PECULIARITIES OF THE NATIONAL LANGUAGE WORLDVIEW AND UNIVERSAL CONCEPTS IN HUMAN COGNITIVE SYSTEM

Abstract. In the article the problems of language worldview and the problem of searching for universal phenomena in the human conceptual system are observed. It is noted that the language worldview is a set of knowledge about the world that is reflected in the language, and the language worldview reflects the national and cultural specifics of people's worldview. The work summarizes the representatives’ opinions on cognitive linguistics and linguistic and culture study, and attempts to define the principles of distinguishing universal concepts.

Keywords: consciousness, linguistics, universals; lexical-semantic level; cognitive system; signs of universality of concepts.

The main problems of modern linguistics of the XXI century include the processes of conceptualization of the world through language, its lexical and grammatical structure, and studies the linguistic division of the world and its representation through language are becoming relevant. The relationship between language and thinking is multidimensional and is studied in various sciences, primarily in psychology, linguistics, and philosophy. Language belongs to reality and consciousness at the same time. A thought becomes real when it is expressed in speech, when it is addressed to someone, that is, it becomes the property of people, preserving the individual form of
material embodiment. In other words, the essence of consciousness is a reflection of reality. Reality is realized by a person in so far as it is reflected through the language meanings. Therefore, language is the deified expression of consciousness.

Language is a social phenomenon. It sets and reflects the requirements of collectivity. How can a language arbitrarily constructed by an individual be meaningful? As a product of individual creativity, language is nonsense. «...Language is a practical, existing and for other people and only thus existing also for myself, a real consciousness...». One can say that language is not made or invented by anyone individually, but is a spontaneous social product of the human collective. «Language is as ancient as consciousness», «language is the immediate reality of thought». Language and thinking form a dialectically contradictory unity. They condition each other, which gives rise to the well-known formula: «As there is no language without thinking, so there is no thinking without language». Language is not just a way of expressing the world around us, but also a means of forming a world picture. Reflecting, in the process of activity, the objective world, a person fixes in the word the results of knowledge. The totality of this knowledge captured in a language form is called the «language worldview». Thus, according to Yu.N. Karaulov, «language worldview» is taken in its entirety all the conceptual content of a given language.

An important stage in the development of the theory of the language world picture is the work of American ethnomethologists E. Sepir and B. Wharf. E. Sepir and his follower B. Wharf developed a hypothesis known as the «Sepir - Wharf hypothesis», which is the theoretical core of ethnomethology. According to this theory, the difference in the norms of thinking determines the difference in the norms of behavior in cultural and historical interpretation. Comparing the hopi language with the «middle European standard», C. Wharf seeks to prove that even the main categories of substance, space, and time can be interpreted differently depending on the structure of the language's qualities: «...the concepts of «time» and «matter» are given from experience to all people in the same form. They depend on the nature of the language or languages through the use of which they developed». According to Whorf, we dissect nature in
the direction suggested by our native language, and the world appears to us as a kaleidoscopic stream of impressions, which must be organized by our consciousness, and this means mainly by the language system stored in our consciousness.

It should be noted that cognitive research in linguistics of the XXI century covers a number of problems in the field of interaction of language and culture, language and human consciousness, language and psychology, language and ethnicity. Such scientists as V.I. Karasik and others devoted their works to the problems of cognitive science. One of the main terms in cognitive research is concept.

In modern linguistics, researches related to thinking and man, considering man in the sphere of language and language in the man’s world, is becoming more and more relevant. They distinguish not only the language world picture, but also the conceptual picture of the world, which is richer than the language worldview. The concept is the main unit of the language worldview, the object of study of different disciplines, as well as the language worldview. Here we can say that a concept is a unit of mentality that allows us to categorize phenomena and objects of the surrounding world in the human mind and is located in this consciousness as a set of ideas, knowledge, and associations accompanying the word; any concept is necessarily implemented in the word, since phenomena that cannot be described verbally do not exist in the human environment.

The study of national concepts contributes, therefore, to the study of a certain (national) language worldview with the help of the media. There is no doubt that the mass media is one of the most important components of the communication system of modern society. Today, mass communication creates a modern culture, as well as constructs a modern society. Means of mass media is a historically established social institution, the specificity of which is that by quickly transmitting information, this institution solves the problem of forming public opinion and worldview of a massive, heterogeneous and anonymous audience in accordance with the planned settings of the social-political system.

Quite a great attention is also paid to the study of media discourse within the framework of cognitive linguistics, the main task of which is to correlate language
processes with various cognitive ways of perception and processing of information. When considering language as a cognitive tool that is used to represent and encode reality, cognitive scientists study media texts both from the point of view of General problems of categorization and conceptualization, and from the point of view of the language world picture questions. One of the most important objects of research in cognitive linguistics is the concept. As noted above, concepts are a certain kind of mental entities that have a name in the language and fully reflect the cultural and national ideas of a person about the world. Thus, when applying the methods of cognitive linguistics, it becomes possible to learn the meaning and ways of presenting a wide variety of concepts in the media language. Problems of multicultural society, immigration, religious conflicts, attitude to the environment, terrorism, gender issues - a cognitive analysis of these topics constantly covered by the mass media allows us to conclude how the general information of the world picture is formed, as well as what certain national and cultural specifics of the media landscapes of individual countries are given.

For the purpose of studying the cultural component of the media discourse, the method of linguistic and cultural analysis is absolutely indispensable. This method is based on the concept of lingual culture that appeared in the 90s of the last century, the essence of which is the indissoluble connection between the national language and culture, and emphasizes their organic unity and integrity. The importance of the lingual and cultural method for analyzing media texts is obvious, since the entire corpus of media speech is an essential component of modern culture. Texts of mass media discourse are often rich in culturally significant information, in most cases, they record and reflect not only general, but also specific features of the functioning of national languages and cultures.

In this regard, it is extremely important to identify and describe the main culturally significant components of the media language. It is also worth paying attention to the applied value of linguistic and cultural analysis, since its result is the detection and explanation of culturally significant units that are necessary for creating a cultural commentary. Concluding the review of the theory and methods of media discourse
analysis, it should be noted that only a combination of the advantages of various methodological approaches allows you to get a comprehensive understanding of both the features of language functioning in the field of mass communication and the content of mass media discourse key concept of media text.

Currently, attempts to identify universal verbalized meanings are also being made by representatives of anthropocentric areas of modern language science - cognitive linguistics and lingual and cultural study, who study language in its connection with human consciousness and culture. The central concept for these disciplines is the notion of “concept”. Since the definition of a concept is still controversial, let's generalize its various definitions presented in anthropologically oriented areas of linguistics: concepts have a mental nature, are characterized by the property of accumulating knowledge of the ethnos about the surrounding reality, they are able to find expression both in language and in non-linguistic means.

Thus, the concept is a mental representation of a person's knowledge of reality, which carries cultural information and finds its expression in various sign systems (see the works of K.Zhubanov, S.Amanzholov, M.Kopylenko, E.D.Suleimenov, R.G.Syzdykov, V.I.Karasik, G.G.Slyshkin, E.S Kubryakova, A.P.Babushkin, etc. for more information). Search for the universal and individual in national conceptual systems has formed different opinions among linguists on this issue. For example, some researchers argue that differences in the cognitive systems of different peoples can be so significant that they can seriously hinder cross-cultural and inter-ethnic understanding.

A.Vezhbitskaya writes about this: «Along with a huge mass of concepts specific to this culture, there are some fundamental concepts that are subject to lexicalization in all languages of the world … Language and cultural systems differ greatly from each other, but there are semantic and lexical universals that indicate a common conceptual basis on which human language, thinking, and culture are based».

The question arises: what concepts are universal (inherent in every human culture) and what are the criteria/signs of universality of concepts?
In the work «Categories of medieval culture» A.Ya.Gurevich defines the main universal categories of culture as concepts, without which culture is impossible and which it is permeated in all its creations, as universal for the whole society mandatory concepts and representations, without which it is impossible to build any ideas, theories, philosophical, aesthetic, political or religious concepts and systems. These are also the defining categories of human consciousness. Such universal categories include such concepts and forms of perception of reality as time, space, change, cause, fate, number, the relation of the sensuous to the supersensible, the relation of parts to the whole. «These universal concepts in every culture are linked together, forming a kind of «model of the world» that «grid of coordinates» through which people perceive reality and build an image of the world that exists in their minds».

V.A. Maslova refers the concepts of time, space, place, similarity, reason, duty, truth, truth, sincerity, correctness, falsehood, mercy, freedom, fate, memory, language, man, and etc. to the universal concepts, G.Gachev, describing the national images of the world, names the parameters that «are everywhere», which, among others, he refers to space and time, male and female, etc.

According to Z.I. Kirnoze, a limited set of concepts peculiar to all peoples includes such constants as land, homeland, peace, religion, work, family, motherhood, fatherhood, birth, life, death, and etc. N.A. Levitskaya and O.V.Lomakina refer to the following national concepts: man\woman, man, child, life\death, happiness\grief, faith\hope\love, conscience, peace.

The Kazakh language, like other languages, reflects a certain way of perception and structure of the world, or «language worldview». The analysis of cultural concepts of the Kazakh language world picture helps to identify ethnic features of the Kazakh mentality as a way of thinking, which is one of the aspects of spiritual culture. The mentality of the people is reflected precisely through the key cultural concepts, thanks to which it is possible to form an idea of the notion of this lingual culture in the world around them.

As can be seen from the above list, the issue of methodology for identifying the universal in conceptual systems and the task of forming a final register of basic
concepts remain unresolved and open for discussion. Thus, language is a means of communication and an instrument of knowledge. The language specifically reflects reality. The language world picture is a set of knowledge about the world embodied in the language, and the language world picture reflects the national and cultural specifics of the people’ worldview who are native speakers of this language.

There are as many national language worldview as there are languages. Some scholars argue that the national worldview is impervious to foreign-language of consciousness, it is assumed that the use of words such as cognition and comprehension is the most successful, because to learn the national language world picture of media in another language is possible only by the conscious removal from equivalent own worldview using the principle of «presumption of ignorance». We believe that the national worldview can be considered as a reflection of the national character and mentality.

References: