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LINGUOCULTURAL POTENTIAL OF THE CONCEPT “PERSON” IN THE LINGUISTIC PICTURE OF THE WORLD

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Abstract:

The article discusses the lexical-cultural possibilities of the concept of “person” in the lexical picture of the world. The decisive role of language in the formation of the individual, the national character, the formation of ethnic unity is explained. The role of cultural linguistics in the implementation of the fundamental function of language is to be a means of creating, developing, transmitting the culture of speaking the native language. The analysis of ambiguous definitions of the concept “concept” by various researchers is given and their contribution to the development of the concept theory is shown. On the basis of a detailed description of the scientific interpretations of the concept of “concept”, it is concluded that the linguoculturological concept should be attributed to the elements of culture in a person’s understanding of the world. The specificity and structure of the concepts “external person”, “internal person”, “person”, “human behavior” in the linguistic picture of the world are traced. Using the example of the sayings of the Korean language, the author examines the stereotypes of the concepts “person”, “man”.

INTRODUCTION

One of the most important functions of any language is its ability to reflect the world in the cultural and historical development of people who speak a particular language. The importance of any language is that it not only reflects the culture of the world and humanity, but also preserves it and transmits it from generation to generation. This reveals its decisive role in the formation of the individual as a person, the national character, the formation of ethnic unity. As one of the types of human activity, language is one of the most important components of culture - the result of human experience in various spheres of life.

The difference between each language lies in its peculiar reflection of the picture of the world, conditioned by the mentality of a certain linguistic community.

As A.D. Apresyan, “every natural language reflects a certain way of perception and organization (conceptualization) of the world, which determines the emergence of certain linguistic stereotypes that reflect the linguistic mentality” [1. 398]. Language in all periods of the development of society was the most striking characteristic of the ethnos, since at the same time it served as the carrier

of its national culture. This is the ability of a language to reflect the national-cultural picture of the world of its carrier.

Embodied in a living national language and manifested in linguistic processes, the material and spiritual culture of a native speaker is the subject of study of cultural linguistics - a humanitarian discipline, the youngest direction of ethnolinguistics. This science pushes the boundaries of understanding how one of the main fundamental functions of a language is realized - to be a tool for creating, developing and transmitting the culture of a native speaker [2. 30]. Being an independent direction of linguistics, cultural linguistics reveals the closest connection between language and culture.

The term "cultural linguistics" originated in the 90s and was coined by V.N. associated with the names of scientists such as. Telia, Yu.S. Stepanov, A.D. Arutyunova, V.V. Vorobiev, V. Shaklein, V.A. Maslova et al. Its object is language and culture in their interaction: language, which is a translator of cultural information, culture and its attitudes and preferences, and the person who created this culture, the native speaker of this language. As a branch of linguistics, it arose at the intersection of linguistics and cultural studies and explores the manifestations of the culture of the people, reflected and entrenched in its language. Their role is played by units that have acquired a symbolic, standard, figurative-metaphorical meaning in culture and carry generalizing results of human consciousness, recorded in myths, legends, rituals, folklore, and many others.

THE MAIN FINDINGS AND RESULTS

The main thing for each language is its own way of conceptualizing reality, characterized by specific national and universal features, its own special linguistic picture of the world. This is exactly what embodies the most comprehensive system of human perceptions of the advanced world of science. The basic unit of the world picture is speech movement, which is a key component of human mental and linguistic activity. Cultural linguistics allows comprehend this activity, as well as the cycle of basic concepts that characterize the manifestation of culture in the language and contribute to the analysis of the relationship of language with culture in their development.

One of the central concepts of cultural linguistics is the concept. It focuses on many interpretations and definitions, as well as meanings of meaning and forms of generating this meaning and meaning. In the scientific literature, there is no unambiguous interpretation of the concept of "concept". In particular, the famous scientist V.A. Maslova gives several definitions of the concept. According to one of them, the concept is an information structure that reflects the knowledge and experience of a person. B.A. Maslova also defines the concept as an operational content unit of memory, mental vocabulary, conceptual system and language of reason, the language of the whole picture of the world, which is reflected in the human psyche. Expanding the concept's functions, V.A. Maslova refers to the concept as a unit of collective knowledge that differed in linguistic expression and ethnocultural specifics [2. 43]. Pointing to the concept's ethnic worldview, V.A. Maslova confirms the role of the concept as a connecting link in the construction, according to M. Heidegger, of the "house of being" [3. 47]. All these definitions of the term "concept" are interconnected, not opposed, but somewhat complement each other, since they note belonging to the mental sphere, the influence of society on the content of the concept and reflection in the language. There is an interpretation of the concept in the linguocultural aspect as a basic category of linguistics, representing the synthesis of national mentality and activity.

The active use of the term "concept" in the linguistics of many languages has been noted mainly since the early 1990s. In particular, in the Russian linguistic

tradition D.S. Likhachev, saturating this lexeme with linguoculturological content, emphasized the relationship of the concept with person culture. “The potentials of a concept,” he pointed out, “are the wider and richer, the wider and richer a person’s cultural experience ... and the less a person’s cultural experience, the poorer not only his language, but also his conceptual sphere” [4. 320].

Researcher S.A. Askoldov, who defines the concept as individual representations that make it possible to identify universally significant features and signs, calls it a mental formation, which “replaces us in the process of thought an indefinite set of objects of the same kind” [5. 267–269]. By the end of the 20th century, the scientific literature formed the opinion that the bearer of each language is the bearer of certain conceptual systems, conceptual vision, expressed in the universal mutual assumption of things, in their mutual expression through sound. Consequently, the knowledge that a person masters is the result of conceptualization and categorization of the surrounding world.

E. Rosi paid special attention to the prospects for studying the problem of categorization. E. Rosi’s research served as the basis for the concept of “Prototype Theory” [6]. According to this theory, the prototype is a categorical concept that gives an idea of a typical member of a certain category. These include typical examples, social stereotypes, patterns, ideals, and many others. They serve as a source of knowledge for a person about objects and phenomena of the surrounding world, which gives a basis for his own judgment about them. As noted by R.M. Frumkin, conceptual analysis is characterized by the presence of a key component: speaker - listener with their goals, values, inner world. The dominant place in this analysis belongs to the interpretation of the meaning [7. 98]. Adhering to the opinion of R.M. Frumkina, researchers argue that the method of conceptual analysis is associated with the study of individual concepts in their contextual unity and through the interpretation of meanings from the standpoint of a carrier of certain cultural traditions.

In the development of the theory of the concept, a significant role belongs to A. Verzhbitskaya, who characterizes the concept as an object from the ideal world, reflecting the culturally conditioned idea of a person about reality [8. 74–117]. This position is somewhat different from other approaches in that the concept is viewed as a tool for cognizing reality, which must be described by means of language in the form of certain explanatory structures. Referring to the concept as one of the linguistic methods of categorizing reality, the researcher named two approaches to categorization - classical and prototypical. The first of them is characterized by an indicative description, the second - as a typical representation, i.e. reference. According to A. Verzhbitskaya, it is necessary to synthesize these two approaches. M.V. Pimenova, considering the concept from the standpoint of the concepts of knowledge and consciousness, gives it the following definition: “A concept is a kind of representation of a fragment of the world or a part of such a fragment, which has a complex structure, expressed by different groups of features, implemented by various linguistic methods and means ... The concept reflects categorical and value characteristics of knowledge about some fragments of the world. The structure of the concept displays features that are functionally significant for the corresponding culture” [9. 10].

A similar approach to the formulation of the concept “concept” is noted in the works of many researchers, including E.S. Kubryakova, N.N. Boldyreva, A.P. Babushkina, Z.D. Popova and others. For example, N.N. Boldyrev notes that a concept represents units that a person operates in the process of thinking that a person thinks in concepts [10. 23–24].

According to A.P. Babushkina, the concept, as a unit of human consciousness, is stored in the national memory of native speakers in the form of a verbal substrate [11. 95].

As A.A. Zalevskaya, a researcher, as a native speaker, examines the concept through the analysis of the linguistic picture of the world [12. 244].

The analysis of interpretations of the concept “concept” gives reason to believe that the linguocultural concept can be attributed to the elements of culture common at the mental level in the mind of a person, in his view of the world. Language in cultural linguistics refers to one of the main ways of forming such basic concepts as a concept in human consciousness. Through the concept, the word is included in the linguistic picture of the world, while widely interacting with other lexical units. Being the central category in the scientific and linguistic description of the linguistic reflection of the world, the concept, concentrating in itself personal and cultural experience, personifies the spiritual heritage of the people, the result of their knowledge of the world around them, reflecting the linguistic worldview and national mentality.

Comparison of the linguistic pictures of the world of different peoples revealed significant differences between them. The reason for this is that the language reflects not only the reality surrounding a person, living conditions, but also the self-consciousness of the people, their mentality, national character, traditions, customs, habits, their worldview, their own system of moral and spiritual values, their own path of development. Being an important source of the formation and manifestation of national mentality, the language allows not only to preserve, but also to pass on to subsequent generations the cultural values of the people and the specificity of their perception of the world.

For example, the widely used concept of “linguistic worldview” in Korean linguistics is conveyed by the terms “linguistic character”, “linguistic world”, “linguistic culture of the Korean language”.

As you know, Confucianism played a significant role in the formation of the worldview of the Korean people. It was this that was the basis of the model of the state - the family. Both the state structure and social relations are built on the Confucian commandments of deep devotion to the sovereign, reverence for parents, and submission of a wife to her husband. The whole state-family model is permeated with the idea of reverence.

Buddhism and Taoism had no less influence on the formation of the consciousness of Koreans. The first laid the foundation for spirituality, striving for a specific individuality, and the second proclaimed the cult of health, longevity, and happiness.

The peculiarities of the spiritual culture of the Korean people are traced through the language of relationships, the language of emotions and the language of nature. As noted, the thinking of the Korean people is based on the idea of Confucianism. The central point in it is the provision on the observance of order, i.e. subordination in relationships between people, sons of deference. The idea itself carries the following meaning: a person, in order to be prepared to govern the country, must internally self-improve and be able to solve his family problems.

Calling for order in relationships, Koreans point to the need for respect for parents, politeness loyalty to the ruler and fulfillment of civic duty.

The language of emotions contains many onomatopoeic lexemes that reveal a wide range of color perception and painful sensations convey a person's state of mind and express value judgments.

The language of nature reproduces the desire of Koreans to adapt to the natural world and live in harmony with it, since a person is able to become free only in the knowledge of nature. Nature, first of all, is the external conditions of human life, which are ambiguously reflected in languages. In the Korean language, they carry color dictate to the linguistic consciousness of a person the peculiarities of perception, even of such phenomena as the perception of color.

The designation of color varieties is quite often motivated by semantic signs of visual perception of objects of the surrounding nature.

It is the nature in which a person exists that initially forms in the language his world of associative representations, which are reflected in the language by metaphorical transfers of meanings, comparisons connotations.

One of the most difficult problems of modern linguocultural research is the concept of "person". This is evidenced by the fact that the nature and limits of this phenomenon, where man begins and ends as an empirical reality, where is the limit of his existence in the world, the constant question of what "part" of this world he occupies [13. 49]. As you know, man has always been the object of attention of researchers, but most of all as a "physical person", as a part of the nature surrounding him. It was believed that a person as a material being is completely dependent on the nature acting on him, and everything that he feels, thinks and does is a reflection of this external influence. However, with the formation of cultural linguistics in the XX century, an understanding came that the human phenomenon can be comprehended not only through the humanities and natural sciences, art, but also through the language, which is not only a reflection of reality, but also creates it.

The interest of modern linguistics in the concept of "person" goes back to the works of W. von Humboldt, who argued that the study of language in conjunction with other humanities serves the purpose of a person's knowledge of himself. In modern linguistics, language captures the physical appearance of a person, his inner state, emotions, intellect, his relationship to the objective and non-objective world, nature [14. 3].

The model of the inner person and his linguistic image are very different from each other. Main motivation: in this linguistic image of the inner person, the real and the fantastic are reunited [15. 8]. Along with this, the linguistic image of the inner person is poorly perceived by a native speaker, since it comes from representations as an internal form of linguistic and speech units. In addition, the ideas about the world and the inner person, reflected in the language, in speech, as it were, are imposed on the native speakers in the form of ordinary stereotyped ways of reproducing and perceiving the surrounding reality [15].

The linguistic image of the inner person, which acts as a fragment of the linguistic picture of the world, is distinguished by conceptual heterogeneity, unconscious character, and incompleteness. This gives grounds to refer to the actual task of studying such a linguistic image of the inner person as a model, which is characterized by a set of historically, psychologically and culturally motivated ideas about a person, transmitted by different linguistic means.

It should be noted that many components of the linguistic picture of a person's inner world have been studied in sufficient detail. This also applies to national specifics, and the sphere of emotions, and external manifestations of internal states, and many others. However, there is still no clear idea of the integral linguistic image of the inner person. Such a representation will help create research on the systematization and modeling of a holistic linguistic image of the inner person.

The concept of "inner person" is modeled in the image and likeness of the concept "external person", and here the main thing is not visual similarity, but identity in the structure and functioning of the whole. The concept of "external person" combines everything that is characteristic of the external appearance of a person: external signs are largely determined by the internal content of a person. A decisive role in this is played by the influence on the external person of the cultural background, social relations the aesthetic perception of one person by another, in general, the influence of the entire surrounding world.

The linguistic image "external person" is a kind of semantic space, representing the macrofield of the same name. Semantic and thematic subfields are

distinguished within this macrofield. The macropolis includes lexical units with a figurative meaning based on transfer by similarity (metaphorization) and by contiguity (metonymy). The macro field includes lexemes related to different parts of speech and has a complex internal structure. From the point of view of semantics, the elements of the macropolis are multifaceted and reflect the realistic and mythopoetic, connotative, associative-figurative and national-cultural content of the image-concept “external person” as a fragment of the linguistic picture of the world.

The linguistic conceptualization of the external person is characterized by a wealth of axiological content. The external appearance of a person is an object of evaluation from the side of the perceiver. In such an assessment process, it is constantly correlated with the inner, spiritual qualities of a person, which is reflected in the stable formulas of the language, which are used in different speech genres of everyday communication. Ideas about a person are subject to stereotyping, which contributes to their consolidation in the mind of the speaker. The specificity of the concept “external person” consists in its versatility and is distinguished by a variety of features and functions of the displayed non-linguistic object. He personifies the inner essence of an integral person through external signs, which are indicated in the language with the help of somatism words. Signity and pragmatic value of the external person are interpreted as a certain communicative code, a kind of system that facilitates communication between people [16. 28–33].

Analysis shows that any details of a person’s external appearance can be semiotically significant. Hence it follows that the concept of “external person” can be characterized as a developing system, characterized by various parameters and interconnection with an internal and integral person, personifying a multifaceted, multidimensional, socio-cultural, psychological phenomenon.

The concept of “person” is one of the most interesting and difficult problems studied in cultural linguistics. In the XX century, the realization came that the human phenomenon can be comprehended not only through the humanities and natural sciences, art, but also through language, which is simultaneously a reflection of reality and a means of its creation.

The concept of “person” in the linguistic picture of the world includes both general ideas about man, common for different cultures, and specific, reflecting the features of the national perception of the world and understanding of human nature. According to V.A. Moskovich, “a person, being the subject and bearer of an integral picture of the world, simultaneously represents its fragment and, reaching and reflecting the world in the conceptual system and language, comprehends and reflects himself” [17. 263].

The concept “person” is a complex system that consists of many subsystems that have their own structure and interact with each other within this system.

In each national language, the image of a person appears in the following three dimensions:

- Person in general, as a representative of the human race;
- A certain type of person, for example, the image of an ancient person;
- A specific personality that is different from other individuals.

In connection with such versatility, the concept of “person” requires more in-depth research in modern linguistics as a concept of culture, since it is relevant for such a humanitarian science as cultural studies. The study of this concept is important, first of all, due to the fact that the behavior of an individual belonging to a certain linguistic community will reveal the cultural and moral values existing in this society, national ideas about the norms of relationships with others. That is why a person receives a social assessment from others, taking into account his compliance with the legal or moral norms established in society. The

analyzed concept has pronounced ethnocultural specificity and can be qualified as an object of cultural linguistics.

Studying the concept of “person” will help to understand the motivation of the individual's actions and actions, their dependence not only on his belonging to a certain cultural ethnic group, but also on his social status, material condition, marital status, relationships with others, intellect, life experience, character traits, upbringing, everyday life, as well as an emotional or physical state at certain moments and situations in life.

The above emphasizes a certain connection between the concept “man” and such components of the universal conceptual sphere as “culture”, “nationality”, “family”, “education”, “life” and many others.

The study of the concept “person” will allow us to determine its structure, which is a complex and ambiguous phenomenon, which indicates the existence of several approaches to its understanding. They are based on disagreements regarding the number and nature of semantic components.

According to one of the approaches, the structure of the concept “person” is analyzed taking into account the depth of its content. It was from these positions that Yu.S. Stepanov was the first Russian researcher to define it, characterizing the three-level structure of the concept as a culture cell and highlighting, firstly, the main actual feature, and secondly, additional or several additional passive features, which in some they have lost their timeliness, and, thirdly, the internal form, usually not at all conscious, captured in the external verbal form [18. 43]. According to Yu.S. Stepanov, the concept of “person” is ambiguously actualized from the standpoint of this three-layer structure, since in each of them it is available to a different extent to the carriers of a given culture.

In the first layer of the culture cell, which is characterized by the most active features, the concept “person” really exists for all users of the language, and therefore for all individuals living in the space of a given culture. This is due to the fact that in this cell representations are formed based on information about traditions, emotions, experiences, customs associated with this concept at a certain time.

The second cell of the structure, which has absorbed additional passive signs of the concept's content, conveys information about for which speakers of a given language and culture the concept “person” will be relevant.

The third cell of the structure of the concept “person”, personifying the internal form, is characterized by the fact that its content is not understood by the majority of speakers of a given language and culture and is known only to specialists.

However, this does not mean that it is devoid of a deep layer of concept content. It is indisputable that it is present indirectly as the basis on which other cells have arisen and remain. The inner form is manifested in the outer, verbal shell of the concept “person”.

Due to the conceptual diversity of components, for example, “person behavior”, “person character”, concepts related to history in the aspect of ethnogenesis is somewhat difficult for historical research [18. 43].

For example, the concept of “human behavior” is characterized by a clearly expressed topical feature that individuals representing different linguocultural communities perceive as a set of actions (or their deliberate absence) and a way of life, which contributes to their mutual understanding in the process of communication. The reality reflected by this mental education is observed in the life of an individual due to objective reasons. In cases where historical events have even had a certain impact on human behavior, it is impossible to establish complete continuity in the stereotypes of behavior inherent in the ethnic history of the country.

The internal form of the concepts “person”, “human behavior” is revealed with the help of morphemic or etymological analysis of the key word-representative.

Since it is a derivative of a lexeme, its internal form is determined through the concept of a generating word.

It should be emphasized that the model of the concept of “person behavior” is built on the basis of a frame, in the center of which is the image of a person with his personality traits, appearance, with an individual level of upbringing and education. A person behaves, acts in accordance with his internal characteristics, character traits, external conditions, certain situations. At the same time, a person's actions can be correct from the standpoint of the norms, rules accepted in society, or, conversely, contradict them. As you know, any person's actions can cause a certain reaction of other people, their attitude and assessment, which can be both positive and negative.

Analyzing the structure of the concept, the Russian researcher V. I. Karasik proceeds from the concept as from a linguocultural value essence. He considers the cultural concept as a three-dimensional education, represented by conceptual, subject-figurative and value components [19].

The conceptual component personifies the linguistic fixation of the concept, its description, definition, as well as a certain set of various semantic features that identify it in comparison with adjacent concepts and distinguish it from them.

This element of the concept is stored in the mind of the individual in a verbal form. That is why it can be directly reproduced in speech. An example is the concept of “human behavior”, the conceptual component of which is actualized in speech directly due to the fact that it is objectified in the memory of the individual by the lexeme “behavior”.

The specified lexeme highlights the main semantic features inherent only to this concept. Among them should be named, firstly, a set of actions, if they are present, or their deliberate absence, i.e. primary, unmotivated sign. Secondly, the way of life which develops over time in accordance with the nature of actions, i.e secondary motivated trait.

Along with this, the concepts “person”, “human behavior” contain additional features. For example, the material or spiritual nature of actions [18], the dependence and independence of their implementation from the influence of the environment, their focus and non-focus on the environment as a response, the significance and insignificance of the conditions for their implementation, the conformity or inconsistency of actions, the human lifestyle adopted in society, legal or moral standards, the environment.

The subject-figurative component of the concepts “human”, “human behavior” is non-verbal and can only be described. It is viewed as a holistic generalized representation in the consciousness of an individual, perceived as some kind of object, event, qualitative, property. The figurative components for these concepts are visual, auditory, tactile gustatory, perceived by the sense of smell characteristics of objects, phenomena, events reflected in a person's memory, which are relevant signs of practical knowledge [19].

The concepts “human”, “human behavior”, interpreted in a synchronic sense, abstract, not presented in the form of a certain visual image in comparison with the objective concept. For example, for some bearers of culture, a way of behavior may be a set of actions aimed at helping others, caring for loved ones, and many others, for others - a set of actions caused by hooliganism, immoral behavior, for others - a way of life as a whole as an organic combination of various types of behavior.

Thus, the abstractness / objectivity of concepts is one of the features by which they are classified, to a certain extent interacting with their structure, in particular, with the quality of the subject-shaped component.

The value component of the concepts under consideration determines the existence in their content of information about the cultural values that are most important for the individual and the entire linguocultural community. It is thanks

to the possession of a value element that cultural concepts differ from other mental formations. The totality of cultural concepts considered in such aspects forms the value linguistic picture of the world.

According to V.I. Karasik and G.G. Slyshkin, an indicator of the presence of a value attitude to the content of a concept is the possibility of using evaluative predicates [20. 58–65]. They reflect the emotional attitude of society to certain semantic features of the concept “human”, their assessment. For example, according to the point of view of I. M. Kobozeva, “the pragmatic layer of meaning contains information about the attitude of a person using a given word to the object designated by the word or to the addressee of the message, as well as information specific to the given lexeme about those speech actions that can be performed with her help” [21. 87].

A similar understanding of the pragmatic layer allows us to refer it to one of the constituent concepts of “person”, “human behavior”, since various types of a person and types of his behavior are the object of an evaluative attitude, depending on their compliance / non-compliance with ethical and legal norms accepted in society. There is also an approach to the structure of the concept “person”, “human behavior”, which is predetermined by the volume of semantic features that make up its content, and also identify its zones. So, for example, I.A. Sternin, proceeding from this, identifies three structural types of the considered concepts: single-level, multi-level and segment [20].

According to I.A. Sternin, all concepts, regardless of their type, have a basic cognitive layer, which is a set of a specific sensory image and additional conceptual features, as well as certain conceptual layers. The resulting image is drawn on the basis of associative links and forms the core of the concepts “person”, “human behavior”.

However, in the scientific literature there are judgments of a slightly different direction. For example, it is argued that the base layer should include not additional, but basic cognitive features that are directly related to the visual-sensory image, since additional cognitive features are contained outside the core in a concept with a complex structure. In addition, if the subject-sensory image, which forms the basis of the concept, is not transparent for the carriers of culture, it should be determined by an objective diachronic study of the semantics of the lexeme explicating it, and not by means of subjective associative-figurative representations [20].

I.A. Sternin points to the more complex structure of the concept. According to the researcher, the multi-level concept, along with the core, the basic cognitive layer, is endowed with additional cognitive layers that reflect the corresponding semantic features and differ in the degree of abstraction [22. 61]. They are sequentially layered on the base base, located under it depending on the level of their abstractness, making up the volume of the concept and defining its structure. According to S.M. Kravtsov, the concept of “human behavior” refers to the multilevel. Based on the interpretation of the concept of “human behavior”, the researcher identifies several cognitive layers in it, located above the nucleus. Despite the fact that, with a synchronic understanding, this concept cannot be represented in the form of a visual-sensory image, however, it is this approach to the semantics of the key word objectifying the core that makes it possible to identify this image-concept, which consists in the idea of a person guiding someone or own movement showing the way to someone or yourself [23. 138]. In the core of the concepts “person”, “human behavior”, the main cognitive features formed on their basis is focused. Along with this, the concepts determine other features contained in the cognitive layers located above the nucleus in order of increasing the degree of abstractness.

The concept of “person” in the linguistic picture of the world is conveyed according to the ideas of a native speaker. In Korean, the concept is formed by

speech, realized in the space of the soul, with its rhythms, energy, endless refinements. It synthesizes in itself three abilities of the soul: as an act of memory, it is oriented to the past, as an act of imagination - to the future, as an act of judgment - to the present.

CONCLUSION

As you know, Korean society has traditionally been characterized by features of patriarchy. In accordance with Confucian values, the man was assigned a leading role. These deeply rooted cultural stereotypes still exist today. The image of a “noble man” is used as a model of a person in the Korean cultural tradition. The ethical-normative program of a dignified life, proposed by Confucius, included a clearly developed system of rules for good, dignified human behavior, a list of the qualities of a “noble man” and gave a description of his antipode. This program has determined the nature of the spiritual culture of the Korean ethnos for many centuries.

The existing stereotypes of the concepts “person”, “man” in the linguistic picture of the world are especially clearly traced on the example of the sayings of the Korean language, in which a person is characterized from the standpoint of the key criteria of perfection:

1. A man is the master of his word (a man’s fidelity to his word): a man’s word is heavier than a thousand gold pieces:

장부일언이(장부일락이 / 남아일언) 중천금이라/남자의 말 한마디는 천금보다 무겁다 ;

The man does not abandon his decision (lit. “Does a man return the sword to its sheath if he has already taken it out”):

장부가 칼을 빼었다(뽑았다) 도로 쏜다 ;

a man’s word hasn’t changed for a thousand years:

남자의 말은 천년이 가도 변하지 않는다 .

2. A man is the head of the family (the man’s duty is to be the breadwinner and head of the family, but at the same time he should not be engaged in housekeeping work):

For the dawn to come, the rooster must sing:

수탉이 울어야 날이 샌다 ;

The house is held by the head of the family:

집안은 가장이 맡는다 ;

The head of the family is like the sky:

하늘같은 가장이다 ;

It is better for a man to starve in his own house than to live in the house of his mother-in-law and father-in-law:

처가살이가 굶는 내 집만 못하다 ;

A man must earn everything himself (literally, “The property of the wife’s family and parents is useless”):

처가 재물 양가 재물은 쓸데 없다 ;

You can keep a cat that does not catch mice, but why do you need a man who does not work:

쥐 안 잡는 고양이는 뉘두어도 일 안 하는 사내 뉘서 뭐하나 ;

A man should earn, and a woman should run a household:

사내는 돈을 잘 써야 하고 여편네는 물을 잘 써야 한다1 / 남편은 두레박 아내는 항아리 ;

If the husband lives in subjection to his wife, the family will collapse:

남자가 여자에게 눌려 지내면 집안이 망한다 ;

If a man drinks water from a ladle, his mustache will not grow:

사내가 바가지로 물을 마시면 수염이 안 난다 ;

The rice shovel and shovel must be used as intended:

밥주걱은 밥주걱 구실을 하고 삽은 삽 구실을 한다 ;

If a man often goes to the kitchen, he will cease to be a man:

남자는 부엌 출입이 잦으면 고추가 떨어진다;

A woman should not interfere in her husband's affairs, and a man should not interfere in household affairs:

여자는 바깥일에 말하지 말고, 남자는 안일에 말하지 말랬다.

1. A man is prudent (proverbs emphasize the role of male superiority, which means that it is important for them to be prudent and ready for any difficulties): when setting off, a man should take a rain hat cover (rain clothes) and a lie:

사내자식 길 나설 때 갓모 하나 거짓말 하나는 가지고 나서야 한다/
사나이가 우비하고 거짓말은 가지고 다녀야 한다;

Even going to the toilet, a man must take money with him:

사내는 변소길을 가도 돈 열 냇은 넣고 간다.

2. A man needs a wife (a man cannot live alone, especially in old age):

The fate of a man depends on a woman:

남자 팔자는 여자에게 달렸다;

If the wife is beautiful, then you even bow to the pipe of your mother-in-law and father-in-law's house:

마누라가 예쁘면 처가집 말뚝 보고도 절한다;

When a man dies, he must have a woman and money at his head:

사내는 죽을 때 계집과 돈을 머리맡에 놓고 죽어라.

3. A man is worthy and knowledgeable (unlike women, men know a lot and are able to):

Three men, coming together, can do everything:

남자 셋이 모이면 없는 게 없다;

A man needs to learn everything except stealing:

사내는 도둑질 빼고 다 배워라 ;

For a man there is always food and a woman:

사내가 어디 가나 웅술하고 계집은 있다;

A man lives with dignity (literally "walking on the high road"):

사내는 대로행이다.

4. A man must be courageous:

A man must die on the battlefield:

남자가 죽어도 전장에 가서 죽어라.

Here, in all the sayings, the image of the Korean man appears from the positive side. A man, as a rule, is an independent subject. The man was likened to the sky and the rooster announcing the dawn, which emphasizes his role as an active subject. At the same time, the proverbs speak of a man's dependence on a woman, especially in old age however, a man is not depicted as an object or animal. Here the concept of "man" is subjective and predetermined by the cultural tradition of the Korean people, according to which a man is an ideal person, endowed with philanthropy, humanity, and a high human principle. It is a specific concept that occupies a certain place in the cultural linguistics of the Korean ethnos.

Thus, the analysis showed that the concept, in particular "person", being a key component of cultural linguistics, is a multidimensional mental education that reflects the linguistic picture and the national mentality of a native speaker.

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