

## Human Factor in Paramiology: The Social vs. the Individual

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**Abstract:** This study is dedicated to study of topical question regarding interconnection between ethnos' mentality, culture and language. Detailed research has been made with reference to various viewpoints of Russian and Foreign researchers on the problem of the world view, the notions of conceptual and language world view are interpreted. Through, the examples if English, German and Russian paroemias the researchers come to conclusion that paroemiological world view is affected by two interpretations first in national specific consciousness and then in linguistic space. This fact allows researches of the problem "Person ethnos language culture" reveal many nationally specific peculiarities of conceptualization and representation of knowledge about the world around and the inner world by representatives of specific ethnocultural societies.

**Key words:** World view, nationally linguistic consciousness, ethnocultural society, verbally stereotypical method of regulation of person's behavior, paroemia

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### INTRODUCTION

Solution of the problem of consciousness and language correlation which is one of the topical research subjects in psycholinguistics is characterized by orientation at human factor in language and inevitably implies consideration of interconnection of person's world view and language. With consideration of established in traditional philosophical and linguistic sciences terms, it is customary to distinguish two world views conceptual and linguistic ones (CWV and LWV), while in relation to the latter the terms "world's linguistic image" is used in parallel which in our opinion is not a full terminological equivalent of the notion "world's linguistic view". The need to distinguish the notions "world's linguistic model" and "world's linguistic view" is noted by Alefirenko who mentioned that world's linguistic model emphasizes functional aspect of imaging the world, "presents possible understanding of world building, expressed via language means" while world's linguistic view "is an aggregate of naïve set of knowledge about the world, fixed at various levels (sub-levels) of language system...". Thus from the viewpoint of modern linguistic and semiotic approach, LWV is in simple formulation, "a vision of reality, reflected in linguistic symbols and their meanings".

According to Langacker, language baffles algorithmic description through many elements and rules of combination of such elements with

each other, since linguistic ability is conditioned directly by psychological organization of a person.

### THE PROBLEM OF CORRELATION BETWEEN LINGUISTIC AND CONCEPTUAL WORLD VIEW

The problem of correlation between LWV and CWV became commonly mentioned in the researches of Popova (2007), Bloomfield (1914), Sapir (1921), Jakobson and Halle (1956) and Jackendoff (1993).

Studying the question about reflection of world view in the language, Serebrennikov correctly pointed that "conceptual world image is more bounteous than linguistic world image". In Jackendoff (1993)'s understanding, concept is a mental representation which may serve as a meaning of linguistic expression.

Conceptual world image is a global, integral and being continuously built system of information (opinions and knowledge) about universe which is at person's disposition. According to Kubriakova (1988), conceptual world view presents "functional distinction of mental level in human psyche and intellect, the level of mental activity". Verbalized part of conceptual world image comprises linguistic world view in which information that is the most significant for representatives of this ethnocultural society stays. According to Sapir (1921), cultural concept allows "using one term to cover that common for some specific ethnos mindsets, views on life

and specific manifestations of civilization which allows this ethnos to define its place in the world". At the same time, Bloomfield (1914) stated that exactly the situations that encourage people to speak, cover all subjects and events in the Universe. As per linguist's opinion, we can correctly define the meaning of this or that linguistic form only in case if this meaning belongs to something we have enough scientific knowledge about.

### **STAGES OF CONCEPTUAL SYSTEM'S FORMATION**

Formation of conceptual system includes several stages of cognitive activity: stage of empirical cognition, stage of notional understanding and stage of secondary understanding (Magirovskaya, 2009) which allows to detach the following three levels of conceptualization:

- Primary conceptualization in the course of which information is extracted and primary concepts are created
- Basic conceptualization which consists in generalization of available information in creation of general classification system of knowledge
- Secondary conceptualization which implies formation of individual knowledge (Magirovskaya, 2009)

Of special interest is the level of secondary conceptualization in which forms an important component of LWV Paramiologic World View (PWV) as a specific means of presentation of knowledge system in peculiar language constructions paremies. However, the level of obligation and frequency of expressing of this or that information about situation with the help of linguistic forms is considered by us as an important characteristic of LWV, according to which languages, especially non-kindred languages, differ in terms of content (Jakobson and Halle, 1956).

### **PARAMIOLOGIC WORLD VIEW**

In the opinion, paramiologic constructions represent stable interpretative and judgment statements in which nation's wide cognitive background which combines the results of previous stages of cognitive activity empirical cognition of the world outside and notional interpretation of the information obtained by representatives of specific ethnocultural society (Kulkova, 2011). At the stage of secondary conceptualization, characterized by high level of subjectiveness, human represents the carrier of system

of individual knowledge, assessment and opinion which allows consider him as an interpreter of outside and inner worlds who uses the language as a material base for interpretation: "Relying on the language system as a product of primary base cognitive activity that represent the set of separate lexical units and given grammar models, an interpreter provides its functioning for personal cognitive and communicative use" (Magirovskaya, 2009).

We consider the following opinion of Maslova to be correct: "the system of socially typical positions, opinions and assessments finds symbolical expression in the system of national language and takes part in constructing of language world view". This fact explains the presence of nationally specific traits along with universal characteristics of extralinguistic reality's presentation in LWV of various ethnocultural societies. Involvement of general cognitive mechanisms of linguistic thinking in the process of categorization and conceptualization of informational continuum that surrounds people and is present inside explains the presence of universal characteristics in national sphere of concepts and thus in NLWV. At the same time, variable world view with consideration of differences in geographic, historical, social and cultural existence conditions of this or that ethnocultural society conditions the presence of specific characters as well as lexical gaps ("empty cells" of world view according to Postivalova) which is a consequence of world's and human's peculiarities, it reflects plasticity, flexibility and polyvariety of world view.

In PWV significant part of general world view is reflected, represented by clichéd linguistic constructions, ethno-cognitive analysis of which allows detecting meaningful constants in national and linguistic consciousness, recreating true life world view of ethnos of that time (Popova, 2007): "When there is rain in hay, there is a bucket in hopper", "When barley is reaped green, it will after ripen in sheaves", "If you dry a tillage, you won't be able to knead dough", "If there are many mosquitoes, prepare bins (for berries) if there are many black flies, prepare basket (for mushrooms)", "On Vasily's day (the 25th of April) the earth will take a steam bath", "The Earth is covered with snow the pie will be ready", "April showers bring forth May flowers" (Speake, 11)", "April comes with water and May comes with grass; April rains bring May flowers", "Dry August and warm doth harvest no harm" (Murray, 5), "A snow year, a rich year" (Murray, 126) "A lot of snow a lot of bread, a lot of bread a lot of grass. Snowy year means rich

year”, “Under water, famine; under snow, bread” (Murray, 126) “(Under water hunger lies, under snow bread lies), «So many mists in March, so many frosts in May” (Speake, 130) “As much as gazes in March as much as freeze in May”, etc.

Premies as verbally stereotypic means of regulating people’s behavior are national and traditional forms of showing watchfulness, didacticism and reflexivity in human society: (If stars are shining brightly, the summer will be hot and the winter would be cold) (More winds more apples) (Ants add space to ant hill and expand it wait for severe winter) (Flax, buckwheat, barley and late wheat should be seeded starting from Olenin’s day) “Sweep the house with broom in May, you sweep the head of the house away” (Speake, 42) “Cold May and a windy makes a full barn and a findy” (Murray, 120) “If in February there be nor rain, ‘tis neither good for hay nor grain” (Speake, 115) “Saint Swithun’s day if thou bring rain for 40 days it will remain” (Speake, 281) “If Saint Paul’s day be fair and clear, it will betide a happy year” (Speake, 281).

#### **POSSIBILITIES OF WORLD VIEW RECONSTRUCTION BY MEANS OF LINGUISTIC AND COGNITIVE ANALYSIS OF PAREMIES**

Double interpretation of Paramiologic World View (PWV) first in nationally specific consciousness and later in linguistic space provides researches with a large number of nuances of conceptualization and representation of knowledge regarding the outer and inner worlds by representatives of specific ethno-cultural societies. In this connection conduction of paramiologic studies in comparative aspect is considered to be the most prospective one in terms of comparison of National Paramiologic al-World Views (NPWV) in various linguistic cultures, detection of universal and unique features in linguistic design of paramiologic texts and comparison of various national conceptual systems, reconstruction of which seems to be possible by means of linguistic and cognitive analysis of paramiologic al material (Kulkova, 2010, 2012; Fattakhova and Kulkova, 2014; Kulkova and Shaimardanova, 2014; Fattakhova and Kulkova, 2014).

#### **SUMMARY**

Basing on the abovementioned material, we may conclude that occurrence of NPWV is conditioned by national perception of paramiologic al expressions,

paramiologic al texts in the course of their regular use in everyday discourse, appearance of specific associations, images, symbols, etc. which are based on phenomenological knowledge and which are characterized by stability and common knowledge.

#### **CONCLUSION**

Thus, presenting verbalized form of national conceptual world view, premies contain important information about cognitive activity of ethnos, nationally linguistic means of structuring accumulated experience and also about axiological ideas of specific ethnocultural society. Hermeneutic analysis of PE allows not only understand inner sense of paramiologic expression but also trace variable possibilities of premies’ usage in various everyday situations, reveal communicative tactics of persuasion in paramiologic discourse.

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