it is throughout this article, in the anthropological sense, to refer to all aspects of human life insofar as they are determined or conditioned by membership in a society. The fact that people eat or drink is not in itself cultural; it is a biological necessity for the preservation of life. That they eat particular foods and refrain from eating other substances, though they may be perfectly edible and nourishing, and that they eat and drink at particular times of day and in certain places are matters of culture, something "acquired by man as a member of society," according to the classic definition of culture by the English anthropologist Sir Edward Burnett Tylor. As thus defined and envisaged, culture covers a very wide area of human life and behaviour, and language is manifestly a part, probably the most important part, of it.

Although the faculty of language acquisition and language use is innate and inherited, and there is legitimate debate over the extent of this innateness, every individual's language is "acquired by man as a member of society," along with and at the same time as other aspects of that society's culture in which people are brought up. Society and language are mutually indispensable. Language can have developed only in a social setting, however this may have been structured, and human society in any form even remotely resembling what is known today or is recorded in history could be maintained only among people utilizing and understanding a language in common use.

Language is transmitted culturally; that is, it is learned. To a lesser extent it is taught, when parents, for example, deliberately encourage their children to talk and to respond to talk, correct their mistakes, and enlarge their vocabulary. But it must be emphasized that children very largely acquire their first language by "grammar construction" from exposure to a random collection of utterances that they encounter. What is classed as language teaching in school either relates to second-language acquisition or, insofar as it concerns the pupils' first language, is in the main directed at reading and writing, the study of literature, formal grammar, and alleged standards of correctness, which may not be those of all the pupils' regional or social dialects. All of what goes under the title of language teaching at school presupposes and relies on the prior knowledge of a first language in its basic vocabulary and essential structure, acquired before school age.

If language is transmitted as part of culture, it is no less true that culture as a whole is transmitted very largely through language, insofar as it is explicitly taught. The fact that humankind has a history in the sense that animals do not is entirely the result of language. So far as researchers can tell, animals learn through spontaneous imitation or through imitation taught by other animals. This does not exclude the performance of quite complex and substantial pieces of cooperative physical work, such as a beaver's dam or an ant's nest, nor does it preclude the intricate social organization of some species, such as bees. But it does mean that changes in organization and work will be the gradual result of mutation cumulatively reinforced by survival value; those groups whose behaviour altered in any way that increased their security from predators or from famine would survive in greater numbers than others. This would be an extremely slow process, comparable to the evolution of the different species themselves.

There is no reason to believe that animal behaviour has materially altered during the period available for the study of human history—say, the last 5,000 years or so—except, of course, when human intervention by domestication or other forms of interference has itself brought about such alterations. Nor do members of the same species differ markedly in behaviour over widely scattered areas, again apart from differences resulting from human interference. Bird songs are reported to differ somewhat from place to place within species, but there is little other evidence for areal divergence. In contrast to this unity of animal behaviour, human cultures are as divergent as are human languages over the world, and they can and do change all the time, sometimes with great rapidity, as among the industrialized countries of the 21st century.

The processes of linguistic change and its consequences will be treated below. Here, cultural change in general and its relation to language will be considered. By far the greatest part of learned behaviour, which is what culture involves, is transmitted by vocal instruction, not by imitation. Some imitation is clearly involved, especially in infancy, in the learning process, but proportionately this is hardly significant.

Through the use of language, any skills, techniques, products, modes of social control, and so on can be explained, and the end results of anyone's inventiveness can be made available to anyone else with the intellectual ability to grasp what is being said. Spoken language alone would thus vastly extend the amount of usable information in any human community and speed up the acquisition of new skills and the adaptation of techniques to changed circumstances or new environments. With the invention and diffusion of writing, this process widened immediately, and the relative permanence of writing made the diffusion of information still easier. Printing and the increase in literacy only further intensified this process. Modern techniques for broadcast or almost instantaneous transmission of communication all over the globe, together with the tools for rapidly translating between the languages of the world, have made it possible for usable knowledge of all sorts to be made accessible to people almost anywhere in the world. This accounts for the great rapidity of scientific, technological, political, and social change in the

contemporary world. All of this, whether ultimately for the good or ill of humankind, must be attributed to the dominant role of language in the transmission of culture.

Language and social differentiation and assimilation The part played by variations within a language in differentiating social and occupational groups in a society has already been referred to above. In language transmission this tends to be self-perpetuating unless deliberately interfered with. Children are in general brought up within the social group to which their parents and immediate family circle belong, and they learn the dialect and communication styles of that group along with the rest of the subculture and behavioral traits and attitudes that are characteristic of it. This is a largely unconscious and involuntary process of acculturation, but the importance of the linguistic manifestations of social status and of social hierarchies is not lost on aspirants for personal advancement in stratified societies. The deliberate cultivation of an appropriate dialect, in its lexical, grammatical, and phonological features, has been the self-imposed task of many persons wishing “to better themselves” and the butt of unkind ridicule on the part of persons already feeling themselves secure in their social status or unwilling to attempt any change in it. Much of the comedy in George Bernard Shaw’s *Pygmalion* (first performed in 1913, with subsequent film adaptations) turns on Eliza Doolittle’s need to unlearn her native Cockney if she is to rise in the social scale. Culturally and subculturally determined taboos play a part in all this, and persons desirous of moving up or down in the social scale have to learn what words to use and what words to avoid if they are to be accepted and to “belong” in their new position. The same considerations apply to changing one’s language as to changing one’s dialect. Language changing is harder for the individual and is generally a rarer occurrence, but it is likely to be widespread in any mass immigration movement. In the 19th and early 20th centuries, the eagerness with which immigrants and the children of immigrants from continental Europe living in the United States learned and insisted on speaking English is an illustration of their realization that English was the linguistic badge of full membership in their new homeland at the time when the country was proud to consider itself the melting pot in which people of diverse linguistic and cultural origins would become citizens of a unified community. A reverse movement, typically by third-generation immigrants, manifests a concern to be in contact again with the ancestral language. The same sort of self-perpetuation, in the absence of deliberate rejection, operates in the special languages of sports and games and of trades and professions (these are in the main concerned with special vocabularies). Game learners, apprentices, and professional students learn the locutions together with the rest of the game or the job. The specific words and phrases occur in the teaching process and are observed in use, and novices are only too eager to display an easy competence with such phraseology as a mark of their full membership of the group. Languages and variations within languages play both a unifying and a diversifying role in human society as a whole. Language is a part of culture, but culture is a complex totality containing many different features, and the boundaries between cultural features are not clear-cut, nor do they all coincide. Physical barriers such as oceans, high mountains, and wide rivers constitute impediments to human intercourse and to culture contacts, though modern technology in the fields of travel and communications makes such geographical factors of less and less account. More potent for much of the 20th century were political restrictions on the movement of people and of ideas, such as divided western Europe from formerly communist eastern Europe; the frontiers between these two political blocs represented much more of a cultural dividing line than any other European frontiers.

Nationalistic influences on language

Deliberate interference with the natural course of linguistic changes and the distribution of languages is not confined to the facilitating of international intercourse and cooperation. Language as a cohesive force for nation-states and for linguistic groups within nation-states has for long been manipulated for political ends. Multilingual states can exist and prosper; Switzerland is a good example. But linguistic rivalry and strife can be disruptive. Language riots have occurred in Belgium between French and Flemish speakers and in parts of India between rival vernacular communities. A language can become or be made a focus of loyalty for a minority community that thinks itself suppressed, persecuted, or subjected to discrimination. The French language in Canada in the mid-20th century is an example. In the 19th and early 20th centuries, Irish Gaelic, or Irish, came to symbolize Irish patriotism and Irish independence from Great Britain, and Irish became Ireland’s first official language at that country’s independence. Government documents are published in Irish and English (the country’s second official language), and Irish is taught in state schools, though it remains under the significant international pressures exerted by English that are described above.

#### **QUESTIONS AND TASKS:**

1. What is the relation of language and culture?
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.

## COMPARATIVE LINGUOCULTUROLOGY AS A SCIENCE. THE MAIN STAGES AND DIRECTIONS OF THE DEVELOPMENT OF THE SCIENCE AND CULTURE.

### PLAN:

3. Comparative Linguo-culturology as a subject.
4. Tasks of Comparative Linguo-culturology

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 [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 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-lingual 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. Shegal. 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 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 AND TASKS:**

1. What is comparative linguoculturology?
2. What does comparative linguoculturology study?
3. Which subjects are related to comparative linguoculturology?

### **LECTURE 13**

#### **LINGUOCULTUREME IS THE MAIN CONCEPT OF LINGUOCULTURAL STUDIES. TYPES AND FORMS OF LINGUOCULTUREME. TYPES OF LINGUOCULTUREME AND THEIR CHARACTERISTICS**

##### **PLAN:**

- 1. Linguocultureme is the main concept of linguocultural studies**
- 2. Types and forms of linguocultureme.**
- 3. Types of linguocultureme and their characteristics**

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, anthroconcepts (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 visionl 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, unmanageable, 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 a 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, linguoculturemes 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 современно авангардистского искусства).
- customs and rituals: inauguration, christening;
- holidays: Independence Day, Christmas, Easter, Mother's Day etc.;
- myth: Goody Hallet, Achilles' heel;
- cults: Mormos, Quakers, calumet (трубка мира)ж
- ethnical objects: Apache, doves, Michigananer;
- 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 linguocultures 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-linguocultures. Linguoculture – 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. Linguocultures can be presented by a great variety of language forms including words, word combinations, syntactical structures, text fragments and even the whole text. Accordingly, linguocultures 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 linguocultures:

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

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

### QUESTIONS AND TASKS:

Who suggested suggested the term "linguocultures"?

What is "Realia"?

How many sources are there in linguoculture?

Can stylistic devices also be included in linguoculture?

### LECTURE 14

#### NATIONAL-CULTURAL CHARACTERISTICS OF PROVERBS. NATIONAL CULTURAL CHARACTERISTICS OF STYLISTIC TOOLS. APHORISMS AS LANGUAGE UNITS REFLECTING THE NATIONAL WORLD.

#### PLAN:

1. National-cultural characteristics of proverbs.
2. National cultural characteristics of stylistic tools.
3. Aphorisms as language units reflecting the national world.

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 comparative typological 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

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; 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 "кизил" 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 17<sup>th</sup> 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 (Hurat 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/кизил" 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 AND TASKS:

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.....

#### LECTURE 15

##### **Types of culture and their comparative study. Cultural symbols and their types. Concepts of monoculture and multiculturalism**

##### **PLAN:**

- 1. Types of culture and their comparative study.**
- 2. Cultural symbols and their types.**
- 3. Concepts of monoculture and multiculturalism**

The existence and use of culture depends upon an ability possessed by humans alone. This ability has been called variously the capacity for rational or abstract thought, but a good case has been made for rational behaviour among subhuman animals, and the meaning of abstract is not sufficiently explicit or precise. The term symboling has been proposed as a more suitable name for the unique mental ability of humans, consisting of assigning to things and events certain meanings that cannot be grasped with the senses alone. Articulate speech—language—is a good example. The meaning of the word dog is not inherent in the sounds themselves; it is assigned, freely and arbitrarily, to the sounds by human beings. Holy water, “biting one’s thumb” at someone (Romeo and Juliet, Act I, scene 1), or fetishes are other examples. Symboling is a kind of behaviour objectively definable and should not be confused with symbolizing, which has an entirely different meaning.

The concept of culture

Various definitions of culture

What has been termed the classic definition of culture was provided by the 19th-century English anthropologist Edward Burnett Tylor in the first paragraph of his *Primitive Culture* (1871):

Culture . . . is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society.

In *Anthropology* (1881) Tylor made it clear that culture, so defined, is possessed by man alone. This conception of culture served anthropologists well for some 50 years. With the increasing maturity of anthropological science, further reflections upon the nature of their subject matter and concepts led to a multiplication and diversification of definitions of culture. In *Culture: A Critical Review of Concepts and Definitions* (1952), U.S. anthropologists A.L. Kroeber and Clyde Kluckhohn cited 164 definitions of culture, ranging from “learned behaviour” to “ideas in the mind,” “a logical construct,” “a statistical fiction,” “a psychic defense mechanism,” and so on. The definition—or the conception—of culture that is preferred by Kroeber and Kluckhohn and also by a great many other anthropologists is that culture is an abstraction or, more specifically, “an abstraction from behaviour.”

These conceptions have defects or shortcomings. The existence of behavioral traditions—that is, patterns of behaviour transmitted by social rather than by biologic hereditary means—has definitely been established for nonhuman animals. “Ideas in the mind” become significant in society only as expressed in language, acts, and objects. “A logical construct” or “a statistical fiction” is not specific enough to be useful. The conception of culture as an abstraction led, first, to a questioning of the reality of culture (inasmuch as abstractions were regarded as imperceptible) and, second, to a denial of its existence; thus, the subject matter of nonbiological anthropology, “culture,” was defined out of existence, and without real, objective things and events in the external world there can be no science.

Kroeber and Kluckhohn were led to their conclusion that culture is an abstraction by reasoning that if culture is behaviour it, ipso facto, becomes the subject matter of psychology; therefore, they concluded that culture “is an abstraction from concrete behavior but is not itself behavior.” But what, one might ask, is an abstraction of a marriage ceremony or a pottery bowl, to use Kroeber and Kluckhohn’s examples? This question poses difficulties that were not adequately met by these authors. A solution was perhaps provided by Leslie A. White in the essay “The Concept of Culture” (1959). The issue is not really whether culture is real or an abstraction, he reasoned; the issue is the context of the scientific interpretation.

When things and events are considered in the context of their relation to the human organism, they constitute behaviour; when they are considered not in terms of their relation to the human organism but in their relationship to one another, they become culture by definition. The mother-in-law taboo is a complex of concepts, attitudes, and acts. When one considers them in their relationship to the human organism—that is, as things that the organism

does—they become behaviour by definition. When, however, one considers the mother-in-law taboo in its relationship to the place of residence of a newly married couple, to the customary division of labour between the sexes, to their respective roles in the society's mode of subsistence and offense and defense, and these in turn to the technology of the society, the mother-in-law taboo becomes, again by definition, culture. This distinction is precisely the one that students of words have made for many years. When words are considered in their relationship to the human organism—that is, as acts—they become behaviour. But when they are considered in terms of their relationship to one another—producing lexicon, grammar, syntax, and so forth—they become language, the subject matter not of psychology but of the science of linguistics. Culture, therefore, is the name given to a class of things and events dependent upon symboling (i.e., articulate speech) that are considered in a kind of extra-human context. Universalist approaches to culture and the human mind

Culture, as noted above, is due to an ability possessed by man alone. The question of whether the difference between the mind of man and that of the lower animals is one of kind or of degree has been debated for many years, and even today reputable scientists can be found on both sides of this issue. But no one who holds the view that the difference is one of degree has adduced any evidence to show that nonhuman animals are capable, to any degree whatever, of a kind of behaviour that all human beings exhibit. This kind of behaviour may be illustrated by the following examples: remembering the sabbath to keep it holy, classifying one's relatives and distinguishing one class from another (such as uncles from cousins), defining and prohibiting incest, and so on. There is no reason or evidence that leads one to believe that any animal other than man can have or be brought to any appreciation or comprehension whatever of such meanings and acts. There is, as Tylor argued long ago, a "mental gulf that divides the lowest savage from the highest ape" (Anthropology).

In line with the foregoing distinction, human behaviour is to be defined as behaviour consisting of, or dependent upon, symboling rather than upon anything else that *Homo sapiens* does; coughing, yawning, stretching, and the like are not human.

Next to nothing is yet known about the neuroanatomy of symboling. Man is characterized by a very large brain, considered both absolutely and relatively, and it is reasonable—and even obligatory—to believe that the central nervous system, especially the forebrain, is the locus of the ability to symbol. But how it does this and with what specific mechanisms remain to be discovered. One is thus led to the conclusion that at some point in the evolution of primates a threshold was reached in some line, or lines, when the ability to symbol was realized and made explicit in overt behaviour. There is no intermediate stage, logical or neurological, between symboling and nonsymboling; an individual or a species is capable of symboling, or he or it is not. The life of Helen Keller makes this clear: when, through the aid of her teacher, Anne Sullivan, Keller was enabled to escape from the isolation to which her blindness and deafness had consigned her and to effect contact with the world of human meanings and values, the transformation was instantaneous.

#### Evolution of "minding"

But even if almost nothing is known about the neuroanatomy of symboling, a great deal is known about the evolution of mind (or "minding," if mind is considered as a process rather than a thing), in which one finds symboling as the characteristic of a particular stage of development. The evolution of mind can be traced in the following sequence of stages. First is the simple reflexive stage, in which behaviour is determined by the intrinsic properties of both the organism and the thing reacted to—for example, the contraction of the pupil of the eye under increased stimulation by light. Second is the conditioned reflex stage, in which the response is elicited not by properties intrinsic in the stimulus but by meanings that the stimulus has acquired for the responding organism through experience—for example, Pavlov's dog's salivary glands responding to the sound of a bell. Third is the instrumental stage, as exemplified by a chimpanzee knocking down a banana with a stick. Here the response is determined by the intrinsic properties of the things involved (banana, stick, chimpanzee's neurosensory-muscular system); but a new element has been introduced into behaviour, namely, the exercise of control by the reacting organism over things in the external world. And, finally, there is the symbol stage, in which the configuration of behaviour involves nonintrinsic meanings, as has already been suggested.

These four stages exhibit a characteristic of the evolution of all living things: a movement in the direction of making life more secure and enduring. In the first stage the organism distinguishes between the beneficial, the injurious, and the neutral, but it must come into direct contact with the object or event in question to do so. In the second stage the organism may react at a distance, as it were—that is, through an intermediate stimulus. The conditioned reflex brings signs into the life process; one thing or event may serve as an indication of something else—food, danger, and so forth. And, since anything can serve as a sign of anything else (a green triangle can mean food, sex, or an electric shock to the laboratory rat), the reactions of the organism are emancipated from the limitations that stage one imposes upon living things, namely, the intrinsic properties of things. The possibility of obtaining life-sustaining things and of avoiding life-destroying things is thus much enhanced, and the security and continuity of life are correspondingly increased. But in stage two the organism still plays a subordinate role to the external world; it does not and cannot determine the significance of the intermediary stimulus: the bark of a distant dog to the rabbit or the sound of the bell to Pavlov's dog. This meaning is determined by things and events in the external world (or in the laboratory by the experimenter). In stages one and two, therefore, the organism is at the mercy of the external world in this respect.

In the third stage the element of control over environment is introduced. The ape who obtains food by means of a stick (tool) is not subordinate to his situation. He does not merely undergo a situation; he dominates it. His behaviour is not determined by the juxtaposition of things and events; on the contrary, the juxtaposition is determined by the ape. He is confronted with alternatives, and he makes choices. The configuration of behaviour in stage three is constructed within the dynamic organism of the ape and then imposed upon the external world.

The evolution of minding is a cumulative process; the achievements of each stage are carried on into the succeeding one or ones. The fourth stage reintroduces the factor of nonintrinsic meanings to the advances made in stages two and three. Stage four is the stage of symboling, of articulate speech. Thus, one observes two aspects of the evolution of minding, both of which contribute to the security and survivability of life: the emancipation of behaviour from limitations imposed upon it by the external world and increased control over the environment. To be sure, neither emancipation nor control becomes complete, but quantitative increase is significant.

#### Evolution of culture

The direction of biologic evolution toward greater expansion and security of life can be seen from another point of view: the advance from instinctive behaviour (i.e., responses determined by intrinsic properties of the organism) to learned and freely variable behaviour, patterns of which may be acquired and transmitted from one individual and generation to another, and finally to a system of things and events, the essence of which is meanings that cannot be comprehended by the senses alone. This system is, of course, culture, and the species is the human species. Culture is a man-made environment, brought into existence by the ability to symbol.

Once established, culture has a life of its own, so to speak; that is, it is a continuum of things and events in a cause and effect relationship; it flows down through time from one generation to another. Since its inception 1,000,000 or more years ago, this culture—with its language, beliefs, tools, codes, and so on—has had an existence external to each individual born into it. The function of this external, man-made environment is to make life secure and enduring for the society of human beings living within the cultural system. Thus, culture may be seen as the most recent, the most highly developed means of promoting the security and continuity of life, in a series that began with the simple reflex.

Society preceded culture; society, conceived as the interaction of living beings, is coextensive with life itself. Man's immediate prehuman ancestors had societies, but they did not have culture. Studies of monkeys and apes have greatly enlarged scientific knowledge of their social life—and, by inference, the scientific conception of the earliest human societies. Data derived from paleontological sources and from accumulating studies of living, nonhuman primates are now fairly abundant, and hypotheses derived from these are numerous and varied in detail. A fair summary of them may be made as follows: The growth of the primate brain was stimulated by life in the trees, specifically, by eye-hand coordinations involved in swinging from limb to limb and by manipulating food with the hands (as among the insectivorous lemurs). Descent to the ground, as a consequence of deforestation or increase in body size (which would tend to restrict arboreal locomotion and increase the difficulty of obtaining enough food to supply increased need), and the assumption of erect posture were other significant steps in biologic evolution and the eventual emergence of culture. Some theories reject the arboreal stage in man's evolutionary past, but this does not seriously affect the overall conception of his development.

### QUESTIONS AND TASKS

1. What is culture?
2. Concepts of evolution of culture?
3. What are the types of culture?

#### 2-SEMESTR

#### LECTURE 1

### COMPARATIVE STUDY OF LANGUAGE UNITS WITH NATIONAL-CULTURAL CHARACTER. COMPARATIVE STUDY OF LINGUISTIC UNITS OF NATIONAL-CULTURAL CHARACTER IN FOREIGN LANGUAGE AND NATIVE LANGUAGE



## PLAN:

1. Comparative study of language units with national-cultural character.
2. Comparative study of linguistic units of national-cultural character in foreign language and native language
3. Culture-bound words.

The problem of correct presentation and translation of culture-bound words attracts linguists in different countries. It becomes crucial when we speak about countries united economically, politically and culturally, where people not only travel for pleasure, but migrate to find better job opportunities and higher life standards. Such are the countries of the Danube basin, with their specific cultural traditions, ceremonies and heritage. We may even predict the tendency that many of them tend to become multicultural.

The English language as the language of international communication may play the role of intellectual bridge and become a kind of intercultural guide in better understanding and communication. Different texts containing information about European countries, their traditions, life patterns, achievements in science and engineering are issued in English, which makes their adequate translation vitally important.

The translator is to facilitate the transfer of cultural elements from one language into another in order to create an equivalent response from the receivers, as differences between cultures may cause more severe complications for the translator than differences in language structure. (Nida, 1964, p. 13) Newmark (1988) classifies cultural words as follows: 1) ecology: flora, fauna, hills, winds, plains; 2) material culture: food, clothes, houses and towns, transport; 3) social culture: work and leisure; 4) organizations, customs, administrative, religious, artistic; 5) gestures and habits.

Then a word or a word-combination of the source text is strongly rooted in the source culture, it may be problematic for the audience to comprehend it. In addition, translators may have to deal not only with lexical expressions, but also with problems of register, syntactic order, non-standard variants and regional varieties.

E.g.: *культурно-історичний пам'ятник* – *national historical site / historical landmark*; *морально-етична проблема* – *moral dilemma / ethical quandary*;

*тусоватися* – *meet other people and talk with them in a very casual way / tusovatysya*; *гуманізатор* – *cop's baton, nightstick*.

Translation of various texts presents a complicated task, as it deals not only with bilingual, but also with bi-cultural and by-social transference, including the complex of emotions, associations and ideas, which relate different languages to their life styles and traditions. The primary aim of such translation is to enable the target reader understand a translated text, as it was created by some author, and transmits his ideas and views through the row of images, in the perspective of some epoch with its historical and cultural background (Newmark, 1988).

The field of contrastive linguistics gives support to the use of translation as inter-language comparison, and the combination of translation and text-analysis with contrastive linguistics can provide deeper insights into the language pragmatics. Furthermore, by means of translation, there appear certain pragmatic features, which, otherwise, might not be accessible through mere intra-language comparison. Thus, the translation functions unite not only the distribution of knowledge across language boundaries, but also the expansion of knowledge about the source language.

Text translators are to be familiar with and understand the culture and history of the corresponding countries. They need to feel confident of the typical communication patterns, have good educational background and safe grasp of both the mother tongue and the foreign language. Profound specialized training including methodical knowledge to facilitate typical problems of belletristic text translation and analysis are also indispensable.

For example, linguistic culturelogical analysis of legal informativity in Ukrainian ballads shows that pre-marriage relationships reproduce the sign system of folk legal experience and present broad spectrum of verbalizations dealing with folklore ideas, ways of committing crimes and punishment of those, who disrupt the norms of men's co-existence.

Cultural context is obligatory when we have to translate the meaning (information) of the original text. Belletristic or popular-scientific text translation is impossible without cultural context. However, literary translation is not just recording of cultural and semantic elements by means of target language and culture. The important contribution to the development of cultural approach to translation was made by American theorist of literary translation Andre Lefevere (1992), who stated that texts form specific textual grids, which lie outside language aspects of cultures and in some way come before. He stated that textual and conceptual grids regulate the cognitive processes within individual cultures.

Equivalent-lacking words signify notions lacking in the target language and culture. They are sometimes called untranslatable words.

Sometimes equivalent-lacking words are associated with culture-bound words, the Ukrainian equivalent for them is "реалії" (derived from Latin *realis*, pl. *realia*), or culturally loaded words. However, the term "culture-bound word" is of narrower meaning than the term "equivalent-lacking word". A culture-bound word names an object peculiar to this or that ethnic culture (козак, запорожець, гайдамак; wellingtons, bowler, stetson).

Equivalent-lacking words include, along with culture-bound words, neologisms, i.e. newly coined forms, dialect words, slang, taboo-words, foreign (third language) terms, proper names, misspellings, archaisms, etc.

Reasons for using equivalent-lacking words can be various: 1) extralinguistic: lack of a similar thing in the target culture; 2) lexical: lack of a corresponding one-word name for a thing in the target language (exposure –

здійснення зовнішнього фізичного впливу); 3) stylistic: difference in connotations (buck – доллар (colloquial vs. neutral), beauty sleep – ранній сон до півночі; дівчинка, дівчисько, пацанка – girl, babe).

Comparison of languages and cultures reveals the following types of culture-bound words, as:

- 1) unique culture-bound words: (*дедовщина* – *hazing*; *прописка* – *mandatory registration*);
- 2) similar words with different functions (*cuckoo's call* (asked for by an American girl to find out how soon she will get married) – *кукування зозулі* (counted to find out how long s/he will live);
- 3) language lacunae of similar notions (*clover-leaf* = *автодорожня розв'язка у вигляді листа клевера*).

According to the semantic fields, culture-bound words are classified into:

1. toponyms, or geographical terms (*Montenegro, Munich, Говерла, Duna-kanyar* → *the Danube bend - so-called because it falls at the point where the river takes a sharp turn southwards*);
2. anthroponyms, or people's names (*Aristophanes, Alexander Hamilton, Victor Hugo, Іван Сірко*);
3. zoonyms, or animal names (*kangaroo, grizzly*);
4. social terms (*Дума, Верховна Рада, House of Commons*);
5. military terms (*есаул, волонтер, lance corporal, blue caps*);
6. education terms (*junior high school, eleven-plus, група продовженого дня, репетиторство*);
7. tradition and custom terms (*Halloween, Visegrád Castle Games, Late Summer bank holiday, маслениця, сватання*);
8. ergonyms, or names of institutions and organizations (*Heinemann, Нафтогаз, санепідемстанція*);
9. history terms (*Gulf War, War of Roses, Смутні часи, Велика Вітчизняна війна*);
10. words for everyday life (*cuisine, sushi, kilt, trailer, duty free, завісати у компанії, забіг айлівка*);
11. titles and headlines (*Тарас Бульба, Vanity Fair*) ((Курбанова, 2014, р. 630).

Culture-bound words are characterized by a location and time. Based on the local coloring, their classification includes:

1. exoticisms (*chinoook, bonsai, галушки, донці*),
2. barbarisms, i.e. words partially incorporated into a borrowing language: (*авеню, мерчендайзер*),

Based on the time coloring, culture-bound words classification falls into the following groups:

1. neologisms may be not only new, but also old words, which acquire new meaning (*junk food, bio-house i.e. ecologically friendly house, sorority – a group of females living together, a kind of society with certain rules, no man is allowed*),
2. historicisms, or outdated words denoting different realia that no longer exist and having no synonyms in modern language (*Beat Generation, крпінак*),
3. archaisms, or out-of-use words having synonyms in the modern language (*clime = climate, Київ-град = місто Київ*).

An explicatory (explanatory) translation reveals the full meaning of a culture-bound word:

- *тринадцята зарплата* – *annual bonus payment*;
- *breadline* – *черга безробітних за безкоштовною їжею*,
- *conservationist* – *спеціаліст по охороні оточуючого становища*,
- *readership* – *круг читачів*,
- *glimpse* – *бігле, поверхнєве знайо́мство*.

Explication of culture-bound words can be made in commentaries (both in-text and after-text), and in footnotes. The disadvantage of in-text notes is that they distract a receptor's attention from the main text. However, after-text commentaries are not for a "lazy" reader. So, the most convenient, probably, are footnotes which save a reader's time and effort.

Culture-bound words are commonly rendered in the borrowing language through transcription, transliteration and calque translation: As compared with transcription and transliteration, calques are more convenient. But, at the same time, calques can be misinterpreted by a receptor. There are cases when a translator resorts to calque translation without thinking thoroughly of the meaning of a culture-bound word or, worse, without understanding it. E.g. *avenue* – *авеню*, *helicopter* – *гелікоптер (звинтокрил)*, *mayor* – *мэр*, *know how* – *ноу хау*, *impeachment* – *імпичмент*, *brain-drain* – *відтік мозгів*). Often such occasional formations are adopted by the members of the target culture and get the status of regular equivalents.

Descriptive or interpreting translation, using explanations or tree-word combinations, is used to translate all sorts of realia, by explaining their meanings. They serve to explain the cultural peculiarities in which the realia is used. (*баба-Яга* – *an old witch from Russian fairy-tales*, *landslide* – *перемога на виборах із значною перевагою*, *wishful thinking* – *сприймання бажаного за дійсне*).

Lexical substitutions can be used to have proper impact upon the receptor (*under-Secretary* – *зам. Міністра*). In literature, for example, the title of the novel "Theatre" by W.S. Maugham is translated as "Лицедії" not as "Театр". This translation calls specific associations with a Ukrainian reader, conveying the main feature of the characters.

Speaking names pose a special problem. Peter Newmark (1988), a well-known translation theorist, suggests the following procedure: first to translate the word that underlies the source language proper name into the target language, and then to naturalize the translated word back into a new source language proper name – but normally only when the character's name is not yet current amongst an educated target language readership. For example, the

names of E. Waugh's and A. Huxley's characters are translated as: *Miles Malpractice* – *Злонпрактис, Mr. Chatterbox* – *м-р Таратор, Mr. Slum* – *м-р Хлам*. However, sometimes, personal name connotations are lost (*Mr. Murdstone in Dickens' David Copperfield* – *містер Мердстоун*). In case of such a loss, some translators tend to explain the loss in commentaries, but a number of critics consider commentaries to hinder text perception.

When translating toponyms we often use transcription or transliteration. Now the tendency towards transcription prevails over the tendency towards transliteration. E.g. *Paris* – *Париж, Odesa* – *Одеса, Izmail* – *Ізмаїл, Vienna* – *Вена*. But we should take care when translating non-naturalized place-names. E.g. *Munich* – *Мюнхен*. Calques may be used to render transparent local geographical names. E.g. *Острів Святої Олени* – *Saint Helena Island*. If a toponym is a little-known proper name, it is often rendered (transcribed) with the addition of some generic information (*Kylyja, a small town in the Danube estuary*).

Different people do not have the same symbolic associations. Thus ethnic and cultural differences between peoples interfere with translation and require thorough investigation on the part of the translator and subtle work at conveying all expressive shades of meanings. In translating culture-bound words a translator should be aware of the receptor's potential problems and, taking into account the receptor's background knowledge, choose the best means of translation.

Any translation presents linguo-cultural message determined, firstly, by a language, and secondly, by culture. The elements of national culture and cultural experience may be embodied in a text visually – as concrete lingual models (grammatical structure, lexis, situational rules of language use). Though the most difficult for the translation are the cultural elements located above the elementary communication level. They present the so-called extra-lingual reality, not directly connected with the intra-cultural manifestations (language, gestures, behavior, customs, artifacts), but rooted in the inner manifestations (ideas, beliefs, values). These inner cultural sides present the layer of the “invisible” in the text and are implicated on the level of culturally or socially grounded values, standard ways of thinking, behavior and assessments. Thus, the focus of attention during the translation is concentrated on what language means should be used to render the implied in the text. There exist definite cultural stereotypes as to manner of speaking and translating. In some countries (e.g. *Spain*) we may observe the elements of expressive speech even official speeches. So, if we preserve the expressiveness of the original, the target receiver may have distorted impression about the speaker. In the U.K. pronunciation plays a very important role. They say that the way of speaking says more than the manner of wearing clothes.

The success of a translator as the mediator between two cultures greatly depends on the way he understands all the implicit meanings of the text and knows how to choose the right means to achieve the same pragmatic effect that is presupposed in the original text.

To make a conclusion we must say that a literary work is a complex cultural artifact. That's why translators should possess broad and deep knowledge of traditions in the translating language and culture and be aware of practical strategies of translation. A translator of English texts should not be only proficient in translation, but learned in literary traditions, capable of imitating and assessing English texts, knowledgeable in translation traditions both in past and present cultures. He should possess self-consciousness and self-criticism, as well as be ready to explain his stylistic repertoire.

## QUESTIONS AND TASKS

1. Give a correct definition to the words with culture specific component?
2. What groups of culture bound words can you name?
3. What important aspects of culture specific words arise as a result of comparison?
4. Which groups of expressions can you name as specific only to one language?

## LECTURE 2

### NATIONAL-CULTURAL CHARACTERISTICS OF LINGUISTIC UNITS

#### PLAN:

1. **Language and culture integrity.**
2. **Cultural components in linguistic units**

There is no need to highlight the fact that overcoming cultural barriers has become fundamental for doing cross-cultural business. It is especially relevant for Russia, where cross-cultural communication in business rocketed in 1991 and has been rising gradually ever since. For instance, the amount of foreign companies in the construction business in Russia is estimated to be holding around 15% of the market share [1], which includes Finnish, Turkish, British, French, Chinese and other developers. Consequently, there should be found ways to soothe cultural differences and accommodate the working environment for the needs of everyone. That is why it is only natural that there is a common challenge to raise cultural awareness globally, to cultivate tolerance and respect to cultural differences. In this study, we will speak about possible problems in cross-cultural communication with allowance for the fact that, first, the business is conducted in Russia; second, for some communicators English and Russian are foreign languages. In addition to that, many examples provided would be concerning construction industry. Other

examples which do not concern this field directly might still be applied to construction industry, since they are universal and are relevant to doing cross-cultural business in general. \* Corresponding author: redactora@yandex.ru © The Authors, published by EDP Sciences. This is an open access article distributed under the terms of the Creative Commons Attribution License 4.0 (<http://creativecommons.org/licenses/by/4.0/>). MATEC Web of Conferences 251, 06014 (2018) <https://doi.org/10.1051/mateconf/201825106014> IPICSE-2018

The aim of the study is to examine the word as a cultural unit, which might serve as an obstacle in cross-cultural communication. The central idea of the article is that communicators in cross-cultural environment might often show unintentional disregard of culture-specific elements and facts of life in the country where they are conducting business. Together, that leads to misunderstanding and cross-cultural communication breakdown. By using the term unintentional, we emphasize the idea that this might happen even to communicators with a relative awareness of the target culture and cultural experience. The reason for that is rooted in the fact that communicators often pay more attention to culture-specific items, which have zero equivalents in their own culture, and to the words which are denoted by them respectively. However, even simple words used every day conversation might pose a certain cultural ‘threat’ to communicators with a different cultural background.

## 2 Methods

In this section, we will employ a comparative cultural research and a qualitative analysis of a range of vocabulary units in relation to the Russian culture and the cultures of English speaking cultures. It should be noted that all the generalizations, which will be made, should be perceived critically with allowance for exceptions, as each person has a unique worldview and experience, no matter the background and/or citizenship. The classification of vocabulary units presented further is based upon the studies of Newmark, Ter-Minasova and Wierzbicka. The cultural dimensions developed by Hofstede and Trompenaars are employed to show the differences between Russians and native English speakers.

### 2.1 Defining the notion of culture specific vocabulary

There have been various attempts at defining the notion of culture specific vocabulary. The term itself has a numerous number of synonyms, which makes it clear that such vocabulary has long been a popular subject of investigation for scholars engaged in the studies of linguistics, culture and other related fields. For instance, O. Chahrour describes a term or a word as ‘culture specific’ when it denotes a phenomenon (such as a piece of clothes, a belief, a social habit, etc.) typical of the studied/source culture. [2] M. Baker speaks about ‘culture specific concepts’ as items, which are common in the studied culture while being alien in other cultures/languages. [3] P. Newmark used a broader term, ‘cultural words’ referring to culturally specific features, also categorizing such words into groups. [4]

### 2.2 Non-equivalents vs. equivalents

Language insufficiency can manifest itself differently. It is evident, however, that a lack of a word or an expression in a language can be explained by the absence of the target notion in the speaker’s environment. Thus, words with no direct equivalents in other languages will be applied when the situation demands it. The material and abstract phenomena denoted with their help stand alone; they belong to a unique world and a unique language respectively. P. Newmark categorizes such words into the following groups: (1) ecology, which includes flora, fauna and other types of natural phenomena; (2) material culture (artefacts): foods, items of clothes, houses; (3) social culture: work and leisure; (4) organization, customs, activities, procedures, concepts; (5) gestures and habits. [4] If necessary, speakers might borrow a word to denote something non-existent in their own culture. These notions are becoming widespread in other cultures and undoubtedly illustrate some phenomena more vividly than synonyms, which already exist in the 2 MATEC Web of Conferences 251, 06014 (2018) <https://doi.org/10.1051/mateconf/201825106014> IPICSE-2018 language. [5] These borrowed words and phrases sound foreign to native speakers and therefore attract attention. As a result, they usually cause certain emotions, since they are associated with foreign cultures. Even those English native speakers who have no connections with Russia are familiar with such notions as vodka, balalaika and ushanka, while Russian native speakers are aware of what whiskey, ale and cowboys are. However, the proportion of complete non-equivalents in the vocabulary of any language is rather moderate. In the Russian language, it is estimated to be no higher than 6-7% according to the research of Vereschagin and Kostomarov. As Ter-Minasova points out, they represent an ultimate example of language insufficiency. [6] Non-equivalents are well-studied by linguists and culture experts due to their scarcity. Non-equivalents have become favored by language students and linguists, as these words and phrases represent the ultimate essence of the culture of the studied language and are easily memorized. By contrast, there are words and phrases, which do have equivalents in different languages. Still, little thought is given to the difference, with which a Russian native speaker and an English native speaker may perceive one and the same notion. Any word may serve as an example of a certain linguistic reality. One of the words of this kind is red. Oxford English dictionary presents several definitions of this adjective: 1) (informal) having the color of blood or fire: a red car / sunset. The lights changed to red before I could get across. 2) (of the eyes) bloodshot (=with thin lines of blood in them) or surrounded by red or very pink skin: Her eyes were red from crying. 3) (of the face) bright red or pink, especially because you are angry, embarrassed or ashamed: He stammered something and went very red in the face. 4) (of hair or an animal’s fur) reddish-brown in color: a red-haired girl; red deer / squirrels. 5) (informal) (sometimes disapproving, politics) having very left-wing political opinions. The same noun red would also describe a person with very left-wing political opinions and red wine apart from the red color. [7] Although the same color exists in both Russian and English, a certain number of differences will be obvious if we consider a dictionary entry for the same word in Russian. These meanings are presented in Ozhegov’s Definition Dictionary of the Russian language: Red means: 1) the color of blood, wild strawberry, the color of a poppy flower; 2) it is related to a revolutionary activity, the Soviet Union and/or the Soviet government; 3) (poetic) refers to something beautiful, fair, or good. Thus, the name ‘Red Square’ was originally understood as a ‘beautiful’ square and had no relation to the red color. 4) Refers to valuable wood species or fish species. 5) (historism) a person who

was a supporter of the Bolsheviks during the Russian Civil War, or someone related to the Red Army. [8] As it can clearly be seen, the word red does have a direct equivalent in Russian. Still, it will be perceived and understood differently by the representatives of these two cultures. These differences will be manifested even more profoundly if one considers the set-phrases and collocations with this word. In English these would be the following: red-brick (e.g. of universities in Britain), to be in red, a red eye (about a flight), red herring, red tape, red in tooth and claw. In Russian, the expressions with red would include to return the favor (literal translation: the debt is red/beautiful with payment), a common theme (literal translation: a red line in a story), gorgeous sunshine (red sunshine), a beautiful maiden (a red maiden), the maximum price (literally, the red/best/beautiful price). Thus, it can clearly be seen that a Russian word red has mostly ancient associations with beauty and historical associations with the Soviet Union, most of which are either neutral or neutral / positive. At the same time, the English word red has association with red politics, which might be relatively negative, and bureaucracy, which is almost always negative. As it was stated earlier, many words which are not completely equivalent in different languages, may be borrowed from one language into another. A relevant example of this kind is a noun developer, which was borrowed from English into Russian. It is interesting 3 MATEC Web of Conferences 251, 06014 (2018) <https://doi.org/10.1051/mateconf/201825106014> IPICSE-2018 to note that the Russian language has a similar word, builder, but in modern media discourse a loan word developer has become much more popular specifically in construction business. A Russian native word builder ('stroitel') denotes a person who is involved in construction and engineering in a narrow sense; it might also denote someone who creates something new and important for the humanity in a broad sense. In case of the latter, the word is seldom used due to its lofty stylistic connotation. It is likely that a foreign developer was borrowed into Russian and has become so widespread because of its foreign 'flavor', but also because of the fact that a developer is neutral and broad in its meaning. It reflects the modern reality much better, as it denotes both "a person and a company that buys land or buildings in order to build new houses, shops/stores, or to improve the old ones, and makes a profit from doing this". [7, 8] Likewise, development is connected with not only creating new buildings, but with growth, creation and production of something more advanced. A new word was apparently borrowed to express new realities, since a traditional builder can only build and construct things, while a developer is a designer and a creator of a better environment. Apparently, Russian and English native speakers have developed different ideas concerning seemingly the same notions. One of these is cold Russian winters and relatively unpleasant falls and springs, when the temperature might drop to low levels. Central heating system is another construction term, which causes a lot of misinterpretations. It has many synonyms in English, but is usually expressed with one single term in Russian. It is central heating, which not just helps people survive the harsh climate, but also makes Russians' life quite comfortable. That is why every time when a foreigner initiates a small talk with their Russian partner, there is a moment of misunderstanding. The Russian has to assure their foreign colleague that although the winter here might be cold, it is not fatal. On the contrary, it can be even hot inside a Russian house in the winter, thanks to the heating system. Usually, it is followed by another amused pause in the conversation, since for a foreigner this explanation does not seem plausible: after all, it is common knowledge that Russian winters are unbearable. As a result, both partners feel uncomfortable, as for a foreigner it might be hard to believe the Russian's explanations; the Russian might feel confused that he/she has to explain the idea of a heating system every time the conversation touches upon the climate. What is more, the Russian would feel even irritated if someone doubted the fact that the Russian might be cold at all.

### 2.3 Denotation, connotation, semantic primes

Linguists have developed an idea that the meaning of each word consists of two components, the denotation and the connotation. The denotation is a direct meaning of the word; it is its essence. Without it, communication becomes impossible. The connotation, however, is the additional meaning, which sometimes is only implied and cannot easily be distinguished. As it was just shown with the examples of red, developer and central heating system, it should be noted that communication between the representatives of different cultures happens because the denotational component of the said notions is the same in both languages. Both speakers get the idea of the red color, and of the developer as someone who is involved in construction business. It is also clear that the central heating system brings warmth. However, it is the connotational components that are different in the two languages. Thus, misunderstanding takes place.

### 2.4 Cultural dimensions of national characters

It is a proven fact that language is a mirror of culture, that is why it would be relevant to compare and contrast some aspects of the Russian culture and Western (English-speaking) part of the world. There are various classifications that have been developed for this matter. One of the most relevant classifications of cultures, which would also present the necessary background for the linguistic differences, would be a cultural model of Dr. Geert Hofstede. [10] Hofstede distinguishes several dimensions of culture: power/distance, individualism, masculinity, uncertainty/avoidance, long-term orientation, and indulgence/restraint. In reference to construction business, it seems most logical to examine two of these indexes, Power/Distance (PD) and Long-Term Orientation (LTO), as a great deal of relevant cultural examples can be provided. [10] PD index expresses the attitude towards power and equality in the society. In cultures with low PD index, it is common to view people as equals. Everyone is involved in the decision-making process; team work is highly valued. An employee can approach their supervisor with a question, and it will not be considered as a violation of the company's hierarchy. Such countries as the USA and the UK have a relatively low PD index (40/100 points and 35/100 points respectively), which means that power is dispersed among the employees. For instance, in Kiewit, an American contractor engaged in mining, construction and welding industry, it is highlighted that the company is employee-owned. [11] Balfour Beatty, a UK-based multinational company engaged in infrastructure services,

develops the idea of inclusive environment, where people's differences are embraced to the full. [12] On the other hand, Russia might serve as an example of a country with a high PD index (93/100). It means that Russian companies have a stronger hierarchy, where decisionmaking is rather centralized. When it comes to business meetings and other interactions, it is important to acknowledge the leader's position. Status symbols are not avoided; the leader's authority is unquestioned. One case might serve a good example, when the order 'from above' was carried out in its literal meaning. The Saint-Petersburg to Moscow Railway was built by the order of Emperor Nicholas I. Nowadays, the railroad is a subdivision of the Russian Railways (RZD). The legend says that when the Emperor was 5 MATEC Web of Conferences 251, 06014 (2018) <https://doi.org/10.1051/mateconf/201825106014> IPICSE-2018 discussing the railroad project with his subordinates, one of them asked him a question how exactly the Emperor visualized the railroad on the map. Apparently, Nicholas I had a certain sense of humor: he took a ruler and a pencil and drew a direct line between Moscow and Saint-Petersburg, but the pencil which he was holding bumped into the other hand that was holding the ruler, thus a small curve spoiled the strict line. The Emperor's subordinates, however, took this 'plan' seriously, so the railroad between the two cities was built just the way it was sketched. It goes without saying that this example might be perceived with some skepticism. Still, taking into account the distance between the top management and the employees in most Russian companies, it seems rather plausible to any Russian. LTO index shows how much the society values the philosophy of long-term planning and prioritizing present/future over past. Russia is a country with a high LTO index, [10] which means that the future is prioritized. It can easily be illustrated with examples in construction activities. In Russia, there have been various grand projects undertaken by the government as investments into the future. The Baikal-Amur Mainline, a railway 3,819 km long, was named a 'Construction Project of the Century', as it took nearly 50 years to construct the main part of the route, since the construction process was held in harsh climatic and geological conditions. The amount of money invested in the project by 1991 was roughly estimated as 30\$ billion, the investment still continues. [13] The Crimean Bridge would serve as another yet more modern example. A 19 km long bridge, it connects the Kerch peninsula and the Taman Peninsula and it is considered to be the longest in Europe. Its costs are estimated as 228 billion rubles, yet the construction process is not finished. [14] Many other examples of this kind could be provided. The Cathedral of Christ the Savior in Moscow, Petrodvorets in Saint-Petersburg, even the Moscow Metro, the stations of which were decorated with such thoroughness, stand out as examples of long-term orientation. It is hardly a surprise that such projects have always been criticized for the immensity of financial investments and human efforts, as both human and financial resources might be used elsewhere for present-day needs. In 1997, a book called 'Riding the Waves of Culture' was published, where another seven dimensions of culture were presented by management consultants F. Trompenaars and Ch. Hampden-Turner. [15] These specialists developed a similar yet different system to categorize cultures, which goes as follows: (1) universalism versus particularism; (2) individualism versus communitarianism; (3) specific versus diffuse; (4) neutral versus emotional; (5) achievement versus ascription; (6) sequential time versus synchronous time; (7) internal direction versus outer direction. All of these dimensions can be illustrated with bright examples from engineering and construction industry, but we shall dwell upon Point 3 (specific/diffuse), as it seems the most relevant one. Russia is a classic example of a diffuse culture, which means that Russians do not tend to separate work from their personal life. Building good personal relationships should be a priority, while business objectives might be discussed later. This system has some advantages the way Russians see it. For example, if an employee/worker has started to perform more poorly because of some personal problems, the manager is expected to show understanding and compassion. It is not frowned upon if people in a company share very personal problems with each other and spend time together in a bar after work. In many cases it is not perceived as completely rude or incorrect if a manager calls their employee on weekend or gives some extra tasks, which it would be possible to carry out only in one's spare time. As for construction sites, it is not infrequent when immigrants are employed. Immigrant families often live close or even within such construction sites, which makes work inseparable from home. The UK and the USA are examples of specific cultures. In these cultures, work and personal life tend to be separated. A person might be reprimanded for their performance by 6 MATEC Web of Conferences 251, 06014 (2018) <https://doi.org/10.1051/mateconf/201825106014> IPICSE-2018 a boss, but it will not be taken too personally by the person. Also, in specific cultures, it is not considered professional when one finishes work very late regularly or brings work home, because the two spaces should be divided. What is more, people of specific cultures do not have a tendency to associate with each other on a deeper level than colleagues. Building personal relations is not viewed as essential, since the result at work can be achieved by diligence and motivation. There is even a slightly derogatory neologism 'frolleague' in English, which refers to someone who is more than a colleague but less than a friend. It should be stressed, however, that any classification of cultures is a generalization, which should not be taken too strictly. Also, any classification does not presuppose the idea that a certain cultural type is 'bad' or 'poorly organized'. Classifications only show the differences that should be taken into account. It goes without saying that the process of formation of a national culture and a national mentality is by all means extensive and complicated. However, there are certain factors, which have been proposed by various distinguished scholars. Although Herodotus might be considered the first who delved into the national psychology, it was a French philosopher Montesquieu that studied the climate in relation to a nation's psychology. Montesquieu cited such factors as the climate, religion, governmental principles, laws, the past as the ones which entail the development of certain national features. Montesquieu prioritized the physical factors (the climate, geographical position and landscape) over the social ones (law, customs, government system). [16] It will be only logical to develop this idea and argue the following: Russia's climate and vast territories influenced the mentality;

the mentality is closely related to the national culture; culture is inseparable from the language. Thus, almost each unit of the language exists in a culturally marked context. Consequently, Montesquieu's theories explain the pessimistic outer direction cultural worldview that many Russians still adhere to. They also explain the emotional, historical, and other connotations that representatives of different cultures would imply or ascribe to the same words and expressions.

3 Results and discussion The qualitative analysis of various vocabulary units showed that there are extremely few examples of words, which speakers of different languages perceive the same way. These examples would include only the simplest concepts that cannot be divided into more parts, the so-called semantic primes. All the rest of the vocabulary should be considered as nonequivalent, even if one and the same word or phrase exists in different languages. Usually, the representatives of different cultures will have different associations with the notions expressed. Communication might suffer because the speakers will give little or no thought to these cultural associations that lie beneath the main (denotative) meaning. Communicators should admit that they have a biased view of historical, social and political phenomena of their own country as well as the country where they are doing business due to the dimensions that shaped their mentality. Moreover, speakers with different cultural background might even ascribe their own connotations to even the simplest words. There is no 'safe' vocabulary that might be used as lingua franca between partners in cross-cultural communication. The principal cross-cultural difficulties for specialists doing business in a foreign environment would lie not in the insufficient language level, but in the lack of cultural awareness.

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4 Conclusions The qualitative analysis of vocabulary units and the comparative cultural research in the sphere of business and construction industry show that cross-cultural studies will not cease to be relevant in the globalizing world. It was revealed that specialists who are involved in international business processes might underestimate the cultural discrepancy which dominates the mindset of native speakers of different cultural backgrounds. The study revealed that we perceive the same words differently presuming that our partners perceive them the same way. On many occasions, these breakdowns can be avoided if communication partners accept the fact that they follow many rules of behavior only instinctively. With many companies going global, there is a tendency towards flattening cultural discrepancy. We often borrow foreign words that have no equivalents in our native language, because they bring us the sense of global belonging and express our thoughts more precisely. However, to cope with cross-cultural communication breakdowns in businesses, it is indispensable to raise awareness between cultures on all the levels of communication.

#### QUESTIONS AND TASKS

1. Give a correct definition to the words with culture specific component?
2. What groups of culture bound words can you name?
3. comparison?
4. Which groups of expressions can you name as specific only to one language?

### LECTURE 3

#### LINGUISTIC AND COMPARATIVE STUDY OF PHRASEOLOGICAL UNITS

##### PLAN

1. **Phraseology as a unit of linuoculturology**
2. **Cultural components in phraseological units**
3. **Comparative study of phraseological units in English and Uzbek**
4. 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 tern 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 17<sup>th</sup> 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 AND TASKS

1. What factors are the national-cultural specifics of phraseological units with animal names are determined by?
2. What is National and cultural specificity?
3. The extralinguistic basis of the national-cultural specifics of FUNA are.....

### LECTURE 4

#### COMPARATIVE STUDY OF LANGUAGE UNITS WITH NATIONAL-CULTURAL CHARACTER.

##### PLAN:

1. Culture specific components in language
2. English culture specifics words and expressions
3. Uzbek culture specifics words and expressions

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 comparative-typological 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

### QUESTIONS AND TASKS

1. What factors are the national-cultural specifics of linguistic units are determined by?
2. What is National and cultural specificity?
3. The extralinguistic basis of the national-cultural specifics of words are...?

### LECTURE 5

#### NATIONAL-CULTURAL CHARACTERISTICS OF SPEECH ETIQUETTE. METHODS OF LINGUISTIC AND CULTURAL RESEARCH.

##### PLAN:

1. **Speech etiquette.**
2. **National-cultural features of speech etiquette**
3. **Methods of linguistic and cultural research.**

The present international situation causes the involvement of a large number of experts from various fields of science and technology in the direct implementation of International Relations, accompanied by a significant expansion and growth of the cultural and business contacts. It is impossible to name a linguistic culture in which the etiquette requirements for speech activity would not be presented. According to Cambridge dictionary etiquette is the set of rules or customs that control accepted behavior in particular social groups or social situations [1]. Etiquette of speech communication plays an important role for successful actions of people in society, their personal and professional growth, building strong family and friendly relations. English speech etiquette is important not only for the English but for all learners of English as a foreign language. English speech etiquette is original and has its own rules and regulations, which sometimes differ substantially from rules and norms of speech etiquette of another language. This leads to the fact that the very cultured Russian people may seem impolite among English if communicating with them in English, not fluent in English speech etiquette. Likewise, the English gentleman may seem impolite in communicating in the Russian language and Russian cultural, if he is not trained in the Russian speech etiquette [2]. The problem of communicative and cultural competence achieved on the basis of acquiring the strategies of intercultural communication and knowledge in the spheres of native and foreign cultures are of a great importance nowadays. Mutual acquiring of etiquette speech patterns by Russian and English speaking people in the process of cultural integration may help to reduce the risk of communication failure.

Everybody knows the famous quote of Judith Martin: "Etiquette is all human social behavior. If you're a hermit on a mountain, you don't have to worry about etiquette; if somebody comes up the mountain, then you've got a problem. It matters because we want to live in reasonably harmonious communities." It is undeniable that the public at any time of its existence, fragmented, diverse and every word is characterized by its own set of etiquette means. When using expressions of speech etiquette, we perform such speech actions as greeting, gratitude, etc. Since a person began to perceive himself as an integral part of society, the system of behavioral norms and external forms of expression of relationships between its members has been continuously improved in society. One of these forms is a greeting. Its main communicative function is the expression of benevolence and readiness, if necessary, to open the act of communication.

Each level of politeness corresponds to its own style of speech - official, neutral and familiar [2, p. 78–86]. At the official level of courtesy, polite communication is conducted in a formal setting, when neither age, gender, or personal dignity, but the social status of the interlocutors and the positions they occupy are of paramount importance. Deviation from this level in the official setting is perceived as a clear disrespect for the interlocutor and can lead the interlocutors to conflict and even to break their official relations.

At a neutral level of courtesy, polite communication is conducted between strangers, as well as between those familiar people who are not in official or family relationships. Familiarity is the characteristic of communication in the family and relatives circle, as well as between friends and good acquaintances. Let us provide some examples to clarify the presence of politeness levels and styles of speech. The usage of speech etiquette formulas starts from addressing someone. Kind way of addressing someone according to N.I. Formanovskaya, is the brightest and most used units of speech etiquette [3, p. 41]. If an Englishman is forced to know the time, turning to a friend, the Englishman will ask:

"What time is it, **Tom**?"

The question "What time is it?" corresponds to the familiar style of speech and is appropriate at the familiar level of courtesy - in the family and friends.

As in the Russian and in the English linguocultures there is special addressing to relatives in the family. Children usually address to their parents as dad-daddy, папа-папочка, мумму-мом, мама-мамочка. Such addressing as Sonny-сын, sis-сестрёнка, br -братишка, buddy- друг is also used during conversations. Darling дорогой, дорогая, sweetheart возлюбленная, возлюбленный, baby (крошка, девочка моя) are commonly used in relation to beloved spouses.

However, this question is not polite enough and sometimes rude at a neutral level of politeness, when the Englishman will address this question not to his friend, but to an unfamiliar stranger. In this case, others should be politely asked to:

“Excuse me, could you tell me the time, **please**?” [4, p. 18–20].

A polite request: “Excuse me, could you tell me the time, please?” Corresponds to a neutral level of politeness and a neutral style of speech, but at the familiar level of courtesy, in a family or friend circle, this request will seem unnatural in tone or artificially pompous. As the researches show the following formulas of speech etiquette are used in addressing, expressing gratitude, asking to do something in official letters:

Dear Mr. Gore. Thank you for your quotation for strawboards dated 19 February... ..I shall bear your firm in mind when I require other products in the future. Yours sincerely.

Уважаемые дамы и господа! Наша компания благодарит вас за доверие и надеется на дальнейшее плодотворное сотрудничество! Искренноваша – компания “Samsung”

Official titles can be used. For example, Doctor White when referring to a doctor, Professor Smith when referring to a professor. Military rank placed before the name of the military - Captain Grant.

In some cases of addressing, naming someone is not only used just to attract the listener’s attention to the speaker, but also used in order to show appreciation. Such ways of addressing expressed with the help of words, word combinations of appreciation, specific means of expressing appreciation or by the forms of substantivized adjective that expresses the meaning of appreciation: “Здравствуйте, уважаемый Бауыржан Алпысбаевич”, or “Good morning, Your Majesty.” The functions of addressing that can express respect and gratitude. Such ways of addressing are usually used when we address the people with higher rank, respected people, foreigners and in such cases it is expressed with help of specific words or morphemes like: уважаемый, дамы, господа, дорогой, His/Her Majesty, His/Her Excellency, Dear, Mister, Mistress, Miss etc.

One of the features of addressing in the English and Russian languages is the mismatch of pronominal forms. In English, there is a single pronominal form of reference you. There are two forms in Russian: you (ты, вы), conveying different pragmatic shades, and a respectful form, thanks to which various nuances of relations between communicants are transmitted. The fact that in English communication it is possible to address by name to those occupying a higher social position or significantly older in age, which is not allowed in Russian communication even in informal relationships, is due to an individualistic type of culture, affirming the principle of equality, and is the result of democratization of society. These features indicate that the personality-oriented communication style is peculiar to English communication, which is characterized by informal communication, symmetrical relations between the participants of communication; the emphasis is placed on their equality.

For Russian communication, due to the greater status distance, a status-oriented style is characteristic, characterized by formality, asymmetry of role positions [5]. Russian communication has a more formal character, the status-role relations between the participants of communication are in the center of attention. Evidence of this are:

- the presence of, in addition to the pronominal address to you, a respectful form of addressing to you, which is written with a capital letter (unlike the English first-person pronoun),
- the presence of such a addressing formula as the patronymic name
- the inadmissibility of treatment by name to people older in age and position.

Thus, we can draw the following conclusions. As a result of the study, features of the use of forms of appeals in the English and Russian linguistic cultures were illustrated. The forms of addressing in English and Russian speech etiquette are similar, but we also can observe the convergence of distinctive features.

Having examined the basic aspects of the speech behavior in the English and Russian languages, as well as analyzing the use cases, depending on sociolinguistic factors and functions, we defined treatment as etiquette speech unit that plays a primary role in interpersonal communication and creates a special communicative space.

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#### LECTURE 6

#### INTRODUCTION TO LINGUOPRAGMATICS

#### PLAN:

- 1) Pragmatics
- 2) Background of Pragmatics
- 3) Schools of Pragmatics

#### 4) Types of Pragmatics

#### 5) New Development

##### 1. Pragmatics

Pragmatics is a branch of general linguistics like other branches that include: Phonetics, Phonology, Morphology, Syntax and Semantics. There are a lot of philosophers and linguists who have tried to define Pragmatics such as Charles Morris's famous definition of pragmatics as "the study of the relation of signs to interpreters-", Levinson's consideration of pragmatics as being "the study of those relations between language and context that is grammaticalized, or encoded in the structure of a language.", and Mey's definition as "Pragmatics studies the use of language in human communication as determined by the conditions of society.". Ran Yongping expressed his idea in his book *A Survey of Pragmatics* : "Pragmatics is a discipline not only concerning the sense, but also concerning the derivation of sense and the understanding of underlying meaning as its objects. It aims to decipher the negotiation and derivation of meaning in communication. So pragmatics studies, aiming at the derivation of sense during intercommunication, are by-directional dynamic studies." (Yongping:1998). He put emphasis on dynamic studies, based on the idea of British scholar Thomas, the founder of dynamic pragmatics, who argued that the studies of pragmatics should aim at interactive sense. Language is alive not dead, and it is for using, so only the dynamic studies are significant.

Pragmatics has been notoriously hard to define. Or rather, it has proven quite impossible to reconcile between the patterning of phenomena assumed to be classical pragmatic topics (deixis and reference, speech acts, conversational and conventional implicatures, presuppositions, functional syntax) and the common set of definitions for pragmatics (most notably, context dependency, inferentiality, nontruth conditionality and others). In order to resolve the delimitation problem of the field we are forced to first abandon the expectation that all the definitional criteria converge on classifying some phenomenon as pragmatic (or as grammatical). In other words, we cannot expect that any given pragmatic phenomenon will simultaneously meet all the criterial definitions for pragmatics (and vice versa for grammatical phenomena). For example, while deixis is pragmatic in that it is context-dependent, it cannot meet the nontruth-conditionality criterion (for it contributes a truth-conditional meaning).

##### 2. Background of Pragmatics

On mentioning the origin of pragmatics, we can go back to ancient Greek and Roman academic works. At that time some great philosophers had discussed something related to pragmatics. And we can say pragmatics develops from philosophy. Why? First, The term "pragmatics" first appeared in linguistic philosophy in 1930s, for then western philosophers began to shift their focus onto the studies of language symbols, which developed into semiology later. And the early pragmatics was just a branch of semiology that was under the philosophers' studies, which means that pragmatics originates from the philosophers' studies on language. Second, the theoretic basis for pragmatics is from philosophy. To be more specific, pragmatics originates from the following aspects: the studies of semiology; the studies of linguistical philosophy in the 20th century and the studies of function linguistics on language forms. Third, the main studies of pragmatics such as indecicals and presupposition also have philosophical background. Here we should mention some philosophers who have played very important role in the development of pragmatics. Such as Wittgenstein, Morris, Austin, Searle, Levinson, Leech, Pierce, Carnap and so on. Wittgenstein and Austin once had discussed the origin of pragmatics in England, France and German in 1930s. Morris, who played the most important role in the first stage of the development of pragmatics, held an opinion that the studies of pragmatics must involve the aspects of society, of psychology, of nerve, of culture and of other things that affected the symbols and their meanings. And the most influent thing that he did on pragmatics was that in 1938 he had divided semiology into three parts: syntactics, semantics and pragmatics. The famous philosopher Carnap had very similar ideas with Morris, and he made some supplement, he thought that the studies of pragmatics should on the relationship between users and words as well as the reference of words. And he divided studies into pure theoretic ones and descriptive ones. And he made the aims of pragmatics studies more specific, that is the relationship between language users and words and the reference relationship. Bar-Hiller, the student of Carnap, suggested the studies of pragmatics should have definite aims and he claimed that the definite aims should be decitics such as "I", "Here", "Now". Austin and Searle put forward the Speech Act Theory, which was the most influent topic in the studies of pragmatics during the second stage.

The Most Important Three Issues of Pragmatics and Three Stages in the Development of Pragmatics.

In 1983 Levinson and Leech published their respective works *Pragmatics and Principle of Pragmatics*, which set up the theoretic system of pragmatics. In 1977 Mey and Haberland started the *Journal of Pragmatics* in Holand. The start publication of the *Journal of Pragmatics*, the publishing of *Pragmatics and the International Pragmatics Association* that was set up in 1988 are considered the most important three issues for the development of pragmatics and indicate that pragmatics has become an independent discipline in linguistics. Generally speaking, the establishment of pragmatics as an independent discipline experiences three stages: the first stage is from the late 1930s to late 1940s, during this period, some philosophers such as Pierce, Morris and Carnap considered pragmatics

to be a branch of semiology and all the studies were within the domain of philosophy; The second stage is from the beginning of 1950s to late 1960s. During this period, three famous philosophers called Austin, Searle and Grice made studies on speech act and implicature theory, and their achievements sustained the basic theory of pragmatics. The studies were still within the domain of philosophy then; The third stage is after 1970s, the biggest three issues happened and pragmatics became an independent discipline.

### **3. Schools of Pragmatics**

The studies of Pragmatics are divided into two big schools-----British & American School and European School which can be subdivided into France School, Prague School and Copenhagen School. British & American School is traditionally centering on studying the sentence structure and grammar, and their studies of pragmatics is also restricted to several definite topics such as deictic expressions, conversational implicature, presupposition, speech and conversation structure. Their studies belong to Micro-pragmatics. European School has a wide vision and understanding, and their studies even include conversation analysis, cultural anthropology, social linguistics and psycholinguistics during intercommunication. Their studies belong to Macro-pragmatics.

### **4. Types of Pragmatics**

There are three divisions of Pragmatics:

- Micro-pragmatics,
- Macro-pragmatics and
- Meta-pragmatics.

When we talk about Micro-pragmatics and Macro-pragmatics, we may ask what are micropragmatics and macropragmatics. Mey has talked about them in details in his book *Pragmatics: An Introduction*. The studies of Micro-pragmatics are, on the level of language using, centering upon the discussion of pragmatic tasks aroused by the understanding of language symbols' reference and implicature during conversation, including Context, Conversational implicature, Reference, Pragmatic Principles, speech Acts and Conversation Analysis. While the studies of Macro-pragmatics are, on the level of society & culture, focus on the problems of how to use language for language user during the process of communication, including Pragmatic Acts, Literary Pragmatics, Pragmatics Across Cultures and the Social Aspects of Pragmatics Metapragmatics which can be considered as a review, a survey or a reflection of pragmatics itself, including making statements about itself, questioning itself, improving itself, quoting itself and rethinking the methodologies and theoretic system during the process of its studies. If you want me to say more about Metapragmatics, I can consult what Caffi said: there are three ways of dealing with metapragmatics: one, as a theoretical discussion on what pragmatics is, and what it should comprise; two, as a discussion of the conditions and possibilities that enable people to act by using words, to 'do' pragmatics by acting pragmatically; and finally, three, as the pragmatic pendant to the metapragmatic level, which is often captured under the label of 'reflexive language'.

### **5. New Development**

Since the 1980s Pragmatics, as an independent discipline, has been developing very quickly and soundly, so far, it has got delightful achievements and attracted more and more students and scholars to conduct researches on it. And now, pragmatics has new development, many scholars begin to do cross studies. Such as interactional sociolinguistics, interlanguage pragmatics, cross-cultural pragmatics, pragmatics and translation, pragmatics and language teaching which contains two: pragmalinguistics and sociopragmatics, cognitive pragmatics and clinical pragmatics.

## **LECTURE 7**

### **SPEECH ACT THEORY AND THE PRINCIPLE OF POLITENESS**

#### **PLAN:**

- 1. Speech act theory**
- 2. The principle of politeness**

#### **1. General aspects of speech acts**

Language is a means of communication. By means of language the speaker conveys information to the addressee. To be more precise, language is used by the speaker to convey his or her meaning. In pragmatics, the speaker meaning is referred to as the speaker's intention. The process of communication is, then, the expression of the speaker's intention. So, for instance, when the speaker intends to ask a question, he or she will use appropriate words and turn them into a question. To put it otherwise, the speaker 'will do a question' by using the words. In the process of communication, the speaker 'does many more things' with language, or the speaker expresses many more *speechacts* via language. In fact, what the speaker says is a speech act unless he or she uses language as a linguistic exercise.

The theory of speech acts is associated with John Austin, a British language philosopher, whose book *How to Do Things with Words*, published posthumously in 1962, marked the beginning of a new approach to the study of language. In this book, Austin attacks the view that the function of language is to state facts. According to this account, which was predominant at the time, sentences are based on the truth or falsity of those facts. Austin's analysis of sentences used in situations revealed that such sentences form only a small part of the sentences. So, for instance, the sentence *I name the ship the Titanic* is not truth-evaluable, i.e. such sentences are not true or false: they can only be analyzed in terms of being felicitous or infelicitous. "They are used to do something, rather than to say that something is or is not the case" (Lyons, 1977:726). However, as was pointed out by Searle (1969), speech acts, expressed by declarative sentences can be true or false because they are directly statements, but only indirectly promises, apologies, etc. In other words, speech acts are based on the propositional content of the sentence, and the proposition is truth-evaluable.

To Austin, speaking is acting via language. The action that sentences 'perform' when they are uttered is an *illocutionary act*, or a *speech act* a term used later by John Searle (1932), an American philosopher. To return to the sentence *I name the ship the Titanic*, by saying this, the speaker names the ship *the Titanic*. When the speaker says *Go!*, he or she orders the addressee to go. By uttering the words *Hi, John*, the speaker performs the act of greeting, or greets.

John Austin divided the sentences of English into *constatives* and *performatives*. To illocutionary acts, Austin attributed performatives while constatives were not speech acts proper: they were statements having a truth value. However, he came to understand later that not all declarative sentences are truth-conditional: many such sentences function as performatives (i.e. illocutionary acts) (e.g. *I name the ship the Titanic*). Besides, "saying (or asserting) that something is so is itself a kind of doing". Therefore, constative sentences are one kind of performatives.

Austin drew a distinction within performative sentences (i.e. illocutionary acts) between primary (implicit) and explicit performatives. So, for instance, to perform the act of promising, the speaker can use two ways:

*I'll be there at two o'clock* (primary (implicit) performative, or primary illocutionary act).

*I promise to be there at two o'clock* (explicit performative).

An explicit (marked) performative is expressed by a performative verb (e.g. *promise; state; order; ask;*, etc.). Such speech acts are more specific in meaning than primary (implicit) speech acts: when the speaker says *I promise to be there at two o'clock*, he or she can hardly deny later that he/she has not made a promise. But if he or she says *I'll be there at two o'clock*, he or she might say that no promise was made; the speaker may say that he or she was only predicting, rather than promising (Cf. Lyons., 728). It is important to say that explicit performatives have the form of declarative sentences with a first-person subject and the verb in the simple past tense. Cf. *The earth is round.* vs. *I tell you that the earth is round.*

The theory of speech acts has been further developed by John Searle, who has introduced the notion of an *indirect speech act*. Using an indirect speech act, the speaker communicates to the hearer more than he/she actually says. Consider an example: *Can you wash the dishes?* This structure has two meanings: literal (direct) and non-literal (indirect). The direct meaning is 'Are you able to wash the dishes?' while the indirect meaning is 'Wash the dishes!' In view of this, the addressee may deliberately concentrate on the direct meaning of the sentence saying, for instance, 'Of course, I can also wash the shirts. My wife has taught me many things to do'. To give one more example:

Passer-by to a boy: *Can you tell the time?*

Boy: *Of course, I can* (and walks away).

Searle has set up the following classification on illocutionary acts:

- 1) assertives (speech acts that state what the speaker believes to be the case or not) , e.g. *The earth is round;*
- 2) directives (speech acts that the speaker uses to get the addressee to do something), e.g. *Come here!;*
- 3) commissives (speech acts that the speaker uses to commit himself or herself to some future action), e.g. *I'll marry you;*
- 4) expressives (speech acts that the speaker uses to state what he or she feels), e.g. *I'm sorry;*
- 5) declarations (speech acts that the speaker uses to change the reality), e.g. *I now pronounce you husband and wife.*

### 1. Speech-act dimensions

A speech act is a complex act: it consists of three related dimensions. Austin distinguishes the act of producing a meaningful utterance, the act of saying something by the utterance produced, and the act of affecting the addressee. The first act is called a *locutionary act*; the second act is called an *illocutionary act*, and the third act is called a *perlocutionary act*. Let us examine an example:

*It is very cold in the room*

To realize his or her intention, the speaker has to form a meaningful utterance – *It is very cold in the room*. The utterance formed will act as a vehicle used to realize the speech act '*Close the window, please*' which is a request. This speech act is addressed to the addressee who must respond to it in an appropriate way – at least the

speaker expects the addressee will go and close the window. To quote Yule (1996: 48). “we do not, of course, simply create an utterance with a function without intending it to have an effect”. These three dimensions or levels are mutually related. Of these, the most discussed in the literature is the dimension of illocutionary act.

In examining linguistic structures, pragmaticists use the term *illocutionary force*, which is the same as a speech act. So, for instance, when somebody says ‘*The coffee is ready*’, we know that the illocutionary force (meaning) of the construction is a request; it has the force of a request. The question may arise here: how does the addressee know which speech act is meant by the speaker? What are *the Illocutionary Force Indicating Devices* (IFIDs)? The addressee will find little difficulty if the construction contains a performative verb (i.e. a speech act – naming verb), e.g. *I invite you to come tomorrow*. To performatives belong: *admit: bet: congratulate; postulate: swear: advise: claim: entreat: promise: thank: apologize: command: estimate: welcome: declare: state:* etc. Speech acts that contain such verbs are *marked*. However, more often than not, we have *unmarked* speech acts, e.g. *I’ll be there tomorrow*. The addressee generally knows which act is expressed even if it does not contain a performative. The additional devices include *word order, stress, and intonation*. The most powerful device is the situation. Consider:

*You’re going!* (the speaker orders the addressee to go)

*You’re going?* (the speaker wants the addressee to tell him/her if he or she is really going)

*Are you going?* (the speaker wants the addressee to tell him/her if he or she is going)

We can hypothesize by saying that in interpreting a construction, the addressee resorts to the corresponding explicit (marked) speech acts. Thus, when the speaker says ‘*Clean the blackboard!*’, the addressee can easily transform the structure into ‘*I hereby order you that you clean the blackboard*’. Pragmaticists think that any implicit (unmarked) speech act has a corresponding explicit (marked) speech act at the semantic (deep) level. This hypothesis is known as *the performative hypothesis*. The implicit speech act, then, is a surface speech act, i.e. an act derived from the corresponding explicit speech act.

## LECTURE 8

### THEORY OF IMPLICATURE, SPEECH EFFECT AND MANIPULATION.

#### PLAN:

1. General aspects of implicature
2. Conversational implicature
3. Features of implicatures
2. General aspects of implicature

The process of communication is a process whereby the speaker conveys his or her meaning to the addressee. The speaker’s situation is much easier: he or she puts his/her meaning into a code, i.e. gives it appropriate linguistic expression. The addressee has to decode the linguistic structure. The task of the addressee is often made more difficult when the speaker’s linguistic structure means more than it says literally. To put it in pragmatic terms, the decoding process is made more complicated by *implicature*, which is generally defined as a meaning a sentence may have that is distinct from what the sentence says literally. Of such sentences we say that they communicate more than they actually say. In other words, implicature is a meaning imposed by the speaker on the literal meaning of the sentence. Consider:

A. *Are you going to Paul’s party?*

B. *I have to work.*

Speaker B implies that he or she is not going to Paul’s party. However, the sentence *I have to work* does not say it, i.e. speaker B does not say he or she is not going to Paul’s party. He or she only says he/she has to work. Thus the implicature that we can derive from the co-text is “*I am not going to Paul’s party*”. Of course, speaker B could have responded directly by “*No I am not*”, but he or she gave preference to an indirect response. Why so? An indirect response is a more considerate one; psychologically it is more acceptable than a direct one.

Language philosophers argue that implicatures can be dependent on conversational context or context in general and can be part of sentence meaning, e.g. *Even John came to the party*. The sentence implies that John’s coming to the party was unexpected, a surprise. Figures of speech (e.g. metaphor, irony, sarcasm) are examples of sentence implicature: they also communicate more than they actually say, e.g. *She was besieged by suitors*. Instead of directly saying *She had many suitors* the speaker says *She was besieged by suitors* using a war term which implies that she had a lot suitors trying hard to win her heart. Here the choice of a metaphor (an indirect way of expressing the situation) helps the speaker to describe the situation vividly and thus impress the addressee.

The term *implicature* was coined by the language philosopher Grice. He classified implicatures and developed an influential theory to explain and predict conversational implicatures and described how they are interpreted in the sentence. A central role is played here by the *Cooperative Principle* and associated *Maxim’s*. let us return to the dialogue discussed.

A. *Are you going to Paul’s party?*

B. *I have to work.*

The implicature “*I am not going to Paul’s party*” is said to be conversational: it depends on the conversational context whose key feature is the question “*Are you going to Paul’s party?*”



Grice distinguished between a *conversational implicature* and a *conventional implicature* by which he meant one that is part of the meaning of the sentence used. Consider an example:

e.g. *He is an Englishman; he is, therefore, brave.*

The discourse deictic *therefore*: creates the implicature “*His being an Englishman means that he is brave*”. If an implicature is conventional, we say that the sentence carries that implicature irrespective of the context in which it is used. Consider another example: *It’s an old car but it’s very reliable.* According to the classical theory of implicature, *but; besides, be to*, expressing a connection between two propositions, communicate an additional meaning, viz. a contrast, unexpectedness or surprise. The same analysis can be extended to *Even John came.* The particle *even* means *in addition/too/as well*. The conventional implicature is “*John’s coming was the least expected*”. If we consult a dictionary, we will find that all these additional meanings are dictionary ones, not situational (pragmatic). A dictionary includes all non-situational meanings. Only meanings that are generated in the situation by the speaker are the object of pragmatics proper- the field of linguistics concerned with the situational meanings of linguistic structures. Such being the case, the so-called conventional implicature should be the object of clause semantics, not sentence (contextualized clause) semantics.

## 2. Conversational implicature

As already known, the author of the implicature theory is Grice (1913-1988), an Anglo-American philosopher who developed a theory of meaning based on the communicative intentions of the speaker. His most substantial contribution was a series of lectures on “Logic and Conversation” delivered in 1967, which proposed a theory of implicatures and maxims of conversation to account for them. They were not published fully until the end of his life (only in 1989). According to Grice, effective communication requires cooperation between speakers: any answer the speakers make should be interpreted on the basis of the Cooperation Principle. Grice showed how people “cooperate”: people generally follow rules for efficient communication. These rules he named maxims. He distinguished four such maxims:

1) *Maxim of Quality*: Make your contribution true; so do not convey what you believe false or unjustified.

2) *Maxim of Quantity*: Be as informative as required.

3) *Maxim of relation*: Be relevant.

4) *Maxim of manner*: Be perspicuous (clear in expression); so avoid obscurity and ambiguity, and strive for brevity and order.

Implicatures arise when speakers violate (flout or show a disregard for) the maxims. The violation of a maxim, however, does not mean that the speaker does not cooperate; he or she does; only he or she does it indirectly. Consider a dialogue:

A. *Are you going to Paul’s party?*

B. *I don’t like parties. vs. No, I am not.*

If we know that speaker B likes parties, we could reason that if he or she meant what he or she said, it would be a lie and then the maxim of quality would be violated. So he or she must have meant (implied) something else. What the speaker really must have implied is that he or she is not going to Paul’s party, or he or she must have implied that he or she is going (irony): all depends on the speaker’s intentions. In view of this, the Cooperative Principle is not violated: the speaker only answers indirectly. Grice uses the term *flouting* instead of *violating* when the speaker expresses irony. Other language philosophers use this term for any violation of the maxims.

The most influential alternative to Grice’s theory is the “Relevance Theory” developed by Sperber and Wilson (1995). Grice’s maxims, according to the said theory, can be replaced by a single principle of relevance: in interpreting or decoding the message contained in a linguistic structure, the addressee takes into account information relevant to the message. Consider an example:

*Have you seen my book?*

To understand this structure, the addressee must use certain information which would enrich the propositional content of the utterance. The information that does it is called an *explicature*. An explicature is, as it were, the full (extended) propositional form of the utterance. So what is or are the explicatures relevant to the propositional meaning of the said utterance? The addressee may have been the speaker’s friend; he may have been in the habit of taking books from the speaker without his or her permission, etc. these are relevant explicatures; their role is to help the addressee to recover an implicature in the situation. To sum up, implicatures are recorded on the basis of explicatures which are formalized as explicating propositions, the motivation for which is the indeterminacy of language.

But let us return to Grice’s Cooperative Principle and his Maxims. Conversational implicatures that arise on the basis of Grice’s four maxims are called respectively: 1) quality implicatures; 2) quantity implicatures; 3) manner implicatures; and 4) relevance implicatures.

Consider: A

A. *I hope you brought bread and cheese.*

B. *Ah, I bought bread.*

Speaker B may appear to be violating the quantity maxim: he or she did not give full information; the implicature is “*I did not buy cheese*”. Speaker B conveyed more than he or she said.

B

A. *Can you cook?*

B. *I am French.*

“I am French” seems to be irrelevant. But B is cooperative. The implicature is “*I can cook*” (all Frenchmen can).

C

A. *Who broke the vase?*

B. *It was one of your two children.*

The maxim of manner is violated. The implicature that is then generated is “*I don't want to answer this*”.

D

A. *Tell me, how that car crashed into the bus.*

B. *Well, the traffic was very heavy. A child was crossing the street. The car was turning left. The bus was in front of the car. It was turning right.*

The maxim of manner is violated. The implicature: Speaker B did not see all of the event.

Conversational implicatures also include implicatures based on linguistic structures, such as the article, tense forms. Consider:

A. *What's he doing over there?*

B. *He's talking to a woman.*

The indefinite article used with the noun woman may imply that the woman is not the person's wife. The inference of the implicature does not require any special background knowledge of the context of the utterance: any phrase of the same structure is capable of generating an additional meaning, or an implicature.

Tense forms can also give rise to an implicature. Consider:

A. *Where does he live now?*

B. *He used to live in London.*

The past tense form says that he lived in London. If the person in question no longer lives in London, speaker B should have said so. But speaker B does not say so. Consequently, the sentence *He used to live in London* carries the implicature *He no longer lives in London*.

Implicatures that do not require a special context are called *generalized conversational implicature*. To generalized conversational implicature we could also attribute the so-called *scalar implicatures*, e.g.

A. *Do your students smoke?*

B. *Some do.*

Some, as a dictionary unit, means “*a number of entities*”. In this interaction, some has the additional meaning of “*not all*”. A scale is a whole range of values, from the highest to the lowest: *all, most, many, some, few, always, often, sometimes*. The essence of scalar implicature is that, when any form in a scale is asserted, the negative of all forms higher on the scale is implicated.

Conversational implicatures that require specific contexts are called *particularized conversational implicatures*, e.g.:

A. *Hey, coming to the party?*

B. *My parents are visiting.*

The implicature is *I am not coming to the party*.

The only difference between generalized and particularized implicatures lies in the amount of contextual information needed to derive the implicature from the speaker's speech act. Generalized implicatures are conventionalized, i.e. they are associated with certain linguistic items serving as triggers for the automatic process of implicature generation.

### 3. FEATURES OF IMPLICATURES

Implicatures have the following properties:

- 1) Conventional implicatures cannot be cancelled: they are not determined by the speaker. Consider:

*Peter isn't here yet.*

*Yet* implies that the present situation is to be different at a later time.

- 2) Conversational implicature, or more generally, contextual implicature, is cancelable. Consider:

*You have won five hundred dollars (only five hundred and no more). In fact you have won six hundred dollars!*

Conversational implicatures can be both cancelled and reinforced, e.g.:

*He used to live in London, and he still lives there (cancelled). He used to live in London, but now he lives in Oxford (reinforced).*

3) Implicatures (conventional and conversational) are not detachable: implicatures are not lost by substituting synonymous structures, i.e. any other structure which expresses more or less the same content will generate the same implicature. Consider:

A. *Did John pass the exam?*

B. *Actually he failed.*

*The implicature of actually is Although it is hard to believe.*

A. *Has John got a girlfriend?*

B. *He has been a regular visitor to Cambridge recently/ He has been paying a lot of visits to London lately. The implicature is John has got a girlfriend.*

HEDGES

In the process of communication, the speaker often wishes to avoid being categorical and thus evade direct responsibility for what he or she says. The linguistic structures that help the speaker to do it are called *hedges*. Hedges are classified according to the maxims, i.e. they are tied to the maxims of the Cooperative Principle:

- 1) Quality hedges, e.g. *as far as I know; I may be mistaken; I guess*, etc. they indicate that what we are saying may not be totally accurate.
- 2) Quantity hedges, e.g. *as you probably know; I won't bore you with all the details, but, to cut a long story short*, etc. The speaker, using these hedges, indicates that his or her information may be incomplete.
- 3) Relation hedges, e.g. *oh, by the way, anyway, well, I don't know if it's important, but ..., not to change the subject, but..., As for/to; speaking of/ talking of*, etc. The speaker using these hedges indicates that he or she is aware of the maxim of relevance, but wishes to go over to another subject.
- 4) Manner hedges, e.g. *this may be a bit confusing, but..., I'm not sure if this makes sense, but..., I don't know if this is clear at all, but...*. According to Yule, the speaker using hedges shows that he or she is not only aware of the maxims, but he or she wants to show that he or she is trying to observe them.

Hedges are a cautious language; they "protect" the speaker against something unpleasant or unwanted that may result from being categorical. However, the use of hedges is not always an advantage. There are situations when the speaker cannot use the hedges: he or she must be categorical. Imagine a situation where a speaker wishes to tell his/her addressee that the house they are in is on fire. The speaker would sound strange if he or she informed the addressee using the following text: "*As far as I know, this house is on fire*".

Hedges must be a universal feature of languages. The actual use of hedges is culture-specific. Hedges are a promising field of study: it can be extended to all functional styles. The description of hedges in texts belonging to different registers and genres would contribute to a better understanding of this pragmatic phenomenon. And the description of hedges in different languages would contribute to the general theory of language.

## LECTURE 9

### ADDRESSER AND ADDRESSEE FACTORS.

#### PLAN:

1. Addresser and addressee factors
2. Speech act

We have already mentioned the fact that the speaker, although he/she may be familiar with the entity, first uses an indefinite referring expression. After the initial introduction of the entity, the speaker uses a definite referring expression. As already known, the initial referring expression is called *the antecedent* and the subsequent referring expression is called *the anaphor*. The usual pattern is *the antecedent → the anaphor*. However, for stylistic purposes (to create suspense) this order may be reversed: *the anaphor → the antecedent*. The first pattern is called *anaphoric* (forward reference), and the second *cataphoric* (backward reference). This type of the relationship between the entities is called *co-reference*, or *an anaphoric relationship*. In a visually shared situation, the speaker does not have to resort to initial introduction: he or she simply by-passes it by referring directly to the entity, e.g. *The window is open* or *The cat is having kittens*.

In a linguistic situation, the speaker generally creates a situation with a view to helping the addressee to identify he or she is presenting. Consider:

- a. *A man and a woman were sitting on a park bench. The man was forty and the woman was somewhat younger.*
- b. *I turned the corner and almost stepped on it. There was a large snake in the middle of the path.* (Yule's example)

Sometimes the addressee may find it difficult to identify the antecedent, e.g.:

*I just rented a house. The kitchen is really big.*

To identify the referent of the anaphor *kitchen*, the addressee has to make the following inference: "*it is a house; a house has a kitchen. Hence it is the kitchen of the house mentioned in the first sentence*". The addressee makes the inference from assumed knowledge – a house has a kitchen.

It should be observed that not all entities used in the text have to be identified in this way: many entities expressed by the speaker are 'ready-made' given information. So, for instance, entities expressed by proper nouns present identified entities both to the speaker and the addressee, e.g.:

*The Nile flows into the Mediterranean.*

*Australia is the smallest of the six continents.*

It should be noted that entities expressed by proper nouns may not be identified successfully since they may have more than one possible referent. In other words, such referring expressions may have *a range of reference*. The identification of the speaker's referent, then, must be negotiated.

- a. *There's an Alice Mills on the phone.*
  - b. *Is that the Alice Mills you told about?*
- 
- a. *I talked to Mary yesterday.*
  - b. *Which Mary? The Mary who works at the bank?*

In the first interaction, speaker A was not familiar with the person on the phone. Hence the indefinite article was used: *an Alice Mills*: In the second interaction, however, speaker A was familiar with the person named *Mary* and thought that speaker B was also familiar with the person (shared information), which is borne out by the use of the zero articles.

Reference occurs in a situation (non-linguistic and linguistic) which greatly affects the interpretation of the referring expressions. Besides a situation, mentions should be made of the linguistic context (the linguistic environment of the referring expression), the local knowledge of the speakers, their familiarity with the local socio-cultural conventions: successful reference means social closeness, social connection (Yule, 1996: 22, 24).

As already known, to identify entities, we can use two patterns: anaphoric and cataphoric. The anaphoric pattern can be used in two sub-patterns: independent clause pattern and dependent clause pattern. Cf.:

*There is a man in the room. The man is standing at the door.*

*You gave me a pen which won't write.*

As for the cataphoric pattern, English seldom uses it. In English the more common is the cataphoric pattern used in attributive (restrictive) clauses in which the noun referent being identified is used within a noun phrase. Consider:

*The man standing near the window is our teacher.*

As has been pointed out, the speaker refers to (names) an entity with the aim of informing the addressee what entity he or she wishes to introduce into the discourse: entities introduced may be given or new. Discourse, then, is a sequence of given and new entities or processes. Reference, or to use a clearer term, referencing, is a process whereby the speaker organizes a discourse. In this process the speaker makes use of appropriate means of reference, which are collectively called indexicals: the pronouns, the pronominal adverbial, and the attributive adjuncts.

1. *There is a dog in the yard. The dog looks very sad.*
2. *Where is the dog? The dog is in the yard.*
3. *He lives in London. He was born there.*
4. *Mary went to Paris yesterday. The day before yesterday Mary was in London.*
5. *Unemployment and crime are related phenomena: the latter is due to the former.*
6. *She laughed, and her laugh was good to her.*

In sentence (1), the speaker uses the indefinite article since the addressee is not yet familiar with the entity: *a dog* is a specific non-particular entity. When the entity is mentioned again, it acquires the status of shared (given) information and is therefore used with the definite article. In sentence (2), the presence of the definite article tells the addressee that the speaker refers to the dog they both are familiar with. In sentence (3), the entity presents shared (given) information; the pronominal adverbial adjunct *there* refers back to *London* and functions as a discourse deictic. In sentence (5), the adjective *latter* refers to *crime* and the adjective *former* refers to *unemployment*; they function as discourse deictics. In sentence (6), *her laugh* refers back to *she laughed*, where *her (laugh)* functions as a discourse deictic.

## LECTURE 10

### LINGUISTIC PERSONALITY THEORY. COMMUNICATION AND ITS TYPES.

#### PLAN:

3. **Addresser and addressee factors**
4. **Speech act**

Different circumstances are a cause of any speech act. In such situations a person needs to talk to other person. The set of such circumstances lead to communicative situation.

There are a lot of definitions on communicative situations in pragmalinguists work. One of them, in N.I.Formanovskaya's work: "Communicative situation is a complex one, which shows the relationship between the external conditions and the status of the participants in the form of discourse [15,12].

In V.G.Gak's, I.P.Susov's, K.A.Dolin's work communicative situations are described differently, but to sum up them, we can give the following main components:

- partners and communicants in communication;
- the main goals of communication;
- Conditions of communication (reasons, etc.)

Generally, communicative situations will be represented in the following chain:

«I – will say-you- about this problem-through the text (message) or sentence –according to this reason-this time-this place» [16].

But this chain should be made according to a situation. Each chain depends on different situations.

In general, the speech act consists of several stages: the 1st stage –

preparation to speaking. Here the speaker prepares his opinion; a purpose based on previous similar occasions and predicts the result.

Especially in the case of the official communication, the speaker taking account a colleague's age, gender, position etc. features, checks each word; in the 2nd stage the speaking structure is carried out, that is, addressee in accordance with his purpose, using the words which he found more effective in order to describe his opinion and normalize his inner speech; in the 3 stage prepared inner speech is transmitted as sounds or is written on the paper.

In some cases, the speaker may not be able to say the prepared inner word. In this case, it will be very difficult to surrounding audience to understand the addressee's meaningless opinion.

In general, the result of the speech act is defined by addresser's perception. That is, when there is feedback, the speech act is considered to be realized. To carry out this connection, a word must be perceived correctly.

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In other words, the process of perception consists of several stages: 1) acoustic or graphic code conversion to inner speech code (to listen to or read the message and sound perception); 2) to analyze syntactic structures, graphical forms; 3) the general perception of a sentence; 4) to understand the content of a sentence; 5) to assess the obtained information (content of a sentence, its ideas, the speaker's attitude and position); 6) to understand the reason of the selected language tools.

We know that during the communicative situation communicants communicate with each other. It can be divided into several steps: communication, its continuation and terminate the connection. The speech and greeting samples are used in the first step; in the second step the attention is paid to the important problems for communicants. When their aims are defined, their conversation is concluded in an emotional way, they part with each other wishing good luck.

This relation is a generalized scheme. In fact, it may take a shorter time to communicate. For example, in informal situations the first or third step may be even unnoticed. Obviously, it depends on the degree of communicants' relationship degree, interests and temporary or casual partners.

The correct interpretation of the message of communicants is connected by several factors. Such terms and conditions set is called pragmatic communicative context in the scientific literature. In general, in the context of the relationship in the form of speaking will be open and hidden. All visible and directly control are covered by open and explicit context. It can be conditionally divided into verbal and nonverbal. But not directly visible or hidden context consists of communicants' purpose, interests, motives, personal behavior, in particular, the degree of education, social status, etc. features. According to these contexts the speech results will be different.

The same type of communicative situations depend on their main components. That is, the relationship of time and place are known to communicants, sender's speech and behavior, addressee's certain presspositive qualities (as interests, goals, knowledge); message to a certain topic. Thus, first of all, the communicative pragmatic context of speaking constitute participants. Therefore, the main important component of communicative situations is the participants.

#### 2.1.2 Communicative intention

The word intention was firstly used by Dj.Ostin's disciples. In general, participants' efforts to show their intentions and mental state to other people form speech act. In any case, intention as thinking comes before the language.

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Different phenomena, events, situations influence on communication which is carried out between participants or speakers. We can call them as external environment or environment. In many cases, the necessity for communication between people is connected with situations in the external environment. For example, if someone feels uncomfortable and unpleasant in that atmosphere he obviously tries to change the situation immediately. Such motivations leads to communicative intentions. In scientific literatures this notion is given as communicative intention (from Latin it means intention or internal thought). In general, the term intention was initially used in philosophy.

The term intention is also explained as an initial stage before speaking in psychology. Later, it was explained as a motivation or formulation of inner words.

And in linguistic studies, the content of intention is explained as a speaker's intention and initial thought. In any case, people do not start to speak without a valid reason. Speaker's each word is directed to achieve his purpose. To sum up, it aims communicative situation to be effective. We should pay attention if an intention is transmitted open or (secretive) affectedly in speech act. That is, not in all situations speakers show their intentions openly. There is no doubt that an experienced partner may reveal his partner's secretive intention.

In many cases, if it happens to an inexperienced partner it can be left as a mysterious thoughts. It is widely used that a speaker's intentions can be transmitted openly as well as in a secretive way. There are many examples or models of secretive forms of transmission communicative intentions between an adult and young, familiar and unfamiliar people, a young man and woman.

The necessity of secretive forms of transmitting intentions could be based on various situations and reasons. Traditional customs as Kuda tusy (құда түсуі), Kelin tusyry (келін түсіру), congratulations on some occasions (құтты болсын айту), to visit a sick person (науқастың көңілін сұрау) are the examples of classical communicative situations. Typically, each of these have specific communicative forms based on Kazakh mentality. We want to point out that apart from established one, one can face unexpected (sudden) situations. From the following example, which is kept in people's minds, we can see that communicative situation is not of typical form, but, unexpected one.

In earlier times, a young man was an unexpected guest to a house on his long way to somewhere. The host, who was so poor laid the table, he put everything he had. The exhausted traveler who spent a lot of time on the way didn't wait until the meal cooled down and put it hot into his mouth. The meal was so hot that he scalded his mouth, he looked at the shanyrak and it made him ask a question: "Where did you get these trees?" unexpectedly. A young

46 lady, a daughter of that home, who was pouring tea smiled a bit saying: "These trees are from the clay ground, and punishment of an impatient man". The man became silent and felt ill at ease hearing her answer. In this situation we can say for sure that there was not any initial intentions. It left an impression that the man who spent a lot of time on the way, came to that house with the purpose to know what the house was made of. At this point, the daughter showed a remarkable ingenuity. Thus, communicative situation is not carried out according to specific implementation or a scheme. However, it is obvious to plan how communication would be carried out beforehand in accordance with the venue, time and reasons.

As a result, two types of intentions can be identified in linguistic communication: 1) the speaker's initial intention; 2) intention which appears on a sudden. It should be noted that qualities of variability and adaptability are dominant. Ultimately, each participant has his own intentions and he tries to make the conversation similar to his intentions. Because each participant tries to make speech act effective. Thus, we can group bases to describe the concept of intention in the following way:

- 1) according to the way how intention is carried out through speaking it could be directly or indirectly;
- 2) according to the way how speaker's intention is carried out plain or vague it could be implicit or explicit;
- 3) according to the way how the speaker react to any kind of activity it could be mental or feasible;
- 4) according to the way how intentions influence on speakers, it could be positive and negative;
- 5) according to the length of intention, it could be short or deploying.

Thus, intention is an important factor which is carried out in communicative activity.

## PLAN:

4. **Nonverbal communication.**
5. **National-cultural features of NC**
6. **Methods of linguistic and cultural research.**

### Principles of Nonverbal Communication

Nonverbal communication has a distinct history and serves separate evolutionary functions from verbal communication. For example, nonverbal communication is primarily biologically based while verbal communication is primarily culturally based. This is evidenced by the fact that some nonverbal communication has the same meaning across cultures while no verbal communication systems share that same universal recognizability (Andersen, 1999). Nonverbal communication also evolved earlier than verbal communication and served an early and important survival function that helped humans later develop verbal communication. While some of our nonverbal communication abilities, like our sense of smell, lost strength as our verbal capacities increased, other abilities like paralanguage and movement have grown alongside verbal complexity. The fact that nonverbal communication is processed by an older part of our brain makes it more instinctual and involuntary than verbal communication.

### Nonverbal Communication Conveys Important Interpersonal and Emotional Messages

You've probably heard that more meaning is generated from nonverbal communication than from verbal. Some studies have claimed that 90 percent of our meaning is derived from nonverbal signals, but more recent and reliable findings claim that it is closer to 65 percent (Guerrero & Floyd, 2006). We may rely more on nonverbal signals in situations where verbal and nonverbal messages conflict and in situations where emotional or relational communication is taking place (Hargie, 2011). For example, when someone asks a question and we're not sure about the "angle" they are taking, we may hone in on nonverbal cues to fill in the meaning. For example, the question "What are you doing tonight?" could mean any number of things, but we could rely on posture, tone of voice, and eye contact to see if the person is just curious, suspicious, or hinting that they would like company for the evening. We also put more weight on nonverbal communication when determining a person's credibility. For example, if a classmate delivers a speech in class and her verbal content seems well-researched and unbiased, but her nonverbal communication is poor (her voice is monotone, she avoids eye contact, she fidgets), she will likely not be viewed as credible. Conversely, in some situations, verbal communication might carry more meaning than nonverbal. In interactions where information exchange is the focus, at a briefing at work, for example, verbal communication likely accounts for much more of the meaning generated. Despite this exception, a key principle of nonverbal communication is that it often takes on more meaning in interpersonal and/or emotional exchanges.

### Nonverbal Communication Is More Ambiguous

In Chapter 3 "Verbal Communication", we learn that the symbolic and abstract nature of language can lead to misunderstandings, but nonverbal communication is even more ambiguous. As with verbal communication, most of our nonverbal signals can be linked to multiple meanings, but unlike words, many nonverbal signals do not have any one specific meaning. If you've ever had someone wink at you and didn't know why, you've probably experienced this uncertainty. Did they wink to express their affection for you, their pleasure with something you just did, or because you share some inside knowledge or joke?

Just as we look at context clues in a sentence or paragraph to derive meaning from a particular word, we can look for context clues in various sources of information like the physical environment, other nonverbal signals, or verbal communication to make sense of a particular nonverbal cue. Unlike verbal communication, however, nonverbal communication doesn't have explicit rules of grammar that bring structure, order, and agreed-on patterns of usage. Instead, we implicitly learn norms of nonverbal communication, which leads to greater variance. In general, we exhibit more idiosyncrasies in our usage of nonverbal communication than we do with verbal communication, which also increases the ambiguity of nonverbal communication.

### Nonverbal Communication Is More Credible

Although we can rely on verbal communication to fill in the blanks sometimes left by nonverbal expressions, we often put more trust into what people do over what they say. This is especially true in times of stress or danger when our behaviors become more instinctual and we rely on older systems of thinking and acting that evolved before our ability to speak and write (Andersen, 1999). This innateness creates intuitive feelings about the genuineness of nonverbal communication, and this genuineness relates back to our earlier discussion about the sometimes involuntary and often subconscious nature of nonverbal communication. An example of the innateness of nonverbal signals can be found in children who have been blind since birth but still exhibit the same facial expressions as other children. In short, the involuntary or subconscious nature of nonverbal communication makes it less easy to fake, which makes it seem more honest and credible. We will learn more about the role that nonverbal communication plays in deception later in this chapter.

### Functions of Nonverbal Communication

A primary function of nonverbal communication is to convey meaning by reinforcing, substituting for, or contradicting verbal communication. Nonverbal communication is also used to influence others and regulate conversational flow. Perhaps even more important are the ways in which nonverbal communication functions as a central part of relational communication and identity expression.

### Nonverbal Communication Conveys Meaning

Nonverbal communication conveys meaning by reinforcing, substituting for, or contradicting verbal communication. As we've already learned, verbal and nonverbal communication are two parts of the same system that often work side by side, helping us generate meaning. In terms of reinforcing verbal communication, gestures can help describe a space or shape that another person is unfamiliar with in ways that words alone cannot. Gestures also reinforce basic meaning—for example, pointing to the door when you tell someone to leave. Facial expressions reinforce the emotional states we convey through verbal communication. For example, smiling while telling a funny story better conveys your emotions (Hargie, 2011). Vocal variation can help us emphasize a particular part of a message, which helps reinforce a word or sentence's meaning. For example, saying "How was your weekend?" conveys a different meaning than "How was your weekend?"

Nonverbal communication can substitute for verbal communication in a variety of ways. Nonverbal communication can convey much meaning when verbal communication isn't effective because of language barriers. Language barriers are present when a person hasn't yet learned to speak or loses the ability to speak. For example, babies who have not yet developed language skills make facial expressions, at a few months old, that are similar to those of adults and therefore can generate meaning (Oster, Hegley, & Nagel, 1992). People who have developed language skills but can't use them because they have temporarily or permanently lost them or because they are using incompatible language codes, like in some cross-cultural encounters, can still communicate nonverbally. Although it's always a good idea to learn some of the local language when you travel, gestures such as pointing or demonstrating the size or shape of something may suffice in basic interactions.

Nonverbal communication is also useful in a quiet situation where verbal communication would be disturbing; for example, you may use a gesture to signal to a friend that you're ready to leave the library. Crowded or loud places can also impede verbal communication and lead people to rely more on nonverbal messages. Getting a server or bartender's attention with a hand gesture is definitely more polite than yelling, "Hey you!" Finally, there are just times when we know it's better not to say something aloud. If you want to point out a person's unusual outfit or signal to a friend that you think his or her date is a loser, you're probably more likely to do that nonverbally.

Last, nonverbal communication can convey meaning by contradicting verbal communication. As we learned earlier, we often perceive nonverbal communication to be more credible than verbal communication. This is especially true when we receive mixed messages, or messages in which verbal and nonverbal signals contradict each other. For example, a person may say, "You can't do anything right!" in a mean tone but follow that up with a wink, which could indicate the person is teasing or joking. Mixed messages lead to uncertainty and confusion on the part of receivers, which leads us to look for more information to try to determine which message is more credible. If we are unable to resolve the discrepancy, we are likely to react negatively and potentially withdraw from the interaction (Hargie, 2011). Persistent mixed messages can lead to relational distress and hurt a person's credibility in professional settings.

the more likely it is to survive. So, over time, the humans that were better liars were the ones that got their genes passed on. But the fact that lying played a part in our survival as a species doesn't give us a license to lie.

#### Nonverbal Communication Regulates Conversational Flow

Conversational interaction has been likened to a dance, where each person has to make moves and take turns without stepping on the other's toes. Nonverbal communication helps us regulate our conversations so we don't end up constantly interrupting each other or waiting in awkward silences between speaker turns. Pitch, which is a part of vocalics, helps us cue others into our conversational intentions. A rising pitch typically indicates a question and a falling pitch indicates the end of a thought or the end of a conversational turn. We can also use a falling pitch to indicate closure, which can be very useful at the end of a speech to signal to the audience that you are finished, which cues the applause and prevents an awkward silence that the speaker ends up filling with "That's it" or "Thank you." We also signal our turn is coming to an end by stopping hand gestures and shifting our eye contact to the person who we think will speak next (Hargie, 2011). Conversely, we can "hold the floor" with nonverbal signals even when we're not exactly sure what we're going to say next. Repeating a hand gesture or using one or more verbal fillers can extend our turn even though we are not verbally communicating at the moment.

#### Nonverbal Communication Affects Relationships

To successfully relate to other people, we must possess some skill at encoding and decoding nonverbal communication. The nonverbal messages we send and receive influence our relationships in positive and negative ways and can work to bring people together or push them apart. Nonverbal communication in the form of tie signs, immediacy behaviors, and expressions of emotion are just three of many examples that illustrate how nonverbal communication affects our relationships.

Tie signs are nonverbal cues that communicate intimacy and signal the connection between two people. These relational indicators can be objects such as wedding rings or tattoos that are symbolic of another person or the relationship, actions such as sharing the same drinking glass, or touch behaviors such as hand-holding (Afifi & Johnson, 2005). Touch behaviors are the most frequently studied tie signs and can communicate much about a relationship based on the area being touched, the length of time, and the intensity of the touch. Kisses and hugs, for example, are considered tie signs, but a kiss on the cheek is different from a kiss on the mouth and a full embrace is different from a half embrace. If you consider yourself a "people watcher," take note of the various tie signs you see people use and what they might say about the relationship.

## LECTURE 12



## INTERNATIONAL AND INTERDISCIPLINARY COMMUNICATION. CHARACTERISTICS OF ORAL AND WRITTEN DISCOURSE

### PLAN:

1. International and interdisciplinary communication.
2. Characteristics of oral and written discourse

An extremely important condition for highlighting the pragmatic aspect of meaning is the understanding of the place that the speaker assigns to himself in the linguistic world. The center of this world is the "I", and the local and temporal coordinates, so to speak, the points of reference in the The center of this world is the "I. This egocentrism of the speaker finds a variety of manifestations in speech, and all the relevant language units and constructions are united under the banner of pragmatics.

Any speech act, such as thanking, advising, threatening, etc., can be viewed from the perspective of pragmatics. The German researcher Renate Rathmayr wrote the book "The Pragmatics of Apology" based on the Russian material, and such setting of the question turns out to be extremely the pragmatics of apologetics is extremely interesting. We begin to understand not only why the speaker apologizes (whether to make amends for his guilt, or to improve his reputation in the eyes of his interlocutor, or to demonstrate his communicatively inferior position, or to fix in his mind that what what he has done is bad, etc.). But by addressing the pragmatic aspect, we find out by the same token exactly how and why exactly that is the way he did it.

The fact is that there are many forms for expressing apologies in Russian, for example: Guilty; Sorry(te); Sorry(te); Pardon! I admit my fault (or guilty - in another context); I apologize; I'm very sorry; How awkward (badly) it happened; God knows, I didn't mean to; I accidentally; I won't do it again; Is there nothing Can't something be fixed? etc. Even questions like Are you awake? or Didn't I rip you off?, requests Don't be angry! or Understand me can be seen as forms of apology. And, of course, each of these phrases needs its own context, its own conditions. A little boy who has broken a cup will say, "I won't do it again," while a defendant in a criminal trial will naturally hear the phrase I plead guilty. It would be ridiculous if the defendant had said: "I won't do it anymore!"

On the other hand, even such a standard form of apology as the Russian "sorry" can be used with a very different, "unapologetic" meaning. And this can be demonstrated on the example of the old Odessa anecdote, which, however, does not lose its linguistic value.

The 'apologetic' intention can therefore be expressed in various ways, including by words that do not seem to be meant for that purpose (I won't do it again; Don't be angry!; Oh shit! etc.). On the other hand, what looks formally like an apology may in fact be a completely different speech act, with a different purpose.

The pragmatic aspect of meaning is responsible for the formation of relationships in the micro-collective. For example, if a person hears the confession "I love you," then, theoretically speaking, he can respond in different ways. Say, for example, the response might be, "Yes? How interesting! I didn't expect...", or "Very nice. Thank you," or "Love is a feeling that elevates "is a feeling that elevates a person. But in practice, the choices are severely limited. The only expected rejoinder aimed at further harmonizing the relationship is the reciprocal "And I love you." All other variants of answers actually lead to a conflict.

Often the pragmatic component has more "weight" in the speech activity than the semantic one. This means that it is important for the speaker not so much to convey objective information as to indicate his/her attitude to the interlocutor: the phatic and emotive functions of language take the upper hand here over the communicative one proper.

There are types of speech acts in which pragmatics "suppresses" all other aspects of meaning. These are swear words, oaths, oaths, prayers, etc. In other cases, the pragmatic aspect of meaning is assigned a concomitant role, it accompanies the main information.

In other cases, the pragmatic aspect of meaning plays an accompanying role, accompanying the main information. (It expresses indignation: 'how slow you are'); Don't you think that... (polite form of disagreement: 'I don't think so'); There is still some... (sympathy: 'bear with me'); I dare not keep you any longer (dislike: 'go away'), etc. Here is another literary example.

It also turned out that violence is the least profitable economic strategy. In the textbook it was written right on the first page - in the introduction, and the relevant phrase began with the derogatory words:

"As everyone knows..." (S. Bolmat. By Ourselves).

The pragmatic aspect of speech is clearly evident in so-called etiquette remarks. For example, the question "How do you do?" or "How do you do?" in Russian speech communication is essentially an etiquette formula, a standard type of greeting. It requires the same template response:

"Normal", "Excellent", "Not bad" - or just a shrug, but no more than that! If the addressee takes the question literally and begins to tell about his affairs, it means that he either does not know the pragmatic rules of the Russian language, or he is just a bore.

Of course, speech etiquette in every era and in every society corresponds to a certain cultural norm. This norm determines many particular rules, for example: whether it is possible to address a person by his name, whether it is permissible to interrupt the interlocutor, at what distance from him one should stand during a usual dialogue, etc. And it cannot be said that one people in general is "more cultured" or "more polite" than another. However, as they say, one should not enter into another's monastery with his own charter: the differences will immediately make themselves felt. Let me give you some examples.

In Russian we can say goodbye to someone in a public place not only with the words Goodbye or Farewell, but also, say, Goodbye! For a Pole Wszystkiego dobrego! - is not a farewell but a wish, and it requires as a condition some degree of inner sympathy, a degree of sympathy, an intimate fellowship between the addressee and the recipient. In Russian, we say, "Good night!" - to our relatives or acquaintances when we go to bed. But for Poles, Dobranoc! - is just an evening farewell, and you can hear it at 7 p.m. when you leave work. The etiquette of a telephone conversation, the rules of speech behavior would deserve special attention on the train or in the elevator, etc.

Summarizing such situations, one has to keep in mind how representatives of different peoples organize the space around them (dividing it into "their own" and "others") and what the social stratification of society is like.

M.A. Krongauz, comparing Russian verbal behavior with that of Western Europe, finds that the latter is characterized by some unified norms that do not depend on the degree of familiarity/unfamiliarity of the communicants. And Russian speech communication differs in this respect. Russian informal communication is characterized by contact and openness, while formal communication is characterized by distance and anonymity...

Linguopragmatics focuses on the possibilities of selecting one linguistic unit from a certain range. "This selection shows which elements of reality, which properties and relations of them have priority in the speech consciousness of the speakers of a given language" (V. G. Gak, 2000). Pragmatics, then, is omnipresent, it covers all language levels: this aspect can be found in both morphological phenomena (word forms) and syntactic ones (sentence patterns, structures of subordination and composition). But the most natural sphere of its "localization" turns out to be the vocabulary. This refers to the peculiarities of the use of words with evaluative coloring, synonyms and euphemisms, terms and jargonisms, etc. It has already been said that with the same attitude to the object (semantics)

We have already said that signs can differ in their pragmatic aspect alone in regard to their object (semantics) and even in their combinability (syntactics). Let us consider this further on the example of the use of professionalisms. A quote from a story by Alexei Tolstoy's story "As if nothing had happened" shows well the importance of using The use of special names in a professional environment is well illustrated.

Remember once and for all - there is no such thing as "rope" in the maritime business. There are battens, there are halyards, there are tackles, there are anchor and mooring ropes. The most common rope on a ship is called an end. But if you say "rope" on the open sea, you will be silently thrown overboard as a hopelessly landlubber.

(I should add that professional speech can differ both in grammatical forms and in the stress of certain words. Such are, for example, Russian compass, Murmansk in the speech of sailors, prey in the speech of miners, plural space in the speech of printers, and plinth, admission, valve, glue, etc. in the speech of technicians and builders).

The choice of an appropriate nominative is not only important in the professional sphere. The pragmatic aspect includes a politicized (ideological) evaluation. For example, in many countries there is a situation in which it is necessary to somehow name the participants of national liberation movements. Who are they: rebels, revolutionaries, insurgents, separatists? But these are not just different names. These words reflect (and themselves form!) the attitude of a native speaker to the phenomenon in question. The writer Venedict Yerofeyev ironically noted in his "Notebooks": How well all kinds of insurgents used to be called: not patriots, not bandits Not patriots, not bandits, not dushmans, not etc. But simply: insurgents.

But according to the online newspaper gazeta.ru (03.11.2005) at one of the briefings the administration of the president of Russia (then V. Putin) banned journalists to call people who support the separation of Chechnya "separatists". It was also forbidden to use the words shahid, mujahedd and wahhabi; instead they suggest terrorist, militant and so on. terrorist, guerrilla fighter, etc. are used instead.

Several years have passed since then, and the political situation in some regions has softened and in others, on the contrary, it has become more acute. But the linguistic aspect of the problem remains. Of course no one is interested in the linguistic aspect of the problem. the opinion of linguists before they start shelling or bombing. But the fact that the public linguistic consciousness creates the image of the enemy (or, on the contrary, an ally, a friend), and politicians, soldiers and journalists do it by linguistic means, with the help of the pragmatic aspect of signs, is unquestionable.

## LECTURE 13

### SOCIAL MEDIA DISCOURSE

#### PLAN:

1. Discourse notion
2. Social media and discourse.

Speech communication processes usually take place in the form of sequences of speech acts. Connected sequences of speech acts are called discourse. An utterance (or a sequence of utterances) transmitted from the speaker to the listener an utterance (or a sequence of utterances) becomes a text, when it is recorded in writing (or with the help of a sound recording device). sound-recording apparatus). The text thus acts as an "informational trace" of the discourse that has taken place. A discourse, at least, can consist of one speech act. B Within the framework of the unfolded discourse, individual speech acts are united into speech steps. Their constituent elementary acts can be, in terms of the intension inherent in them can be of the same type (e.g., stating some state of affairs: Yesterday we had a lecture on the theory of speech acts. of speech acts. The lecturer used the term discourse for the first time. He He also pointed out the difference between discourse and text). Accordingly. the speech act as a whole turns out to be

stating. In other cases elementary speech acts can be of different types. For example, in discourse: I could not buy this book. I ask you to give me yours for a time, the speech acts of stating and request are combined, but the speech step as a whole turns out to be a discourse of request: the intention / intension / request. as a whole turns out to be a discourse of request: the intension / illocutionary function of the of the request subordinates the more neutral intention of the statement.

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## LECTURE 14

### PRAGMATIC ASPECT OF COMMUNITY RELATIONS.

#### PLAN:

3. Pragmatic aspects of relations
4. Social media and discourse.

Many linguists have centered their attention on the problem of the complex interaction of propositional and communicative-intentional content of utterances: "...in appropriate speech situations, a qualitatively characterizing utterance can acquire various illocutionary forces, expressing in different gradations warning, threat, assurance, approval, disapproval, compliment, criticism, self-criticism, promise, regret, annoyance, admiration, defensive reaction, insult." Performative utterances are often referred to as "the domain of linguistic "the area of linguistic units for which the expression 'the word is the deed' takes on a direct meaning": I swear never to cheat again; I congratulate you on your birthday; I promise to come back tomorrow; I promise to return tomorrow; I will never cheat again. birthday; I promise to come back tomorrow; Thank you for your participation. We recommend vocabulary to publish, etc.

In linguistics, performative utterances are understood to be narrative sentences that contain a performative verb in the form of 1st person present indicative mood. The property Only those verbs that do not describe any action but are the action itself have the performative property.action, but are the action itself: "...There are some actions in a person's life that can only be done actions that can only be performed with the help of speech, in other words, speech is the only instrument for performing them. How to perform such actions as "promise" or "thank" or "advise"? In all it is necessary to say: I promise...; I thank...; I advise...; (or use the equivalent of the statement). Here, as we see, action and speech appear to be equal, i.e. we have a speech action, or speech act. act."

Aspectological and temporal belonging of performative verbs are defined differently by linguists. Formally, such verbs are referred to verbs of the present actual tense of the imperfect tense. But upon closer examination it turns out "that in statements of this type (utterances with performative verbs). in statements of this type (statements with performative verbs) do not denote the course of action at the moment of speech: "the verb is not a verb of the present imperfect tense. the course of action at the moment of speech: I will ask is not the action of asking in the process of its course, but the very act of asking. in the process of its proceeding, but the very act of requesting, performed by a single by the utterance of the word."

The temporal relation is reflected in the aspectual characterization of the performative verb: the present actual tense The present actual tense is compatible only with the imperfective form. is only compatible with the imperfective form. "The perfect form, with its The perfect form, with its meaning of the indivisible wholeness of action, is not able to designate the action taking place at the moment of speech. "In order for an action to take place, to develop at that moment, it must be represented as if in the middle of it in the unfolding process, not in a closed integrity." Cf. I approve of your decision. I praise you for your candor and I open the door. I am cutting the watermelon. In sentences in sentences with performative verbs, actions do not develop or flow, since because to say "I approve" is to produce a whole speech action, that has reached its inner limit.

Investigating the nature of this kind of statements, J. Austin writes: "There are often situations in a person's "In human life there are often situations when he feels some kind of "emotion", or desire, or a certain way of relating to something....something...This emotion or desire can, of course, be experienced in reality; but since it is not easy for

other people to recognize our feelings or desires, we usually feel the need to inform others of their presence" and gives examples in which there are also direct correspondences between feelings-attitudes: "I censure", "I approve", etc..

Thus, another property of statements with performative verbs is the property of pragmatic self-verifiability: such a statement is a pragmatic self-verification. Another property of statements with performative verbs is the property of pragmatic self-verifiability: such a sentence is true in every utterance by virtue of the very realization of the verb. sentence is true in every utterance, by virtue of the very realization of the act of utterance. of the act of utterance. As E. V. Paducheva writes, "the statement He is a quack can be, generally speaking, true or false (it can be confirmed or refuted); but a proposition can be true or false. or refuted); but the proposition I assert that he is a charlatan is trivially true in each of its utterances."

## LECTURE 15

### A PRAGMATIC ASPECT OF LEADERSHIP AND GENDER DISCOURSE.

#### PLAN:

##### 1. Gender problems

##### 2. Pragmatics and gender

It is not secret that in the last stage of the development of linguistics, the tendency to study linguistic units has come to the fore depending on the personal factor that uses them. In this approach, language phenomena are studied by non-linguistic factors such as language perception, perception of the world and its reflection in language, linguistic thinking, language skills, speech activity, knowledge of the subject of speech, psychology, attitude to reality, occupation, age, Research in this area has received serious attention. As a result, various areas of linguistics have emerged that study the relationship between language and the person who uses it. Pragmalinguistics, which emerged as one of the branches of linguistics in the study of the language system in relation to the factor of personality, clearly defined the object of the study, its basic concepts, its terminology system, theoretical problems, goals and tasks.

Today the world of pragmalinguistics is developing in three directions. The British pragmalinguistics had a strong influence on the functional analysis of M. Halliday. His research reflected the social function, content, formal, written, and oral analysis of the language<sup>1</sup>. Linguists J. Sinclair and M. Coulthard also expanded anthropocentric analysis of communication. In British anthropocentric analysis, artistic speech, a distinctive feature of literary language, is used as the material for analysis<sup>2</sup>

American pragmalinguistics focused on the living form of literary language – spoken language - and their theory was based on ethnocultural factors, natural and living communication. At the heart of American pragmalinguistics there is a more lively communicative analysis. Linguistic possibility and its verbal occurrence are not linked/connected, but only the integrity<sup>1</sup> Halliday M.A. System and function in language. of the linguistic personality and the situation of communication with the units of communication are accepted as the object of the study. The works of Hoffman, Saxe, Schegloff and Jefferson are a case in point<sup>3</sup> It seems that pragmalinguistics in Britain and America, like other linguistic phenomena, is largely confined to its grammatical features only in the grammatical sense, ignoring the conclusions of linguistic analysis of grammatical meaning. This is a study of structures for many years. In general, both are characterized by a lack of utilization of structural advances. Among these, pragmalinguistics occupies a special place, in particular, the school fully and strictly adheres to the principle of linguistic and linguistic dichotomy in anthropocentric analysis of grammatical meaning in accordance with its tradition. It considers linguistic units, in particular grammatical forms, grammatical meaning as a linguistic possibility, with particular emphasis on the consistency of the situation and the personal factor when verbally using this possibility. As one of the leading specialists in this field S. Safarov notes, "pragmalinguistics undoubtedly survived the period of "infancy", in many ways defined its object of research (system of speech communication) and methods of analysis. The basic methodological idea underlying the principles of pragmatic analysis is also clear: it is an activity theory. Despite this, pragmalinguistics is still in its infancy period. And youth is the completion of plans for the future, so that it is not overwhelmed by problems to be solved now". Indeed, among Schegloff E.A., Jefferson G., Sacks H. The preference for self – correction in the organization of repair in conversation // Language. 1977.

**SEMINAR**

## 1-semester

### 1-SEMINAR

#### Antropotsentrik paradigmaning zamonaviy tilshunoslikda egallagan o‘rni

**Purpose of the seminar:** To discuss theoretical and practical issues of the topic.

**Knowledge and skills** acquired by the student as a result of mastering the subject (seminar), formed competences or their parts:

As a result of mastering the subject the student acquires

- Knowledge of the peculiarities of cognitive science, its basic concepts and its place in the structure of cognitive science.
- in the structure of cognitive science disciplines;
- The ability to identify and characterize cognitive problems;
- Mastery of the main categories of cognitive linguistics.

**The relevance of the topic (seminar)** is connected with the fact that a modern researcher should have a holistic, systemic approach.

researcher should have a holistic systemic scientific with the use of knowledge in the field of cognitive linguistics.

#### **Theoretical Part:**

Preparation of the seminar task requires group (3-5 people)

1. Solving the problems on the topic.
2. Discussion of the issues:
  1. What is the problem of paradigmality of scientific knowledge?
  2. What is the essence of the polyparadigmatic approach to language?
  3. What is the place of cognitive linguistics among other disciplines? disciplines?
  4. What is cognitive science?
  5. What are the principal differences between cognitive linguistics and other linguistic movements? linguistic movements?
  6. Give definitions to the terms: cognitive, cognitology / cognitive science, cognitive linguistics, cognition.
  7. What areas of knowledge does cognitive science unite? Which of them are realized in cognitive linguistics?
  8. Make a diagram of the intersection of interests of cognitive science, cognitive linguistics, psychology, sociology, ethnography, philosophy, philosophy? linguistics, psychology, sociology, ethnography, philosophy, computer science, semiotics.
  9. In the glossary, find definitions of the terms biolinguistics, cognitive linguistics, computational linguistics, linguistic anthropology,

linguogeography, political linguistics, psycholinguistics, sociolinguistics, ethnolinguistics, jurislinguistics. I'd like you to draw a diagram the intersection of their interests.

10. What is the purpose of cognitive science? What is the purpose of cognitive linguistics? How do they relate to each other?

11. Define the main object of cognitive linguistics. How does it correlate with the main objects of philology?

12. Compare holistic and atomistic approaches to the study of language. of language. How are they realized? In what scientific paradigms are they realized? Name the advantages of each approach.

### **List of literature recommended for use on the topic.**

#### Main literature

1. Kubryakova E.S., Demyankov V.Z., Pankratz Yu. Dictionary of Cognitive Terms / Edited by E.S. Kubryakova, Moscow: Izd-wo. Moscow University, 1996.
2. Maslova V.A. Cognitive linguistics: Study guide. 3rd ed. Mn: TetraSystems, 2008.
3. Popova Z.D., Sternin I.A. Cognitive linguistics. M., 2007.
4. Popova Z.D., Sternin I.A. Essays on Cognitive Linguistics. Voronezh: Istoki, 2001. - 191 c.

## **2-SEMINAR**

### **Kognitiv lingvistikaning asosiy tushunchalari va yo'nalishlari**

**Purpose of the seminar:** To discuss theoretical and practical issues of the topic.

**Knowledge and skills** acquired by the student as a result of mastering the subject (seminar), formed competences or their parts:

As a result of mastering the subject the student acquires

- Knowledge of the peculiarities of cognitive science, its basic concepts and its place in the structure of cognitive science.
- in the structure of cognitive science disciplines;
- The ability to identify and characterize cognitive problems;
- Mastery of the main categories of cognitive linguistics.

**The relevance of the topic (seminar)** is connected with the fact that a modern researcher should have a holistic, systemic approach.

researcher should have a holistic systemic scientific with the use of knowledge in the field of cognitive linguistics.

#### **Theoretical Part:**

Preparation of the seminar task requires group (3-5 people)

3. Solving the problems on the topic.
4. Discussion of the issues:
  1. What is the problem of paradigmality of scientific knowledge?
  2. What is the essence of the polyparadigmatic approach to language?
  3. What is the place of cognitive linguistics among other disciplines? disciplines?
  4. What is cognitive science?
  5. What are the principal differences between cognitive linguistics and other linguistic movements? linguistic movements?
  6. Give definitions to the terms: cognitive, cognitology / cognitive science, cognitive linguistics, cognition.
  7. What areas of knowledge does cognitive science unite? Which of them are realized in cognitive linguistics?
  8. Make a diagram of the intersection of interests of cognitive science, cognitive linguistics, psychology, sociology, sociology, ethnography, philosophy, philosophy? linguistics, psychology, sociology, ethnography, philosophy, computer science, semiotics.
  9. In the glossary, find definitions of the terms biolinguistics, cognitive linguistics, computational linguistics, linguistic anthropology, linguogeography, political linguistics, psycholinguistics, sociolinguistics, ethnolinguistics, jurislinguistics. I'd like you to draw a diagram the intersection of their interests.
  10. What is the purpose of cognitive science? What is the purpose of cognitive linguistics? How do they relate to each other?
  11. Define the main object of cognitive linguistics. How does it correlate with the main objects of philology?

12. Compare holistic and atomistic approaches to the study of language. of language. How are they realized? In what scientific paradigms are they realized? Name the advantages of each approach.

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4. Popova Z.D., Sternin I.A. Essays on Cognitive Linguistics. Voronezh: Istoki, 2001. - 191 c.

**3-SEMINAR**

**Konseptualizatsiya va konseptual struktura. Konsept tushunchasi va uning strukturasi**

**Purpose of the seminar:** To discuss theoretical and practical issues of the topic.

**Knowledge and skills** acquired by the student as a result of mastering the subject (seminar), formed competences or their parts:

As a result of mastering the subject the student acquires

- Knowledge of the peculiarities of cognitive science, its basic concepts and its place in the structure of cognitive science.
- in the structure of cognitive science disciplines;
- The ability to identify and characterize cognitive problems;
- Mastery of the main categories of cognitive linguistics.

**The relevance of the topic (seminar)** is connected with the fact that a modern researcher should have a holistic, systemic approach.

researcher should have a holistic systemic scientific with the use of knowledge in the field of cognitive linguistics.

**Theoretical Part:**

Preparation of the seminar task requires group (3-5 people)

5. Solving the problems on the topic.
6. Discussion of the issues:
  1. What is the problem of paradigmality of scientific knowledge?
  2. What is the essence of the polyparadigmatic approach to language?
  3. What is the place of cognitive linguistics among other disciplines? disciplines?
  4. What is cognitive science?
  5. What are the principal differences between cognitive linguistics and other linguistic movements? linguistic movements?
  6. Give definitions to the terms: cognitive, cognitology / cognitive science, cognitive linguistics, cognition.
  7. What areas of knowledge does cognitive science unite? Which of them are realized in cognitive linguistics?
  8. Make a diagram of the intersection of interests of cognitive science, cognitive linguistics, psychology, sociology, sociology, ethnography, philosophy, philosophy? linguistics, psychology, sociology, ethnography, philosophy, computer science, semiotics.
  9. In the glossary, find definitions of the terms biolinguistics, cognitive linguistics, computational linguistics, linguistic anthropology, linguogeography, political linguistics, psycholinguistics, sociolinguistics, ethnolinguistics, jurislguistics. I'd like you to draw a diagram the intersection of their interests.
  10. What is the purpose of cognitive science? What is the purpose of cognitive linguistics? How do they relate to each other?
  11. Define the main object of cognitive linguistics. How does it correlate with the main objects of philology?
  12. Compare holistic and atomistic approaches to the study of language. of language. How are they realized? In what scientific paradigms are they realized? Name the advantages of each approach.

**List of literature recommended for use on the topic.**

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4. Popova Z.D., Sternin I.A. Essays on Cognitive Linguistics. Voronezh: Istoki, 2001. - 191 c.

#### 4-SEMINAR

##### **Bilim tuzilmalari va uning turlari. Dunyo tasviri va uning turlari**

**Purpose of the seminar:** To discuss theoretical and practical issues of the topic.

**Knowledge and skills** acquired by the student as a result of mastering the subject (seminar), formed competences or their parts:

As a result of mastering the subject the student acquires

- Knowledge of the peculiarities of cognitive science, its basic concepts and its place in the structure of cognitive science.
- in the structure of cognitive science disciplines;
- The ability to identify and characterize cognitive problems;
- Mastery of the main categories of cognitive linguistics.

**The relevance of the topic (seminar)** is connected with the fact that a modern researcher should have a holistic, systemic approach.

researcher should have a holistic systemic scientific with the use of knowledge in the field of cognitive linguistics.

##### **Theoretical Part:**

Preparation of the seminar task requires group (3-5 people)

7. Solving the problems on the topic.
8. Discussion of the issues:
  1. What is the problem of paradigmality of scientific knowledge?
  2. What is the essence of the polyparadigmatic approach to language?
  3. What is the place of cognitive linguistics among other disciplines? disciplines?
  4. What is cognitive science?
  5. What are the principal differences between cognitive linguistics and other linguistic movements? linguistic movements?
  6. Give definitions to the terms: cognitive, cognitology / cognitive science, cognitive linguistics, cognition.
  7. What areas of knowledge does cognitive science unite? Which of them are realized in cognitive linguistics?
  8. Make a diagram of the intersection of interests of cognitive science, cognitive linguistics, psychology, sociology, ethnography, philosophy, philosophy? linguistics, psychology, sociology, ethnography, philosophy, computer science, semiotics.
  9. In the glossary, find definitions of the terms biolinguistics, cognitive linguistics, computational linguistics, linguistic anthropology, linguogeography, political linguistics, psycholinguistics, sociolinguistics, ethnolinguistics, jurilinguistics. I'd like you to draw a diagram the intersection of their interests.
  10. What is the purpose of cognitive science? What is the purpose of cognitive linguistics? How do they relate to each other?
  11. Define the main object of cognitive linguistics. How does it correlate with the main objects of philology?
  12. Compare holistic and atomistic approaches to the study of language. of language. How are they realized? In what scientific paradigms are they realized? Name the advantages of each approach.

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4. Popova Z.D., Sternin I.A. Essays on Cognitive Linguistics. Voronezh: Istoki, 2001. - 191 c.

## 5-SEMINAR

### Freym nazariyasi va freym analizi

**Purpose of the seminar:** To discuss theoretical and practical issues of the topic.

**Knowledge and skills** acquired by the student as a result of mastering the subject (seminar), formed competences or their parts:

As a result of mastering the subject the student acquires

- Knowledge of the peculiarities of cognitive science, its basic concepts and its place in the structure of cognitive science.
- in the structure of cognitive science disciplines;
- The ability to identify and characterize cognitive problems;
- Mastery of the main categories of cognitive linguistics.

**The relevance of the topic (seminar)** is connected with the fact that a modern researcher should have a holistic, systemic approach.

researcher should have a holistic systemic scientific with the use of knowledge in the field of cognitive linguistics.

#### **Theoretical Part:**

Preparation of the seminar task requires group (3-5 people)

9. Solving the problems on the topic.
10. Discussion of the issues:
  1. What is the problem of paradigmality of scientific knowledge?
  2. What is the essence of the polyparadigmatic approach to language?
  3. What is the place of cognitive linguistics among other disciplines? disciplines?
  4. What is cognitive science?
  5. What are the principal differences between cognitive linguistics and other linguistic movements? linguistic movements?
  6. Give definitions to the terms: cognitive, cognitology / cognitive science, cognitive linguistics, cognition.
  7. What areas of knowledge does cognitive science unite? Which of them are realized in cognitive linguistics?
  8. Make a diagram of the intersection of interests of cognitive science, cognitive linguistics, psychology, sociology, ethnography, philosophy, philosophy? linguistics, psychology, sociology, ethnography, philosophy, computer science, semiotics.
  9. In the glossary, find definitions of the terms biolinguistics, cognitive linguistics, computational linguistics, linguistic anthropology, linguogeography, political linguistics, psycholinguistics, sociolinguistics, ethnolinguistics, jurislinguistics. I'd like you to draw a diagram the intersection of their interests.
  10. What is the purpose of cognitive science? What is the purpose of cognitive linguistics? How do they relate to each other?
  11. Define the main object of cognitive linguistics. How does it correlate with the main objects of philology?
  12. Compare holistic and atomistic approaches to the study of language. of language. How are they realized? In what scientific paradigms are they realized? Name the advantages of each approach.

#### **List of literature recommended for use on the topic.**

Main literature

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2. Maslova V.A. Cognitive linguistics: Study guide. 3rd ed. Mn: TetraSystems, 2008.
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4. Popova Z.D., Sternin I.A. Essays on Cognitive Linguistics. Voronezh: Istoki, 2001. - 191 c.

## 6-SEMINAR

### **Konsept – kognitiv lingvistikaning asosiy tushunchasi sifatida. Konsept turlari va konseptni tahlil qilish metodlari.**

**Purpose of the seminar:** To discuss theoretical and practical issues of the topic.

**Knowledge and skills** acquired by the student as a result of mastering the subject (seminar), formed competences or their parts:

As a result of mastering the subject the student acquires

- Knowledge of the peculiarities of cognitive science, its basic concepts and its place in the structure of cognitive science.
- in the structure of cognitive science disciplines;
- The ability to identify and characterize cognitive problems;
- Mastery of the main categories of cognitive linguistics.

**The relevance of the topic (seminar)** is connected with the fact that a modern researcher should have a holistic, systemic approach.

researcher should have a holistic systemic scientific with the use of knowledge in the field of cognitive linguistics.

**Theoretical Part:**

Preparation of the seminar task requires group (3-5 people)

11. Solving the problems on the topic.
12. Discussion of the issues:
  1. What is the problem of paradigmality of scientific knowledge?
  2. What is the essence of the polyparadigmatic approach to language?
  3. What is the place of cognitive linguistics among other disciplines? disciplines?
  4. What is cognitive science?
  5. What are the principal differences between cognitive linguistics and other linguistic movements? linguistic movements?
  6. Give definitions to the terms: cognitive, cognitology / cognitive science, cognitive linguistics, cognition.
  7. What areas of knowledge does cognitive science unite? Which of them are realized in cognitive linguistics?
  8. Make a diagram of the intersection of interests of cognitive science, cognitive linguistics, psychology, sociology, sociology, ethnography, philosophy, philosophy? linguistics, psychology, sociology, ethnography, philosophy, computer science, semiotics.
  9. In the glossary, find definitions of the terms biolinguistics, cognitive linguistics, computational linguistics, linguistic anthropology, linguogeography, political linguistics, psycholinguistics, sociolinguistics, ethnolinguistics, jurislguistics. I'd like you to draw a diagram the intersection of their interests.
  10. What is the purpose of cognitive science? What is the purpose of cognitive linguistics? How do they relate to each other?
  11. Define the main object of cognitive linguistics. How does it correlate with the main objects of philology?
  12. Compare holistic and atomistic approaches to the study of language. of language. How are they realized? In what scientific paradigms are they realized? Name the advantages of each approach.

**List of literature recommended for use on the topic.**

Main literature

1. Kubryakova E.S., Demyankov V.Z., Pankratz Yu. Dictionary of Cognitive Terms / Edited by E.S. Kubryakova, Moscow: Izd-wo. Moscow University, 1996.
2. Maslova V.A. Cognitive linguistics: Study guide. 3rd ed. Mn: TetraSystems, 2008.
3. Popova Z.D., Sternin I.A. Cognitive linguistics. M., 2007.
4. Popova Z.D., Sternin I.A. Essays on Cognitive Linguistics. Voronezh: Istoki, 2001. - 191 c.

**7-SEMINAR**

**Kognitiv metafora nazariyasi**

**Purpose of the seminar:** To discuss theoretical and practical issues of the topic.

**Knowledge and skills** acquired by the student as a result of mastering the subject (seminar), formed competences or their parts:

As a result of mastering the subject the student acquires

- Knowledge of the peculiarities of cognitive science, its basic concepts and its place in the structure of cognitive science.
- in the structure of cognitive science disciplines;
- The ability to identify and characterize cognitive problems;
- Mastery of the main categories of cognitive linguistics.

**The relevance of the topic (seminar)** is connected with the fact that a modern researcher should have a holistic, systemic approach.

researcher should have a holistic systemic scientific with the use of knowledge in the field of cognitive linguistics.

**Theoretical Part:**

Preparation of the seminar task requires group (3-5 people)

13. Solving the problems on the topic.
14. Discussion of the issues:
  1. What is the problem of paradigmality of scientific knowledge?
  2. What is the essence of the polyparadigmatic approach to language?
  3. What is the place of cognitive linguistics among other disciplines? disciplines?
  4. What is cognitive science?
  5. What are the principal differences between cognitive linguistics and other linguistic movements? linguistic movements?
  6. Give definitions to the terms: cognitive, cognitology / cognitive science, cognitive linguistics, cognition.
  7. What areas of knowledge does cognitive science unite? Which of them are realized in cognitive linguistics?
  8. Make a diagram of the intersection of interests of cognitive science, cognitive linguistics, psychology, sociology, ethnography, philosophy, linguistics, psychology, sociology, ethnography, philosophy, computer science, semiotics.
  9. In the glossary, find definitions of the terms biolinguistics, cognitive linguistics, computational linguistics, linguistic anthropology, linguogeography, political linguistics, psycholinguistics, sociolinguistics, ethnolinguistics, jurislguistics. I'd like you to draw a diagram the intersection of their interests.
  10. What is the purpose of cognitive science? What is the purpose of cognitive linguistics? How do they relate to each other?
  11. Define the main object of cognitive linguistics. How does it correlate with the main objects of philology?
  12. Compare holistic and atomistic approaches to the study of language. of language. How are they realized? In what scientific paradigms are they realized? Name the advantages of each approach.

**List of literature recommended for use on the topic.**

Main literature

1. Kubryakova E.S., Demyankov V.Z., Pankratz Yu. Dictionary of Cognitive Terms / Edited by E.S. Kubryakova, Moscow: Izd-wo. Moscow University, 1996.
2. Maslova V.A. Cognitive linguistics: Study guide. 3rd ed. Mn: TetraSystems, 2008.
3. Popova Z.D., Sternin I.A. Cognitive linguistics. M., 2007.
4. Popova Z.D., Sternin I.A. Essays on Cognitive Linguistics. Voronezh: Istoki, 2001. - 191 c.

**8-SEMINAR**

**Kategorizatsiya va kognitiv modellar**

**Purpose of the seminar:** To discuss theoretical and practical issues of the topic.

**Knowledge and skills** acquired by the student as a result of mastering the subject (seminar), formed competences or their parts:

As a result of mastering the subject the student acquires

- Knowledge of the peculiarities of cognitive science, its basic concepts and its place in the structure of cognitive science.
- in the structure of cognitive science disciplines;
- The ability to identify and characterize cognitive problems;
- Mastery of the main categories of cognitive linguistics.

**The relevance of the topic (seminar)** is connected with the fact that a modern researcher should have a holistic, systemic approach.

researcher should have a holistic systemic scientific with the use of knowledge in the field of cognitive linguistics.

**Theoretical Part:**

Preparation of the seminar task requires group (3-5 people)

15. Solving the problems on the topic.
16. Discussion of the issues:
  1. What is the problem of paradigmality of scientific knowledge?
  2. What is the essence of the polyparadigmatic approach to language?

3. What is the place of cognitive linguistics among other disciplines? disciplines?
4. What is cognitive science?
5. What are the principal differences between cognitive linguistics and other linguistic movements? linguistic movements?
6. Give definitions to the terms: cognitive, cognitology / cognitive science, cognitive linguistics, cognition.
7. What areas of knowledge does cognitive science unite? Which of them are realized in cognitive linguistics?
8. Make a diagram of the intersection of interests of cognitive science, cognitive linguistics, psychology, sociology, ethnography, philosophy, linguistics, psychology, sociology, ethnography, philosophy, computer science, semiotics.
9. In the glossary, find definitions of the terms biolinguistics, cognitive linguistics, computational linguistics, linguistic anthropology, linguogeography, political linguistics, psycholinguistics, sociolinguistics, ethnolinguistics, jurislinguistics. I'd like you to draw a diagram the intersection of their interests.
10. What is the purpose of cognitive science? What is the purpose of cognitive linguistics? How do they relate to each other?
11. Define the main object of cognitive linguistics. How does it correlate with the main objects of philology?
12. Compare holistic and atomistic approaches to the study of language. of language. How are they realized? In what scientific paradigms are they realized? Name the advantages of each approach.

#### **List of literature recommended for use on the topic.**

Main literature

1. Kubryakova E.S., Demyankov V.Z., Pankratz Yu. Dictionary of Cognitive Terms / Edited by E.S. Kubryakova, Moscow: Izd-wo. Moscow University, 1996.
2. Maslova V.A. Cognitive linguistics: Study guide. 3rd ed. Mn: TetraSystems, 2008.
3. Popova Z.D., Sternin I.A. Cognitive linguistics. M., 2007.
4. Popova Z.D., Sternin I.A. Essays on Cognitive Linguistics. Voronezh: Istoki, 2001. - 191 c.

### **9-SEMINAR**

#### **Prototiplar nazariyasi va E.Roshning konsepsiyasi**

**Purpose of the seminar:** To discuss theoretical and practical issues of the topic.

**Knowledge and skills** acquired by the student as a result of mastering the subject (seminar), formed competences or their parts:

As a result of mastering the subject the student acquires

- Knowledge of the peculiarities of cognitive science, its basic concepts and its place in the structure of cognitive science.
- in the structure of cognitive science disciplines;
- The ability to identify and characterize cognitive problems;
- Mastery of the main categories of cognitive linguistics.

**The relevance of the topic (seminar)** is connected with the fact that a modern researcher should have a holistic, systemic approach.

researcher should have a holistic systemic scientific with the use of knowledge in the field of cognitive linguistics.

#### **Theoretical Part:**

Preparation of the seminar task requires group (3-5 people)

17. Solving the problems on the topic.
18. Discussion of the issues:
  1. What is the problem of paradigmality of scientific knowledge?
  2. What is the essence of the polyparadigmatic approach to language?
  3. What is the place of cognitive linguistics among other disciplines? disciplines?
  4. What is cognitive science?
  5. What are the principal differences between cognitive linguistics and other linguistic movements? linguistic movements?
  6. Give definitions to the terms: cognitive, cognitology / cognitive science, cognitive linguistics, cognition.

7. What areas of knowledge does cognitive science unite? Which of them are realized in cognitive linguistics?
8. Make a diagram of the intersection of interests of cognitive science, cognitive linguistics, psychology, sociology, sociology, ethnography, philosophy, philosophy? linguistics, psychology, sociology, ethnography, philosophy, computer science, semiotics.
9. In the glossary, find definitions of the terms biolinguistics, cognitive linguistics, computational linguistics, linguistic anthropology, linguogeography, political linguistics, psycholinguistics, sociolinguistics, ethnolinguistics, jurislguistics. I'd like you to draw a diagram the intersection of their interests.
10. What is the purpose of cognitive science? What is the purpose of cognitive linguistics? How do they relate to each other?
11. Define the main object of cognitive linguistics. How does it correlate with the main objects of philology?
12. Compare holistic and atomistic approaches to the study of language. of language. How are they realized? In what scientific paradigms are they realized? Name the advantages of each approach.

### **List of literature recommended for use on the topic.**

#### Main literature

1. Kubryakova E.S., Demyankov V.Z., Pankratz Yu. Dictionary of Cognitive Terms / Edited by E.S. Kubryakova, Moscow: Izd-wo. Moscow University, 1996.
2. Maslova V.A. Cognitive linguistics: Study guide. 3rd ed. Mn: TetraSystems, 2008.
3. Popova Z.D., Sternin I.A. Cognitive linguistics. M., 2007.
4. Popova Z.D., Sternin I.A. Essays on Cognitive Linguistics. Voronezh: Istoki, 2001. - 191 c.

### **10-SEMINAR**

#### **Konseptual tahlil metodlari**

**Purpose of the seminar:** To discuss theoretical and practical issues of the topic.

**Knowledge and skills** acquired by the student as a result of mastering the subject (seminar), formed competences or their parts:

As a result of mastering the subject the student acquires

- Knowledge of the peculiarities of cognitive science, its basic concepts and its place in the structure of cognitive science.
- in the structure of cognitive science disciplines;
- The ability to identify and characterize cognitive problems;
- Mastery of the main categories of cognitive linguistics.

**The relevance of the topic (seminar)** is connected with the fact that a modern researcher should have a holistic, systemic approach.

researcher should have a holistic systemic scientific with the use of knowledge in the field of cognitive linguistics.

#### **Theoretical Part:**

Preparation of the seminar task requires group (3-5 people)

19. Solving the problems on the topic.

20. Discussion of the issues:

1. What is the problem of paradigmality of scientific knowledge?
2. What is the essence of the polyparadigmatic approach to language?
3. What is the place of cognitive linguistics among other disciplines? disciplines?
4. What is cognitive science?
5. What are the principal differences between cognitive linguistics and other linguistic movements? linguistic movements?
6. Give definitions to the terms: cognitive, cognitology / cognitive science, cognitive linguistics, cognition.
7. What areas of knowledge does cognitive science unite? Which of them are realized in cognitive linguistics?
8. Make a diagram of the intersection of interests of cognitive science, cognitive linguistics, psychology, sociology, sociology, ethnography, philosophy, philosophy? linguistics, psychology, sociology, ethnography, philosophy, computer science, semiotics.
9. In the glossary, find definitions of the terms biolinguistics, cognitive

linguistics, computational linguistics, linguistic anthropology, linguogeography, political linguistics, psycholinguistics, sociolinguistics, ethnolinguistics, jurislinguistics. I'd like you to draw a diagram the intersection of their interests.

10. What is the purpose of cognitive science? What is the purpose of cognitive linguistics? How do they relate to each other?

11. Define the main object of cognitive linguistics. How does it correlate with the main objects of philology?

12. Compare holistic and atomistic approaches to the study of language. of language. How are they realized? In what scientific paradigms are they realized? Name the advantages of each approach.

#### **List of literature recommended for use on the topic.**

Main literature

1. Kubryakova E.S., Demyankov V.Z., Pankratz Yu. Dictionary of Cognitive Terms / Edited by E.S. Kubryakova, Moscow: Izd-vo. Moscow University, 1996.
2. Maslova V.A. Cognitive linguistics: Study guide. 3rd ed. Mn: TetraSystems, 2008.
3. Popova Z.D., Sternin I.A. Cognitive linguistics. M., 2007.
4. Popova Z.D., Sternin I.A. Essays on Cognitive Linguistics. Voronezh: Istoki, 2001. - 191 c.

### **11-SEMINAR**

#### **Lingvomadaniyatshunoslik fanining asosiy tushunchalari**

**Purpose of the seminar:** To discuss theoretical and practical issues of the topic.

**Knowledge and skills** acquired by the student as a result of mastering the subject (seminar), formed competences or their parts:

As a result of mastering the subject the student acquires

- Knowledge of the peculiarities of linguocultural science, its basic concepts and its place in the structure of linguistics.
- in the structure of linguistic disciplines;
- The ability to identify and characterize linguocultural problems;
- Mastery of the main categories of linguoculturology.

**The relevance of the topic (seminar)** is connected with the fact that a modern researcher should have a holistic, systemic approach.

researcher should have a holistic systemic scientific with the use of knowledge in the field of cognitive linguistics.

#### **Theoretical Part:**

Preparation of the seminar task requires group (3-5 people)

21. Solving the problems on the topic.
22. Discussion of the issues:
23. What is "linguocultureme"?
24. What are the main sources of linguoculturemes?
25. How are linguoculturemes differentiated from the structural point of view? Provide examples of the structural types of linguoculturemes.
26. Speak on the peculiar features of linguoculturemes from the semantic perspective
27. How is cultural information presented in the denotative meaning of linguistic units?
28. What are the correlations between stylistic meanings and cultural relevance?
29. Discuss the issue of cultural connotations
30. What linguistic units are linguoculturemes expressed by?
31. What is speech etiquette?
32. What types of speech etiquette do you know?
33. What is cultural specifics of speech etiquette?

#### **RECOMMENDED LITERATURE**

1. Алефиренко Н.Ф. Лингвокультурология. Ценностно-смысловое пространство языка. –М.: Флинта, Наука, 2010
2. Воробьев В.В. Лингвокультурология. –М.: РУДН, 2008.
3. Маслова В.А. Лингвокультурология. – М.: Изд. центр академия, 2007.
4. Телия В. Н. Русская фразеология. Семантический, прагматический и лингвокультурологический аспекты. М., 1996.

## 12-SEMINAR

### Til va madaniyat bog'liqligi

**Purpose of the seminar:** To discuss theoretical and practical issues of the topic.

**Knowledge and skills** acquired by the student as a result of mastering the subject (seminar), formed competences or their parts:

As a result of mastering the subject the student acquires

- Knowledge of the peculiarities of linguocultural science, its basic concepts and its place in the structure of linguistics.
- in the structure of linguistic disciplines;
- The ability to identify and characterize linguocultural problems;
- Mastery of the main categories of linguoculturology.

**The relevance of the topic (seminar)** is connected with the fact that a modern researcher should have a holistic, systemic approach.

researcher should have a holistic systemic scientific with the use of knowledge in the field of cognitive linguistics.

#### **Theoretical Part:**

Preparation of the seminar task requires group (3-5 people)

34. Solving the problems on the topic.
35. Discussion of the issues:
36. What is "linguocultureme"?
37. What are the main sources of linguoculturemes?
38. How are linguoculturemes differentiated from the structural point of view? Provide examples of the structural types of linguoculturemes.
39. Speak on the peculiar features of linguoculturemes from the semantic perspective
40. How is cultural information presented in the denotative meaning of linguistic units?
41. What are the correlations between stylistic meanings and cultural relevance?
42. Discuss the issue of cultural connotations
43. What linguistic units are linguoculturemes expressed by?
44. What is speech etiquette?
45. What types of speech etiquette do you know?
46. What is cultural specifics of speech etiquette?

#### **RECOMMENDED LITERATURE**

5. Алефиренко Н.Ф. Лингвокультурология. Ценностно-смысловое пространство языка. –М.: Флинта, Наука, 2010
6. Воробьев В.В. Лингвокультурология. –М.: РУДН, 2008.
7. Маслова В.А. Лингвокультурология. – М.: Изд.центр академия, 2007.
8. Телия В. Н. Русская фразеология. Семантический, прагматический и лингвокультурологический аспекты. М., 1996.

## 13-SEMINAR

### Qiyosiy lingvomadaniyatshunoslik fan sifatida. Qiyosiy lingvomadaniyatshunoslik fani rivojlanishining asosiy bosqichlari va yo'nalishlari.

**Purpose of the seminar:** To discuss theoretical and practical issues of the topic.

**Knowledge and skills** acquired by the student as a result of mastering the subject (seminar), formed competences or their parts:

As a result of mastering the subject the student acquires

- Knowledge of the peculiarities of linguocultural science, its basic concepts and its place in the structure of linguistics.
- in the structure of linguistic disciplines;
- The ability to identify and characterize linguocultural problems;
- Mastery of the main categories of linguoculturology.

**The relevance of the topic (seminar)** is connected with the fact that a modern researcher should have a holistic, systemic approach.

researcher should have a holistic systemic scientific with the use of knowledge in the field of cognitive linguistics.

#### **Theoretical Part:**



Preparation of the seminar task requires group (3-5 people)

47. Solving the problems on the topic.
48. Discussion of the issues:
49. What is “linguocultureme”?
50. What are the main sources of linguoculturemes?
51. How are linguoculturemes differentiated from the structural point of view? Provide examples of the structural types of linguoculturemes.
52. Speak on the peculiar features of linguoculturemes from the semantic perspective
53. How is cultural information presented in the denotative meaning of linguistic units?
54. What are the correlations between stylistic meanings and cultural relevance?
55. Discuss the issue of cultural connotations
56. What linguistic units are linguoculturemes expressed by?
57. What is speech etiquette?
58. What types of speech etiquette do you know?
59. What is cultural specifics of speech etiquette?

#### RECOMMENDED LITERATURE

9. Алефиренко Н.Ф. Лингвокультурология. Ценностно-смысловое пространство языка. –М.: Флинта, Наука, 2010
10. Воробьев В.В. Лингвокультурология. –М.: РУДН, 2008.
11. Маслова В.А. Лингвокультурология. – М.: Изд.центр академия, 2007.
12. Телия В. Н. Русская фразеология. Семантический, прагматический и лингвокультурологический аспекты. М., 1996.

### 14-SEMINAR

#### Lingvokulturema va uning turlari Madaniya turlari va ularning qiyosiy tadqiqi. Madaniy belgilar va ularning turlari. Monomadaniyat va multimadaniyat tushunchalari

**Purpose of the seminar:** To discuss theoretical and practical issues of the topic.

**Knowledge and skills** acquired by the student as a result of mastering the subject (seminar), formed competences or their parts:

As a result of mastering the subject the student acquires

- Knowledge of the peculiarities of linguocultural science, its basic concepts and its place in the structure of linguistics.
- in the structure of linguistic disciplines;
- The ability to identify and characterize linguocultural problems;
- Mastery of the main categories of linguoculturology.

**The relevance of the topic (seminar)** is connected with the fact that a modern researcher should have a holistic, systemic approach.

researcher should have a holistic systemic scientific with the use of knowledge in the field of cognitive linguistics.

#### **Theoretical Part:**

Preparation of the seminar task requires group (3-5 people)

60. Solving the problems on the topic.
61. Discussion of the issues:
62. What is “linguocultureme”?
63. What are the main sources of linguoculturemes?
64. How are linguoculturemes differentiated from the structural point of view? Provide examples of the structural types of linguoculturemes.
65. Speak on the peculiar features of linguoculturemes from the semantic perspective
66. How is cultural information presented in the denotative meaning of linguistic units?
67. What are the correlations between stylistic meanings and cultural relevance?
68. Discuss the issue of cultural connotations
69. What linguistic units are linguoculturemes expressed by?

70. What is speech etiquette?
71. What types of speech etiquette do you know?
72. What is cultural specifics of speech etiquette?

#### **RECOMMENDED LITERATURE**

13. Алефиренко Н.Ф. Лингвокультурология. Ценностно-смысловое пространство языка. –М.: Флинта, Наука, 2010
14. Воробьев В.В. Лингвокультурология. –М.: РУДН, 2008.
15. Маслова В.А. Лингвокультурология. – М.: Изд.центр академия, 2007.
16. Телия В. Н. Русская фразеология. Семантический, прагматический и лингвокультурологический аспекты. М., 1996.

### **15-SEMINAR**

#### **Milliy-madaniy xususiyat tushunchasi va uni ifoda etuvchi til birliklarining xususiyatlari**

**Purpose of the seminar:** To discuss theoretical and practical issues of the topic.

**Knowledge and skills** acquired by the student as a result of mastering the subject (seminar), formed competences or their parts:

As a result of mastering the subject the student acquires

- Knowledge of the peculiarities of linguocultural science, its basic concepts and its place in the structure of linguistics.
- in the structure of linguistic disciplines;
- The ability to identify and characterize linguocultural problems;
- Mastery of the main categories of linguoculturology.

**The relevance of the topic (seminar)** is connected with the fact that a modern researcher should have a holistic, systemic approach.

researcher should have a holistic systemic scientific with the use of knowledge in the field of cognitive linguistics.

#### **Theoretical Part:**

Preparation of the seminar task requires group (3-5 people)

73. Solving the problems on the topic.
74. Discussion of the issues:
75. What is “linguocultureme”?
76. What are the main sources of linguoculturemes?
77. How are linguoculturemes differentiated from the structural point of view? Provide examples of the structural types of linguoculturemes.
78. Speak on the peculiar features of linguoculturemes from the semantic perspective
79. How is cultural information presented in the denotative meaning of linguistic units?
80. What are the correlations between stylistic meanings and cultural relevance?
81. Discuss the issue of cultural connotations
82. What linguistic units are linguoculturemes expressed by?
83. What is speech etiquette?
84. What types of speech etiquette do you know?
85. What is cultural specifics of speech etiquette?

#### **RECOMMENDED LITERATURE**

17. Алефиренко Н.Ф. Лингвокультурология. Ценностно-смысловое пространство языка. –М.: Флинта, Наука, 2010
18. Воробьев В.В. Лингвокультурология. –М.: РУДН, 2008.
19. Маслова В.А. Лингвокультурология. – М.: Изд.центр академия, 2007.
20. Телия В. Н. Русская фразеология. Семантический, прагматический и лингвокультурологический аспекты. М., 1996.

### **2-SEMESTR**

#### **1-SEMINAR**

**Milliy-madaniy xususiyatga ega til birliklarining qiyosiy tadqiqi.** Lisoniy birliklarning milliy-madaniy xususiyati  
Frazеologik birliklarning lingvomadaniy va qiyosiy tadqiqi

**Purpose of the seminar:** To discuss theoretical and practical issues of the topic.

**Knowledge and skills** acquired by the student as a result of mastering the subject (seminar), formed competences or their parts:

As a result of mastering the subject the student acquires

- Knowledge of the peculiarities of linguocultural science, its basic concepts and its place in the structure of linguistics.
- in the structure of linguistic disciplines;
- The ability to identify and characterize linguocultural problems;
- Mastery of the main categories of linguoculturology.

**The relevance of the topic (seminar)** is connected with the fact that a modern researcher should have a holistic, systemic approach.

researcher should have a holistic systemic scientific with the use of knowledge in the field of cognitive linguistics.

**Theoretical Part:**

Preparation of the seminar task requires group (3-5 people)

86. Solving the problems on the topic.
87. Discussion of the issues:
88. What is “linguocultureme”?
89. What are the main sources of linguoculturemes?
90. How are linguoculturemes differentiated from the structural point of view? Provide examples of the structural types of linguoculturemes.
91. Speak on the peculiar features of linguoculturemes from the semantic perspective
92. How is cultural information presented in the denotative meaning of linguistic units?
93. What are the correlations between stylistic meanings and cultural relevance?
94. Discuss the issue of cultural connotations
95. What linguistic units are linguoculturemes expressed by?
96. What is speech etiquette?
97. What types of speech etiquette do you know?
98. What is cultural specifics of speech etiquette?

**RECOMMENDED LITERATURE**

21. Алефиренко Н.Ф. Лингвокультурология. Ценностно-смысловое пространство языка. –М.: Флинта, Наука, 2010
22. Воробьев В.В. Лингвокультурология. –М.: РУДН, 2008.
23. Маслова В.А. Лингвокультурология. – М.: Изд.центр академия, 2007.
24. Телия В. Н. Русская фразеология. Семантический, прагматический и лингвокультурологический аспекты. М., 1996.

**3-SEMINAR**

**Stilistik sathning lingvomadaniy va qiyosiy tadqiqi**

**Purpose of the seminar:** To discuss theoretical and practical issues of the topic.

**Knowledge and skills** acquired by the student as a result of mastering the subject (seminar), formed competences or their parts:

As a result of mastering the subject the student acquires

- Knowledge of the peculiarities of linguocultural science, its basic concepts and its place in the structure of linguistics.
- in the structure of linguistic disciplines;
- The ability to identify and characterize linguocultural problems;
- Mastery of the main categories of linguoculturology.

**The relevance of the topic (seminar)** is connected with the fact that a modern researcher should have a holistic, systemic approach.

researcher should have a holistic systemic scientific with the use of knowledge in the field of cognitive linguistics.

### **Theoretical Part:**

Preparation of the seminar task requires group (3-5 people)

99. Solving the problems on the topic.

100. Discussion of the issues:

101. What is “linguocultureme”?

102. What are the main sources of linguoculturemes?

103. How are linguoculturemes differentiated from the structural point of view? Provide examples of the structural types of linguoculturemes.

104. Speak on the peculiar features of linguoculturemes from the semantic perspective

105. How is cultural information presented in the denotative meaning of linguistic units?

106. What are the correlations between stylistic meanings and cultural relevance?

107. Discuss the issue of cultural connotations

108. What linguistic units are linguoculturemes expressed by?

109. What is speech etiquette?

110. What types of speech etiquette do you know?

111. What is cultural specifics of speech etiquette?

### **RECOMMENDED LITERATURE**

25. Алефиренко Н.Ф. Лингвокультурология. Ценностно-смысловое пространство языка. –М.: Флинта, Наука, 2010

26. Воробьев В.В. Лингвокультурология. –М.: РУДН, 2008.

27. Маслова В.А. Лингвокультурология. – М.: Изд. центр академия, 2007.

28. Телия В. Н. Русская фразеология. Семантический, прагматический и лингвокультурологический аспекты. М., 1996.

Leksik birliklarning lingvomadaniy va qiyosiy tadqiqi. Sintaktik birliklarning lingvomadaniy va qiyosiy tadqiqi

## **4-SEMINAR**

### **Pragmatika antropotsentrik yoʻnalish sifatida.**

**Seminar description:** This seminar is intended to introduce basic issues and concepts of pragmalinguistics. It covers following topics: basic issues and thematic focal points of pragmalinguistics, forms of language and communication behaviour, decisions and strategies applied when encoding a message in a particular communication situation, speech acts as elementary forms of communication, classification of speech acts, Grice’s conversational maxims, conversational implicatures, their emergence and communicative function, presuppositions, deictic elements in language, conversation analysis, turn-taking in a dialogue and other types of conversation, paralingual aspects of verbal communication.

**Learning outcomes:** Upon completion of the course students are expected to be able to: define basic issues and thematic focal points of pragmalinguistics, identify various speech acts, define Grice’s conversational maxims and recognise the adherence and violation of those maxims in a conversation, define the communicative function of conversational implicature and presupposition, analyse different forms of conversation by applying conversation analysis, knowingly apply different turn-taking strategies in a dialogue and other types of conversation.

**Teaching methods:** presentations, classroom discussion, protocols

**Evaluation Methods and Grading:** class attendance, midterm exam, seminar paper

### **Literature**

Maslova, A.Yu. Introduction to pragmalinguistics: textbook / A.Yu.

Maslova. - Moscow: Flinta: Nauka, 2007. -152 c.

Norman, B.Y. Linguistic pragmatics / B.Y. Norman. - Mn., BSU,  
2009. - 120c.

Arutyunova, N.D. Language and the human world / N.D. Arutyunova. - Moscow: Flinta:  
Nauka, 1999. -896 c.

## 5-SEMINAR

### **Nutqiy muloqot xususiyatlari. Nutqiy akt nazariyasining va nutqiy akt strukturasi. Nutqiy akt turlari va klassifikatsiyasi**

**Seminar description:** This seminar is intended to introduce basic issues and concepts of pragmalinguistics. It covers following topics: basic issues and thematic focal points of pragmalinguistics, forms of language and communication behaviour, decisions and strategies applied when encoding a message in a particular communication situation, speech acts as elementary forms of communication, classification of speech acts, Grice's conversational maxims, conversational implicatures, their emergence and communicative function, presuppositions, deictic elements in language, conversation analysis, turn-taking in a dialogue and other types of conversation, paralingual aspects of verbal communication.

**Learning outcomes:** Upon completion of the course students are expected to be able to: define basic issues and thematic focal points of pragmalinguistics, identify various speech acts, define Grice's conversational maxims and recognise the adherence and violation of those maxims in a conversation, define the communicative function of conversational implicature and presupposition, analyse different forms of conversation by applying conversation analysis, knowingly apply different turn-taking strategies in a dialogue and other types of conversation.

**Teaching methods:** presentations, classroom discussion, protocols

**Evaluation Methods and Grading:** class attendance, midterm exam, seminar paper

## Literature

Maslova, A.Yu. Introduction to pragmalinguistics: textbook / A.Yu.

Maslova. - Moscow: Flinta: Nauka, 2007. -152 c.

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2009. - 120c.

Arutyunova, N.D. Language and the human world / N.D. Arutyunova. - Moscow: Flinta:  
Nauka, 1999. -896 c.

## 6-SEMINAR

### **Lingvopragmatikada kooperatsiya tamoyili. Kooperatsiya tamoyilining asosiy maksimalari**

**Seminar description:** This seminar is intended to introduce basic issues and concepts of pragmalinguistics. It covers following topics: basic issues and thematic focal points of pragmalinguistics, forms of language and communication behaviour, decisions and strategies applied when encoding a message in a particular communication situation, speech acts as elementary forms of communication, classification of speech acts, Grice's conversational maxims, conversational implicatures, their emergence and communicative function, presuppositions, deictic elements in language, conversation analysis, turn-taking in a dialogue and other types of conversation, paralingual aspects of verbal communication.

**Learning outcomes:** Upon completion of the course students are expected to be able to: define basic issues and thematic focal points of pragmalinguistics, identify various speech acts, define Grice's conversational maxims and recognise the adherence and violation of those maxims in a conversation, define the communicative function of conversational implicature and presupposition, analyse different forms of conversation by applying conversation analysis, knowingly apply different turn-taking strategies in a dialogue and other types of conversation.

**Teaching methods:** presentations, classroom discussion, protocols

**Evaluation Methods and Grading:** class attendance, midterm exam, seminar paper

#### **Literature**

Maslova, A.Yu. Introduction to pragmalinguistics: textbook / A.Yu.

Maslova. - Moscow: Flinta: Nauka, 2007. -152 c.

Norman, B.Y. Linguistic pragmatics / B.Y. Norman. - Mn., BSU,  
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Arutyunova, N.D. Language and the human world / N.D. Arutyunova. - Moscow: Flinta:  
Nauka, 1999. -896 c.

#### **7-SEMINAR**

##### **Nutqiy strategiyalar va taktikalar.Nutqiy strategiyalar tipologiyasi**

**Seminar description:** This seminar is intended to introduce basic issues and concepts of pragmalinguistics. It covers following topics: basic issues and thematic focal points of pragmalinguistics, forms of language and communication behaviour, decisions and strategies applied when encoding a message in a particular communication situation, speech acts as elementary forms of communication, classification of speech acts, Grice's conversational maxims, conversational implicatures, their emergence and communicative function, presuppositions, deictic elements in language, conversation analysis, turn-taking in a dialogue and other types of conversation, paralingual aspects of verbal communication.

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**Teaching methods:** presentations, classroom discussion, protocols

**Evaluation Methods and Grading:** class attendance, midterm exam, seminar paper

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Arutyunova, N.D. Language and the human world / N.D. Arutyunova. - Moscow: Flinta:  
Nauka, 1999. -896 c.

#### **8-SEMINAR**

##### **Nutqiy ta'sir qilish fenomeni. Implikatura nazariyasi. Xushmuomalalik kategoriyasi va maksimalar**

**Seminar description:** This seminar is intended to introduce basic issues and concepts of pragmalinguistics. It covers following topics: basic issues and thematic focal points of pragmalinguistics, forms of language and communication behaviour, decisions and strategies applied when encoding a message in a particular communication situation, speech acts as elementary forms of communication, classification of speech acts, Grice's conversational maxims, conversational implicatures, their emergence and communicative function, presuppositions, deictic elements in language, conversation analysis, turn-taking in a dialogue and other types of conversation, paralingual aspects of verbal communication.

**Learning outcomes:** Upon completion of the course students are expected to be able to: define basic issues and thematic focal points of pragmalinguistics, identify various speech acts, define Grice's conversational maxims and recognise the adherence and violation of those maxims in a conversation, define the communicative function of conversational implicature and presupposition, analyse different forms of conversation by applying conversation analysis, knowingly apply different turn-taking strategies in a dialogue and other types of conversation.

**Teaching methods:** presentations, classroom discussion, protocols

**Evaluation Methods and Grading:** class attendance, midterm exam, seminar paper

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Nauka, 1999. -896 c.

### 9-SEMINAR

#### Pragmatik hodisa tushunchasi va uning turlari. Pragmatik vazifa tushunchasi va uning turlari

**Seminar description:** This seminar is intended to introduce basic issues and concepts of pragmalinguistics. It covers following topics: basic issues and thematic focal points of pragmalinguistics, forms of language and communication behaviour, decisions and strategies applied when encoding a message in a particular communication situation, speech acts as elementary forms of communication, classification of speech acts, Grice's conversational maxims, conversational implicatures, their emergence and communicative function, presuppositions, deictic elements in language, conversation analysis, turn-taking in a dialogue and other types of conversation, paralingual aspects of verbal communication.

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**Teaching methods:** presentations, classroom discussion, protocols

**Evaluation Methods and Grading:** class attendance, midterm exam, seminar paper

### Literature

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2009. - 120c.

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## 10-SEMINAR

### Nutqiy faoliyat va diskurs turlari. Adresat va adresant faktorlari

**Seminar description:** This seminar is intended to introduce basic issues and concepts of pragmalinguistics. It covers following topics: basic issues and thematic focal points of pragmalinguistics, forms of language and communication behaviour, decisions and strategies applied when encoding a message in a particular communication situation, speech acts as elementary forms of communication, classification of speech acts, Grice's conversational maxims, conversational implicatures, their emergence and communicative function, presuppositions, deictic elements in language, conversation analysis, turn-taking in a dialogue and other types of conversation, paralingual aspects of verbal communication.

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**Teaching methods:** presentations, classroom discussion, protocols

**Evaluation Methods and Grading:** class attendance, midterm exam, seminar paper

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2009. - 120c.

Arutyunova, N.D. Language and the human world / N.D. Arutyunova. - Moscow: Flinta:

Nauka, 1999. -896 c.

## 11-SEMINAR

### Muloqotdagi lingvistik va ekstralingvistik omillar. Lisoniy shaxs tushunchasi va uning turlari

**Seminar description:** This seminar is intended to introduce basic issues and concepts of pragmalinguistics. It covers following topics: basic issues and thematic focal points of pragmalinguistics, forms of language and communication behaviour, decisions and strategies applied when encoding a message in a particular communication situation, speech acts as elementary forms of communication, classification of speech acts, Grice's conversational maxims, conversational implicatures, their emergence and communicative function, presuppositions, deictic elements in language, conversation analysis, turn-taking in a dialogue and other types of conversation, paralingual aspects of verbal communication.

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**Teaching methods:** presentations, classroom discussion, protocols

**Evaluation Methods and Grading:** class attendance, midterm exam, seminar paper

### Literature



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2009. - 120c.

Arutyunova, N.D. Language and the human world / N.D. Arutyunova. - Moscow: Flinta:  
Nauka, 1999. -896 c.

## 12-SEMINAR

### Shaxsni jamiyatdagi rolini belgilashda diskursning roli. Diskurs va hokimiyat

**Seminar description:** This seminar is intended to introduce basic issues and concepts of pragmalinguistics. It covers following topics: basic issues and thematic focal points of pragmalinguistics, forms of language and communication behaviour, decisions and strategies applied when encoding a message in a particular communication situation, speech acts as elementary forms of communication, classification of speech acts, Grice's conversational maxims, conversational implicatures, their emergence and communicative function, presuppositions, deictic elements in language, conversation analysis, turn-taking in a dialogue and other types of conversation, paralingual aspects of verbal communication.

**Learning outcomes:** Upon completion of the course students are expected to be able to: define basic issues and thematic focal points of pragmalinguistics, identify various speech acts, define Grice's conversational maxims and recognise the adherence and violation of those maxims in a conversation, define the communicative function of conversational implicature and presupposition, analyse different forms of conversation by applying conversation analysis, knowingly apply different turn-taking strategies in a dialogue and other types of conversation.

**Teaching methods:** presentations, classroom discussion, protocols

**Evaluation Methods and Grading:** class attendance, midterm exam, seminar paper

## Literature

Maslova, A.Yu. Introduction to pragmalinguistics: textbook / A.Yu.

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Arutyunova, N.D. Language and the human world / N.D. Arutyunova. - Moscow: Flinta:  
Nauka, 1999. -896 c.

## 13-SEMINAR

### Til o'rganuvchining pragmatik kompetensiyalarini shakllantirish. Xalqaro muloqotdagi ijtimoiy-etiket omillari

**Seminar description:** This seminar is intended to introduce basic issues and concepts of pragmalinguistics. It covers following topics: basic issues and thematic focal points of pragmalinguistics, forms of language and communication behaviour, decisions and strategies applied when encoding a message in a particular communication situation, speech acts as elementary forms of communication, classification of speech acts, Grice's conversational maxims, conversational implicatures, their emergence and communicative function, presuppositions, deictic elements in language, conversation analysis, turn-taking in a dialogue and other types of conversation, paralingual aspects of verbal communication.

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conversational implicature and presupposition, analyse different forms of conversation by applying conversation analysis, knowingly apply different turn-taking strategies in a dialogue and other types of conversation.

**Teaching methods:** presentations, classroom discussion, protocols

**Evaluation Methods and Grading:** class attendance, midterm exam, seminar paper

### **Literature**

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Maslova. - Moscow: Flinta: Nauka, 2007. -152 c.

Norman, B.Y. Linguistic pragmatics / B.Y. Norman. - Mn., BSU,

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Arutyunova, N.D. Language and the human world / N.D. Arutyunova. - Moscow: Flinta:

Nauka, 1999. -896 c.

## **14-SEMINAR**

### **Pragmatik muvaffaqiyatsizliklar.**

**Seminar description:** This seminar is intended to introduce basic issues and concepts of pragmalinguistics. It covers following topics: basic issues and thematic focal points of pragmalinguistics, forms of language and communication behaviour, decisions and strategies applied when encoding a message in a particular communication situation, speech acts as elementary forms of communication, classification of speech acts, Grice's conversational maxims, conversational implicatures, their emergence and communicative function, presuppositions, deictic elements in language, conversation analysis, turn-taking in a dialogue and other types of conversation, paralingual aspects of verbal communication.

**Learning outcomes:** Upon completion of the course students are expected to be able to: define basic issues and thematic focal points of pragmalinguistics, identify various speech acts, define Grice's conversational maxims and recognise the adherence and violation of those maxims in a conversation, define the communicative function of conversational implicature and presupposition, analyse different forms of conversation by applying conversation analysis, knowingly apply different turn-taking strategies in a dialogue and other types of conversation.

**Teaching methods:** presentations, classroom discussion, protocols

**Evaluation Methods and Grading:** class attendance, midterm exam, seminar paper

### **Literature**

Maslova, A.Yu. Introduction to pragmalinguistics: textbook / A.Yu.

Maslova. - Moscow: Flinta: Nauka, 2007. -152 c.

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Nauka, 1999. -896 c.

## **15-SEMINAR**

### **Virtual muloqot xususiyatlari**

**Seminar description:** This seminar is intended to introduce basic issues and concepts of pragmalinguistics. It covers following topics: basic issues and thematic focal points of pragmalinguistics, forms of language and communication behaviour, decisions and strategies applied when encoding a message in a particular communication situation, speech acts as elementary forms of communication, classification of speech acts, Grice's conversational maxims, conversational implicatures, their emergence and communicative function, presuppositions, deictic elements in language, conversation analysis, turn-taking in a dialogue and other types of conversation, paralingual aspects of verbal communication.

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**Teaching methods:** presentations, classroom discussion, protocols

**Evaluation Methods and Grading:** class attendance, midterm exam, seminar paper

### **Literature**

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2009. - 120c.

Arutyunova, N.D. Language and the human world / N.D. Arutyunova. - Moscow: Flinta:

Nauka, 1999. -896 c.

**TOPSHIRIQLAR VARIANTLARI  
VA KEYSLAR TO'PLAMI**

1. Antropotsentrik paradigmaning zamonaviy tilshunoslikda egallagan o'rnini Kognitiv lingvistikaning asosiy tushunchalari
3. Konseptualizatsiya va konseptual struktura
4. Konsept tushunchasi va uning strukturasi
5. Bilim tuzilmalari va uning turlari
6. Dunyo tasviri va uning turlari
7. Freym nazariyasi va freym analizi
8. Kognitiv metafora nazariyasi
9. Kategorizatsiya va kognitiv modellar
10. Prototiplar nazariyasi va E.Roshning konsepsiyasi
11. Konseptual tahlil metodlari
12. Konseptual integratsiya va uning modellari
13. Ikoniklik tamoyili
14. Axborotni ilgari surish nazariyasi
15. Lingvomadaniyatshunoslik fanining asosiy tushunchalari
16. Til va madaniyat bog'liqligi
17. Madaniyat turlari va ularning qiyosiy tadqiqi
18. Madaniy belgilar va ularning turlari
19. Madaniy qadriyatlar va ularning turlari
20. Maqollarning lingvomadaniy va qiyosiy tadqiqi
21. Nutqiy etiketning milliy-madaniy spetsifikasi
22. Nutqiy etiketning turlari
23. Salomlashish va uning milliy-madaniy spetsifikasi
24. Mifologema turlari va ularning kognitiv ahamiyati
25. Mifologemalarning milliy-madaniy xususiyatlari
26. Estetik madaniy qadriyatlar va ularning verballashuvi
27. Milliy madaniy qadriyatlar (ingliz va o'zbek tilida)
28. Universal milliy qadriyatlar
29. Mifologik bilim tuzilmalari va ularning reprezentallashuvi
30. Adabiy bilim tuzilmalarning verballashuvi
31. Ijtimoiy bilim tuzilmalarning verballashuvi
32. Milliy-madaniy xususiyat tushunchasi va uni ifoda etuvchi til birliklarining xususiyatlari
33. Lisoniy birliklarning milliy-madaniy xususiyati
34. Monomadaniyat va multimadaniyat tushunchalari
35. Frazologik birliklarning lingvomadaniy va qiyosiy tadqiqi
36. Lingvokulturema va uning turlari
37. Leksik birliklarning lingvomadaniy va qiyosiy tadqiqi
38. Xalqaro muloqotdagi ijtimoiy-etiket omillari
39. Pragmatik muvaffaqiyatsizliklar
40. Virtual muloqot xususiyatlari
41. Sintaktik birliklarning lingvomadaniy va qiyosiy tadqiqi
42. Stilistik sathning lingvomadaniy va qiyosiy tadqiqi
43. Pragmatika antropotsentrik yo'nalish sifatida
44. Lingvopragmatika fanining asosiy tushunchalari
45. Nutqiy muloqot xususiyatlari
46. Nutqiy akt nazariyasining va nutqiy akt strukturasi
47. Nutqiy akt turlari va klassifikatsiyasi
48. Lingvopragmatikada kooperatsiya tamoyili
49. Kooperatsiya tamoyilining asosiy maksimalari
50. Nutqiy strategiyalar va taktikalar.
51. Nutqiy strategiyalar tipologiyasi
52. Gender diskurs xususiyatlari
53. Nutqiy ta'sir qilish fenomeni
54. Implikatura nazariyasi
55. Xushmuomalalik kategoriyasi va maksimalar
56. Pragmatik hodisa tushunchasi va uning turlari
57. Pragmatik vazifa tushunchasi va uning turlari
58. Nutqiy faoliyat va diskurs turlari.
59. Adresat va adresant faktorlari
60. Muloqotdagi lingvistik va ekstralingvistik omillar

61. Soʻz pragmatikasi
62. Til birliklarining lingvopragmatika jihatlari va ularning tahlili
63. Lisoniy shaxs tushunchasi va uning turlari
64. Kontrastiv ritorika

# **Horijiy va mahalliy adabiyotlar ro'yhati.**

1. Mey J.L. Pragmatics. An Introduction. 2nd edition. –Oxford., Blackwell PublishingLTD, 2004
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#### **Qo‘shimcha adabiyotlar**

1. Mirziyoyev Sh.M. Tanqidiy tahlil, qat’iy tartib-intizom va shaxsiy javobgarlik – har bir rahbar faoliyatining kundalik qoidasi bo‘lishi kerak. O‘zbekiston Respublikasi Vazirlar Mahkamasining 2016 yil yakunlari va 2017 yil istiqbollari bag‘ishlangan majlisidagi O‘zbekiston Respublikasi Prezidentining nutqi. // Xalq so‘zi gazetasi. 2017 yil 16 yanvar, №11.
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3. Mirziyoyev Sh.M. Qonun ustuvorligi va inson manfaatlarini ta‘minlash – yurt taraqqiyoti va xalq farovonligining garovi. – T.: O‘zbekiston, 2017. - 48 b
4. Mirziyoyev Sh.M. Buyuk kelajagimizni mard va olijanob xalqimiz bilan birga quramiz. – T.: O‘zbekiston, 2017. – 488 b.
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# **MUSTAQIL TA'LIM MASHG'ULOTLARI**

#### **IV. Mustaqil ta'lim va mustaqil ishlar**

Magistrantlarning mustaqil ishi dasturning asosiy bo'limlari asosidarejalashtiriladi va quyidagi ish turlarini nazarda tutadi:

- amaliy til materialini yig'ish, kartochkalar tuzish, kognitiv lingvistikaning nazariy va amaliy muammolari bo'yicha testlar tuzish;
- ma'lum bir til sathiga tegishli til birliklarini egallangan bilim va ko'nikmalarga asoslanib tahlil qilish va prezentatsiya qilish;
- darslik va o'quv qo'llanmalar, maxsus adabiyotlar bo'yicha fan bo'limlari va mavzularini o'rganish va ustida ishlash;
- ma'ruza kursining ma'lum bir qismlari bo'yicha prezentatsiyalar va ma'ruza fragmentlarini tayyorlash;
- tanlangan mavzu bo'yicha referatlar yozish va loyihalar tayyorlash;
- o'rganilayotgan chet tili lisoniy material yoki adabiyoti material asosida konseptual tahlil metodlarini qo'llagan holda til va tafakkur munosabatlarini, milliy dunyoqarashning xususiyatlarini, lisoniy-kognitiv foliyatning milliy madaniy xususiyatlarini tahlil etish;
- zamonaviy lingvistikaning asosiy muammolari bo'yicha ilmiy tadqiqot olib borish.

Mustaqil o'zlashtiriladigan mavzular bo'yicha talabalar tomonidan ilmiy loyihalar, portfoliolar tayyorlash va uni taqdimot qilish tavsiya etiladi

#### **Zamonaviy lingvistika fanidan mustaqil ta'lim mavzulari taqsimoti**

<b>№</b>	<b>Mavzu</b>	<b>Soat</b>
1	1. Dunyoni interpretatsiya qilishda tilning roli	4
2	Bilim tuzilmalari: freym, sxema, konsept, ssenariy va ularning ifodalanishi	4
3	Til va tafakkur, til va madaniyat bog'liqligi	4
4	Til – bilim tuzilmalarini va madaniyatni namoyon etuvchi, saqlovchi va o'zlatuvchi vosita sifatida	4
5	Kognitiv metafora mental va madaniy model sifatida	4
6	Milliy xarakterga ega realiyalar ro'yhatini tuzish	4
7	Lingvokulturema turlari va ularning xususiyatlari	4
8	Frazeologik birliklarining milliy-madaniy xususiyatlari	4
9	Madaniy belgilar va ularning turlari	4
10	Pragmatikada adresat va adresant faktorlari	4
11	Atributsiya va uning turlari	4
12	Nutqiy muloqot xususiyatlari	4
13	Pragmatik vazifalar va ularning tipologiyasi	4
14	Xushmuomalalik kategoriyasi va uning turlari	4
15	Lisoniy shaxs va uning turlari. Stereotip va ularning turlari	4
16	Xorijiy til o'qituvchisining ilmiy-pedagogik nutq madaniyati	4
17	Muloqotdagi lingvistik va ekstralingvistik omillarni aniqlash va tipologiyasini amalga oshirish	4
18	Madaniy mavaffaqiyatsizliklarni oldini olish	4
19	Leksik sathda milliy-madaniy xususiyatga ega til birliklarining ro'yhatini tuzish;	4
20	Ingliz/nemis/fransuz/ishpan, rus va o'zbek tillaridagilingvokulturemalar ro'yxatini tuzish; noverbalmuloqotning turlari va shakllarini aniqlash;	4
21	Bilim tuzilmalari: freym, sxema, konsept, ssenariy va ularning ifodalanishi	4
22	Kognitiv metafora mental va madaniy model sifatida	4
23	Milliy xarakterga ega realiyalar ro'yhatini tuzish	4
24	Lingvokulturema turlari va ularning xususiyatlari	4
25	Frazeologik birliklarining milliy-madaniy xususiyatlari	4
26	Madaniy belgilar va ularning turlari	4

<b>27</b>	Pragmatikada adresat va adresant faktorlari	<b>4</b>
<b>28</b>	Atributsiya va uning turlari	<b>4</b>
<b>29</b>	Nutqiy muloqot xususiyatlari	<b>4</b>
<b>30</b>	Pragmatik vazifalar va ularning tipologiyasi	<b>4</b>
	Jami	<b>120</b>

# **GLOSSARIY**

**applied linguistics** The application of insights from theoretical linguistics to practical matters such as language teaching, remedial linguistic therapy, language planning or whatever.

**arbitrariness** An essential notion in structural linguistics which denies any necessary relationship between linguistic signs and their referents, e.g. objects in the outside world.

**areas of linguistics** Any of a number of areas of study in which linguistic insights have been brought to bear, for instance sociolinguistics in which scholars study society and the way language is used in it. Other examples are psycholinguistics which is concerned with the psychological and linguistic development of the child.

**competence** According to Chomsky in his *Aspects of the theory of syntax* (1965) this is the abstract ability of an individual to speak the language which he/she has learned as native language in his/her childhood. The competence of a speaker is unaffected by such factors as nervousness, temporary loss of memory, speech errors, etc. These latter phenomena are entirely within the domain of *performance* which refers to the process of applying one's competence in the act of speaking. Bear in mind that competence also refers to the ability to judge if a sentence is grammatically well-formed; it is an unconscious ability.

**context** A term referring to the environment in which an element (sound, word, phrase) occurs. The context may determine what elements may be present, in which case one says that there are 'co-occurrence restrictions' for instance 1) /r/ may not occur after /s/ in a syllable in English, e.g. \*/sri:n/ is not phonotactically permissible in English; 2) the progressive form cannot occur with stative verbs, e.g. *We are knowing German* is not well-formed in English.

**contrast** A difference between two linguistic items which can be exploited systematically. The distinction between the two forms arises from the fact that these can occupy one and the same slot in a syntagm, i.e. they alternate paradigmatically, e.g. the different inflectional forms of verbs contrast in both English and German. Forms which contrast are called *distinctive*. This can apply to sounds as well, for instance /p/ and /b/ contrast in English as minimal pairs such as *pin* /pɪn/ : *bin* /bɪn/ show.

**convention** An agreement, usually reached unconsciously by speakers in a community, that relationships are to apply between linguistic items, between these and the outside world or to apply in the use of rules in the grammar of their language.

**creativity** An accepted feature of human language — deriving from the phenomenon of sentence generation — which accounts for speakers' ability to produce and to understand a theoretically infinite number of sentences.

**descriptive** An approach to linguistics which is concerned with saying what language is like and not what it should be like (prescriptivism).

**diachronic** Refers to language viewed over time and contrasts with *synchronic* which refers to a point in time. This is one of the major structural distinctions introduced by Saussure and which is used to characterise types of linguistic investigation.

**displacement** One of the key characteristics of human language which enables it to refer to situations which are not here and now, e.g. *I studied linguistics in London when I was in my twenties*.

**duality of patterning** A structural principle of human language whereby larger units consist of smaller building blocks, the number of such blocks being limited but the combinations being almost infinite. For instance all words consist of combinations of a limited number of sounds, say about 40 in either English or German. Equally all sentences consist of structures from a small set with different words occupying different points in the structures allowing for virtually unlimited variety.

**economy** A principle of linguistic analysis which demands that rules and units are to be kept to a minimum, i.e. every postulated rule or unit must be justified linguistically by capturing a generalisation about the language being analysed, if not about all languages.

**extralinguistic** Any phenomenon which lies outside of language. An extralinguistic reason for a linguistic feature would be one which is not to be found in the language itself.

**figurative** Any use of a word in a non-literal sense, e.g. *at the foot of the mountain* where *foot* is employed figuratively to indicate the bottom of the mountain. Figurative usage is the source of the second meaning of polysemous words.

**formalist** An adjective referring to linguistic analyses which lay emphasis on relatively abstract conceptions of language structure.

**general linguistics** A broad term for investigations which are concerned with the nature of language, procedures of linguistic analysis, etc. without considering to what use these can be put. It contrasts explicitly with *applied linguistics*.

**generative** A reference to a type of linguistic analysis which relies heavily on the formulation of rules for the exhaustive description (generation) of the sentences of a language.

**head** The centre of a phrase or sentence which is possibly qualified by further optional elements, in the phrase *these bright new signs* the head is *signs* as all other elements refer to it and are optional. The term is also used in lexicology to refer to the determining section of a compound; in *family tree*, the element *tree* is head and *family* is modifier. This has consequences for grammar, especially in synthetic languages, such as German where in a compound like *Stammbuch* the gender is neuter (with *das*) because the head *Buch* is although the modifying word is masculine (*der Stamm*).

**hierarchy** Any order of elements from the most central or basic to the most peripheral, e.g. a hierarchy of word classes in English would include nouns and verbs at the top and elements like adjectives and adverbs further down with conjunctions and subordinators still further down. The notions of top and bottom are intended in a metaphorical sense.

**idealisation** A situation where the linguist chooses to ignore details of language use for reasons of greater generalisation.

**language** A system which consists of a set of symbols (sentences) — realised phonetically by sounds — which are used in a regular order to convey a certain meaning. Apart from these formal characteristics, definitions of languages tend to highlight other aspects such as the fact that language is used regularly by humans and that it has a powerful social function.

**lay speaker** A general term to refer to an individual who does not possess linguistic training and who can be taken to be largely unaware of the structure of language.

**level** A reference to a set of recognisable divisions in the structure of natural language. These divisions are largely independent of each other and are characterised by rules and regularities of organisation. Traditionally five levels are recognised: phonetics, phonology, morphology, syntax, semantics. Pragmatics may also be considered as a separate level from semantics. Furthermore levels may have subdivisions as is the case with morphology which falls into inflectional and derivational morphology (the former is concerned with grammatical endings and the latter with processes of word-formation). The term 'level' may also be taken to refer to divisions within syntax in generative grammar.

**linguistics** The study of language. As a scientific discipline built on objective principles, linguistics did not develop until the beginning of the 19th century. The approach then was historical as linguists were mainly concerned with the reconstruction of the Indo-European language. With the advent of structuralism at the beginning of the 20th century, it became oriented towards viewing language at one point in time. The middle of this century saw a radically new approach — known as generative grammar — which stressed our unconscious knowledge of language and underlying structures to be found in all languages.

**linguistic determinism** Refers to the view, propounded by Edward Sapir and Benjamin Lee Whorf, that language determines the way in which people think. Also termed the *linguistic relativity hypothesis*.

**marked** A term used to state that a particular form is statistically unusual or unexpected in a certain context. For instance zero plurals in English such as *sheep* or *deer* are marked.

**metalanguage** The language which is used to discuss language; see also *object language*.

**metaphor** An application of a word to another with which it is figuratively but not literally associated, e.g. *food for thought*. This process is very common in the use of language and may lead to changes in grammar as with the verb *go* in English where its spatial meaning has come to be used metaphorically for temporal contexts as in *He's going to learn Russian*.

**onomastics** The linguistic study of names, both personal and place names. This field is particularly concerned with etymology and with the general historical value of the information which names offer the linguist.

**paradigm** The set of forms belonging to a particular word-class or member of a word-class. A paradigm can be thought of as a vertical list of forms which can occupy a slot in a syntagm. Pronounced [ˈpærədaim].

**parameter** Any aspect of language which can obtain a specific value in a given language, e.g. canonical word-order which can have the verb in a declarative sentence either before the subject, after the subject or after both subject and object. Contrast *principle* in this respect.

**performance** The actual production of language as opposed to the knowledge about the structure of one's native language which a speaker has internalised during childhood (*see* Competence).

**productivity** A reference to the extent that a given process is *not* bound in its application to a certain input. For instance the prefixation of *re-* to verbs in modern English is productive because this can be done with practically all verbs, e.g. *re-think*, *re-do*, *re-write*. The term also refers — in syntax — to the ability of speakers to produce an unlimited number of sentences using a limited set of structures.

**psychological reality** The extent to which the constructs of linguistic theory can be taken to have a basis in the human mind, i.e. to somehow be reflected in human cognitive structures. Many linguists are divided on this issue, one extreme claiming that this requirement of a theory is not necessary, other saying that it is the ultimate test of any respectable theory.

**reflexiveness** The possibility of using language to talk about language; this is one of its delimiting characteristics with respect to other communication systems.

**rhetoric** The technique of speaking effectively in public. Regarded in the past as an art and cultivated deliberately.

**root** 1) In grammar the unalterable core of a word to which all suffixes are added, e.g. *friend* in *un-friend-li-ness*. 2) In etymology, the earliest form of a word. 3) In phonetics, the part of the tongue which lies furthest back in the mouth.

**Sapir-Whorf hypothesis** The notion that thought is determined by language. While few linguists nowadays accept this strict link, there would seem to be some truth to the postulation of the two American anthropologists/linguists.

**sign language** A communication system in which people use their hands to convey signals. In recent years sign language has been the object of linguists' attention and has come to be regarded as a fully-fledged system comparable to natural language with those individuals who are congenitally deaf and who learn sign language from childhood.

**structuralism** A type of linguistic analysis which stresses the interrelatedness of all levels and sub-levels of language. It was introduced at the beginning of the century by Ferdinand de Saussure (1857-1913) as a deliberate reaction to the historically oriented linguistics of the 19th century and subsequently established itself as the standard paradigm until the 1950's when it was joined, if not replaced, by generative grammar.

**synchronic** A reference to one point of time in a language. This may be the present but need not be. Forms a dichotomy with *diachronic*. Structural studies of language are usually synchronic and the Indo-Europeanists of the 19th century were diachronic in their approach.

**taxonomic** A reference to linguistics in which the main aim is to list and classify features and phenomena. It is usually implied that no attempt for linguistic generalisations is made.

**theoretical linguistics** The study of the structure of language without any concern for practical applications which might arise from one's work.

**underlying representation** A representation of what is assumed by the linguist to be the structure which lies behind or forms the initial stage in the generation of a surface structure item. For instance one could say that /di:b/ is the underlying representation for German 'thief' and that the surface form [di:p] arises through the application of an automatic rule of final devoicing.

**unproductive** Refers to a process which is bound to specific lexemes and hence cannot be used at will by speakers, e.g. umlaut is an unproductive process in German because it cannot be applied in plural formation with new words. Unproductive processes can nonetheless be statistically common, again umlaut is unproductive but occurs with words which have a high frequency in German because they belong to the core of the language — mainly names of beings, parts of the body, etc.

**zero** Any element which is postulated by the linguist but which has no realisation in language, e.g. the plural morpheme which some linguists might assume to be present, but not realised, in a word like *die Wagen*.



# ILOVALAR:

Fanning o'quv dasturi;
testlar;
baholash mezonlarini qo'llash bo'yicha uslubiy ko'rsatmalar;
o'quv-uslubiy majmualarini tayyorlash bo'yicha tavsiyalar

1. of the following disciplines are not directly related to linguoculturology

ethnocultural studies

psycholinguistics

cognitive linguistics

\*structural linguistics

2 Oblomov in Russian culture is a

linguoculturama

mythologem

\*precedent name

universal concept

3. Gender linguistics deals with the peculiarity of communication:

different age groups

different social groups

\*representatives of biological sexes

different professional groups

4. a generalized idea of typical features characterizing a people:

\*mentality

stereotype

linguocultural paradigm

precedent name

5. Among the linguistic disciplines the most "culture-bearing" (V.A.Maslova)

are the disciplines \_\_\_\_\_ : social dialectology, ethnolinguistics,

stylistics, lexicon, phraseology, semantics, translation theory, etc.

historical

linguistic

psychological

\*linguohistorical

6. \_\_\_\_\_ are individual names associated with widely known

texts and situations widely known to most members of a given nation.

cultural universals

\*precedent names

linguocultural concepts

rites and rituals

7. Speaking about the ethnolinguistic direction, it should be remembered that its roots in Europe

come from \_\_\_\_\_ ,

in America - from F. Boas, E. Sepir and M. Wharf, in Russia - from D.K. Zelenin, A.A. Potebny, and others.

etc.

Panini

Aristotle

Plato

\*B. Humboldt

8. The section of linguoculturology that studies the changes in the linguistic picture of an ethnos over a certain period of time is called

The section of linguoculturalology that studies changes in the linguistic picture of an ethnos over a certain period of time is called:

\*diachronic linguoculturalology

comparative linguoculturalology

comparative linguoculturalology

synchronic linguoculturalology

9. \_\_\_\_\_ serves as a means of accumulating and storing culturally significant information.

Image

\*Language

Ritual

Speech

10. Cultural concepts

- A set of the most valuable elements of social and cultural heritage.

- characteristic of nominative units denoting phenomena or socio-cultural events.

-\*names of abstract concepts, basic units of the world picture, "clots" of culture in the human consciousness.

11. Put the development of the scientific paradigm in linguistics in the proper order:

Comparative-historical

System-structural

Anthropocentric

12. \_\_\_\_\_ paradigm puts the human being in the first place, and language is considered to be the main characteristic of the human being, its most important component.

Comparative

\*Anthropocentric

Comparative

Historical

13. \_\_\_\_\_ is the realization by members of an ethnos of their group unity and difference from other similar formations.

Cultural Background

\*Ethnic self-consciousness

Cultural uniqueness

Ethnic culture

14. \_\_\_\_\_ linguoculturalology is a set of analytical techniques, operations and procedures used in analyzing the relationship between language and culture.

Subject

Object

\*Methods

Subject

15. \_\_\_\_\_ studies language as a cultural phenomenon.

History

Psychology

\*Linguocultural studies

Linguistics

16. \_\_\_\_\_ is the most important linguistic entity that contains the basic information about the word's relationship to culture, which creates visual and sensory representations of objects and phenomena reality.

Ritual

Civilization

\*Image

Rite

17. What is the object of study in linguocultural studies?

Culture

Language consciousness

\*Language as a reflection of culture

world picture

18. Cultural constants are

\*the most important concepts for linguoculture

the most important precedent texts

the most important grammatical categories for the language

the most important works of fiction

19. changes in the contacting languages indicate

\*the "appropriation" by people of elements of foreign cultures

forgetting their own cultures

neglect of their own language

knowledge of another's language

20. Ethnocentrism leads

to an understanding of other people's cultures

\*to misunderstanding of foreign culture, cultural barriers

to the assimilation of another's language

to forgetting one's native language

21. The dominant concepts of the British linguoculture from the following ones are:

soul, sadness, conscience.

conscience, destiny, shame.

\*home, law, privacy.

22. \_\_\_\_\_ manifests itself in everything: in the way people work, rest, eat, how speak in different circumstances, etc.

Folklore tradition;

Civilization;

Cultural Background;

\*Ethnic uniqueness

23. \_\_\_\_\_ humanity is a collection of ethnic cultures, which are diverse because the actions of different peoples, aimed at satisfying the same needs are different.

\*Culture

Civilization

Heritage

Tradition

24. Linguocountry studies and linguocultural studies differ in that linguocountry studies studies the actual \_\_\_\_\_ reflected in language.

\*national realities

metaphors

images

facts

25. In \_\_\_\_\_ approach culture is understood as a set of texts.

\*hermeneutic

spiritual

symbolic

informational

26. In the \_\_\_\_\_ paradigm, attention was focused on the object, the thing, the name, so the focus was on the word.

descriptive

anthropological

\*systemic-structural

scientific

27. Socially given and culturally specific rules of speech behavior of people in situations of communication in accordance with in accordance with their social and psychological roles, personal relations in the official and unofficial situations of communication are \_\_\_\_\_ .

\*speech etiquette

rituals

cultural background

rituals

28. The school \_\_\_\_\_ is known in Russia and abroad as the Moscow School of of linguocultural analysis of phraseological phrases.

E.M. Vereshchagin and V.G. Kostomarov

V.A. Maslova

\*V.N. Telia

Y.S. Stepanov

29. What is not the subject of linguocultural studies:

precedent phenomena

cultural concepts

\*morphemes

stereotypes

30. Which science studies the interaction between language and society?

History

Linguistics

\*Sociolinguistics

Psycholinguistics

**Baholash mezonlarini qo'llash bo'yicha uslubiy ko'rsatmalar**

t/r	Nazorat turidagi topshiriqlarning nomlanishi	Maksimal yig'ish mumkin bo'lgan ball	O'tkazish vaqti
<b>I. Joriy nazoratdagi ballar taqsimoti</b>		Talabalar barcha nazorat turlarini "5" balli baho tizimida topshiradilar	Semestr davomida
<b>Ma'ruza mashg'ulotlarida</b>			
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 chihaftasida
<b>Tajriba (Amaliy seminar) mashg'ulotlarda</b>			
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
<b>II. Oraliq nazorat</b>			
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
<b>III. Yakuniy nazorat</b>		"5" balli baho tizimida topshiradilar	Semestrning oxirgi haftasida
<b>Jami:</b>		"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
<b>A)</b>	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	
<b>B)</b>	tasavvurga ega bo'lish	"4" baho
	mustaqil mushohada yurita olish	
	olgan bilimlarini amalda qo'llay olish	
	mohiyatini tushunish	
	bilish, aytib berish	
<b>V)</b>	tasavvurga ega bo'lish	"3" baho
	mohiyatini tushunish	
	bilish, aytib berish	
<b>G)</b>	tasavvurga ega bo'lish	"2" baho
	aniq tasavvurga ega bo'lmaslik	
	Bilmaslik	

**O'quv-uslubiy majmualarini tayyorlash bo'yicha tavsiyalar**

I. O'UM quyidagi bo'limlardan tashkil topadi:

1. Titul varag'i va uning ikkinchi beti mos ravishda 1-va 2-ilovalarga ko'ra tayyorlanadi.
2. Mundarija. O'UMning asosiy bo'limlari va uning betlari ko'rsatiladi (14 shriftda).
3. O'quv materiallar.

a) Birinchi o'rinda fan dasturiga muvofiq ma'ruzalar mavzulari yoritib beriladi.

Har bir mavzu bo'yicha:

- reja (o'quv materiali matnidan oldin qo'yiladi)
- tayanch so'z va iboralar
- asosiy matn (mavzu mazmuni va mohiyatiga qarab u ham qismlarga bo'linishi mumkin).

Ma'ruzalar bo'yicha o'quv materiallar matni ko'rgazmali elementlar, rasmlar, diagramma, gistogramma, grafiklar, qiziqarli xavolalar, misollar xamda talabalar e'tiborini jalb qilib fanni samarali o'zlashtirishga xizmat qiladigan boshqa elementlar bilan boyitilishi mumkin. Xorijiy adabiyotlardan olingan sitatalarga xavolalar berib borilishi shart. Ma'ruza o'quv materiallari bo'limi yakunida umumiy xorijiy va mahalliy adabiyotlar ro'yhati keltiriladi

b) Ikkinchi o'rinda fan dasturiga muvofik amaliy va (yoki) laboratoriya mashg'ulotlari mavzulari bo'yicha yoritib beriladi.

Amaliy mashg'ulotlarning har bir mavzu bo'yicha:

- asosiy matn;
- topshiriklar variantlari;
- masala va misollar;
- keyslar to'plami;
- xorijiy va maxalliy adabiyotlar ro'yxati;

Laboratoriya mashg'ulotlarining har bir mavzusi bo'yicha:

- laboratoriya ishlarining maksadi, mazmuni va kutilayotgan natijasi;
- laboratoriya ishining batafsil rejasi va tushuntirish matni;
- laboratoriya ishlarini o'tkazish qoidalari va xavfsizlik choralari;
- nazorat savollari;
- xorijiy va maxalliy adabiyotlar ro'yxati;

Amaliy va laboratoriya mashg'ulotlarini o'tkazish uchun zarur asbob-uskunalar, laboratoriya jixozlari kursatiladi.

O'quv kursi yakunida xorijiy va maxalliy adabiyotlar ruyxati keltirilishi xamda xorijiy adabiyotlardan olingan sitatalarga xavolalar berib borilishi shart.

4. Mustaqil ta'lim mashg'ulotlari. Fan bo'yicha mustaqil ta'lim mashg'ulotlar mavzulari va ularni o'zlashtirish bo'yicha zarur uslubiy ko'rsatmalar beriladi. Mustaqil vazifalarini bajarishga qaratilgan boshqa ma'lumotlar keltiriladi.

5. Kurs ishlari va kurs loyihasi. Fan dasturiga muvofik kurs loyixasi, kurs ishi, xisob-chizma ishi, ijodiy va boshqa mustaqil amalga oshiriladigan ishlar mazmuni, maqsadi, kutilayotgan natijasi, variantlari, zarur tushuntirishlar hamda kurs ishini bajarishga qaratilgan boshqa ma'lumotlar keltiriladi.

6. Glossariy. Fanga oid termin va iboralarning qisqa talqini bo'yicha o'zbek, rus va ingliz tillarida beriladi.

7. Ilovalar:

- fan dasturi;
- ishchi fan dasturi;
- tarqatma materiallar;
- testlar;
- ishchi fan dasturiga muvofiq baholash mezonlarini qo'llash bo'yicha uslubiy ko'rsatmalar;
- fanni o'ziga xosligiga qarab o'rganish bo'yicha boshqa materiallar keltirilishi mumkin;
- O'UMning elektron varianti.

II. O'quv-uslubiy majmualarni chop etish bo'yicha

talablar va tavsiyalar

1. O'UMLar uchun quyidagi parametrlar qabul qilinadi:

- O'UMLarning o'lchami A 4 formatda (210x297 mm);
- Chap-3 sm, o'ngdan-1.5sm, yuqori, quyi -2sm;

2.1. O'UM matni 12, 14 shrift (Times NewRoman) qo'shimcha matn 11, 12 (Times NewRoman) interval-1 yoki 1,5 abzas-1 yoki 1,5 sm chekinish.

2.2. Jadvallar nomi va qo'shimcha matnlarni boshqa rang bilan ajratishga yo'l qo'yilmaydi. O'UMLarda asosiy matn bir ustunda terilishi kerak.

2.3. O'UMLarda (rangli chop ettirilsa) asosiy sarlavhalarni hamda matnda rasm ostidagi yozuvlarni to'q ko'k rang bilan yozilishi mumkin.

2.4. Formulalar qora rangda teriladi. Formularni terishda fon ishlatishga va boshqa rangdan foydalanishga yo'l qo'yilmaydi.

2.5. Saxifalarda asosiy va qo'shimcha matnlarni turli rangli fonlarga joylashtirishga yo'l qo'yilmaydi.

- 2.6. Darajasi bir xil bulgan yozuv, sarlavxa va boshqa matnli elementlar bir xil parametrli shrift bilan terilishi va rasmiylashtirilishi kerak.
- 2.7. Snoskalarini terish uchun asosiy keglardan 2 p, 4 p kichik bulgan shrift keglari tanlanadi.
- 2.8. Titul varag'ida kolonsifra (betlarning tartib rakami) qo'yilmaydi.
- 2.9. Kolonsifralar sahifaning tag qismining markazida qo'yilishi maqsadga muvofik.
4. O'UMLarda rasmlar bilan ishlash quyidagi tartibda amalga oshiriladi:
  - 4.1. Rasmlar bir va ko'p rangli bo'lishi mumkin.
  - 4.2. Estetik talablardan kelib chiqqan xolda rasmlarni kvadrat shaklda joylashtirishga yo'l qo'yilmaydi.
  - 4.3. O'UM larda sifatsiz skanerlangan va yozuvlari aniq o'qilmaydigan rasmlarni joylashtirish man etiladi.
  - 4.4. Rasmlar va diagrammalarni bezatishda 10-15 foizli, ya'ni juda och fondan foydalanish lozim.
  - 4.5. Rasmlar ketma-ketligi xar bir bobda alohida qo'yiladi, masalan, 1 bobda 1-rasm «1.1-rasm», 2 bobda 4-rasm - «2.4-rasm» deb belgilanadi. Jadvallar bilan rasmlar bir xil usulda raqamlanadi.
  - 4.6. Jadval va diagrammalarni bezatishda matni o'qishni qiyinlashtirmaydigan och tusli qaymoq rangli fondan foydalanish lozim.
  - 4.7. O'UMLarni birdan ortiq rang qo'llab ishlab chiqishda, boshqa ranglar so'z, sarlavxa, qoidalar, shuningdek, belgilar, jadval va x-k. ni ajratishda ko'llaniladi. Ranglarni tanlashda ularning bir-biriga mosligiga va uyg'unligiga e'tibor qaratish lozim.
- 4.8. O'UM da rasmlar soni chegaralanmagan, lekin rasmlar hajmi umumiy hajmga nisbatan 35% dan oshirmaslik tavsiya qilinadi.
- 4.9. Matn va rasmlar elementlarni bezashda to'q kizil ranglardan foydalanish tavsiya qilinmaydi.
5. O'UMni bosmaga chiqarish va muqovalashda quyidagi talablarga rioya qilish lozim:
  - 5.1. O'UMLarni bosmaga chikarishda 1-4 rangli lazerli va purkashli (struynqy) printerlardan foydalanish mumkin.
  - 5.2. O'UMLarni bosmaga chikarish uchun 1 m2 vazni 70-80 g bo'lgan ofset va idora kog'ozlaridan foydalaniladi. O'UMni chop etishda kog'ozni oldi va orqa tomonidan foydalanish maqsadga muvofiq.
  - 5.3. O'UMLar quyidagi xil muqovalarda tayyorlanishi mumkin:
    - O'UM taxlamini qattiq muqova bilan qoplash. Bunda muqova ofset yoki idora qog'ozida bosilib, shaffof plyonka bilan qoplanadi yoki muqova uchun matbaa muqovabop materialini qo'llanadi;
    - O'UM taxlamini tikmasdan yelimlab mahkamlash va yumshoq muqova bilan birlashtirish va tasvir bosilganidan keyin shaffof plyonka bilan qoplanadi.
  - 5.4. O'UM taxlamlarini mahkamlashda ip bilan tikish, sim bilan tikish, tikmasdan yelimlab mahkamlash usullarini qo'llash mumkin.
  - 5.5. Taxlam qalinligi 20 mm dan ortiq bo'lgan O'UM larni №76 tipidagi qattiq muqovalarda tayyorlash tavsiya qilinadi.
  6. O'UMLarni ishlab chiqishda san'at, chizma, dizayn yo'nalishlari uchun hamda boshqa tillardagi (masalan arab, yapon, koreys, xitoy va boshqa tillarda) fanning o'ziga xosligini hisobga olgan holda bezatishlari mumkin.

