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Ethno-Linguistic Mechanisms of Sense Formation

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Abstract: The study presents the result of theoretical study that found that the cultural significance of the meaning is the product of the value and evaluative interpretation of discursively-denotative situation. The sense formation is carried out by the synergetic interaction of several extra-linguistic factors related to the representation of the designated denotative situation. The sense formation is implemented on subconscious, rational and superconscious levels of ethno-linguistic consciousness. The particular emphasis is placed on the importance of cultural significance of signs of indirect nomination which are based on the cognitive categories that combine universal and idioethnic generalization reflected in the consciousness of reality, real and mental (possible) worlds. The mechanism of linguistic expressions cannot be the same for all languages. In connection with it the difference in linguistic worldview and lack of naming units for definite subjects and phenomena, existing in one culture and not having analogies in the other, leads to contradictions in understanding. In modern linguistics, mutual connection between language and culture rises to no doubt.

Key words: Sense, concept, worldview, discourse, cultural linguistics

INTRODUCTION

The sense formation is a function of ethnolinguistic consciousness. In general terms, the culturally significant sense is a product of value and evaluative interpretation of the denotative situation. In the course of its verbalization the sense is specified and structured. As a result, the meanings of words (or phrasemes) appear to express only one side of discursively significant cultural sense. This is due to the ambiguous attitude of sense and concepts. As long as in a language everything is verbalized what its speakers perceive as crucial and essential, it is penetrated with different elements, reflecting the peculiarities of national character, patterns of behavior and way of thinking. In other words, language not only reflects the reality in the form of its naive worldview and expresses its attitude to its fragments from axiological point but transmits from generation to generation a culture-national background and traditions of the native speakers (Lagodenko, 2013). Hence, the expression of the sense in the same language sometimes is represented by a number of synonyms and sometimes it is difficult to find the right words for the same meaning in different languages as their meanings contain different sets of cultural and semantic features. For example in the English and Russian idioms expressing the same meaning 'put that into your pipe and smoke it' and 'namotai sebe na us' (lit. wind around your moustache) the old traditions can be traced quite easily.

MATERIALS AND METHODS

The material of the study is based on the lexicographic data and the authors' personal data on the representation of cultural concepts. The study is conducted with the use of the researchers (Alefirenko, 2014) method of discourse-modus analysis of the semantic content of the concept in linguistic worldview.

RESULTS AND DISCUSSION

The sense formation as a product of linguistic consciousness: The basic concept of the research is the "sense" preconceptual category which in comparison with other cognitive formations is more abstract and less structured, since it reflects in the human mind a variety of communication between the parts of one object or different objects. However, due to the process of predication from a weakly ordered sense in mental discourse a concept is formed which reflects the most significant signs of the object of nomination already structured. In this regard, the sense is similar to the concept. In light of this it is easy to understand how important the sense is for cultural linguistics as it stands for the reflection of the whole set of extra-factors related to the interpretation of the referred denotative situation. The senses in which these factors predominate, we will define as the cultural ones.

In our opinion, all the three mental categories (notion, sense, cultural concept) are correlated differently with

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linguistic meaning. The notion comprises its intension (the core) and the sense (in the form of elementary semes) forms its implication (the periphery meaning). The evaluative combination of the concept, meaning and image is represented in the cultural concepts. So as it is commonly cited in cultural linguistics, linguistic meaning does not express but "grasp" the concept.

The sense formation is performed by interaction of the subconscious, conscious and superconscious levels of consciousness (Caplin, 2014). As a result of this interaction different units of cultural sense are formed: from the needs and targets to complex value-semantic structures.

The subconscious mind is the domain of unconsciousness of everything that does not undergo the awareness. It is a set of mental processes and states which is determined by the occurrence of reality in regard to which there is no subjective, conscious control. Therefore, a person does not notice their influence on himself/herself. The subconscious includes perceptual and emotional-affective phenomena as well. The perceptual phenomena are the products of sensually afferent processes. These (they) include:

- Primary sensory information about specific properties and characteristics of objects in the external world as well as a holistic sensory perception of objects, events, situations and events in their spatial and temporal ties and relations
- Subjective images of holistic objects directly affect analyzers
- Afferent sensory field is responsible for receiving, analyzing, associating different stimuli, sensory, responding to them, forming holistic manner on their basis

The emotional and affective field includes the following components:

- Emotional component, the result of an unconscious man's relationship to the object such as: human instinct, inclination, passion, desire, emotions and feelings, likes and dislikes
- Sensitive component responsible for the aesthetic predilections and sympathies to the appearance, things, artistic image
- Instinctive-affective intuition promotes instinctive comprehension and apprehension of events such as danger, instinctive impulses of a man. Religious rites, hypnosis, meditation promote abilities to distinguish instinctively affective apprehension

It is easy to imagine that in the unconscious domain only embryos of sense can be found, the so called "pre-senses". They indicate the general sensory characteristics of objects which in the process of accumulating and saving in memory create and confirm the semantic target for further development of the senses of such objects. In addition, the unconscious domain initially labels objects by the "indicators" of emotions and feelings when the subject evaluates them as positive, negative or neutral an emotional "labeling" is the basis for the estimates and values formed on a rational level. The development of the components of unconsciousness is preparing the ground for the development of higher forms of consciousness- rational and value-semantic fields which provide a conscious sense and understanding. Thus, "pre-senses" mark the beginning of phases of the objective and personal formation of meaning. Apparently, the two phases proceed almost simultaneously as affective and emotional experience is almost invariably accompanied by the identification of relationships of objects of reality to each other and to the subject himself/herself. Along with the perceptual and emotional-affective field the unconscious domain also includes:

- Uncontrollable manifestations of memory, attention, thinking, activities
- Unrealized aspirations
- Requirements
- Unconscious images, etc.

These unconscious mental manifestation components are a set of reminiscences, reflecting unconscious imprinting (unconscious reproduction) of the prior situations (including displaced experience) as well as the previously suggested content. Sure, they, one way or another, affect the sense formation, too.

Rational level is the highest level of mental reflection. It includes consciousness itself with cognitive and symbolic units and processes based on samples, developed by the society and absorbed by the individual in the process of socialization. Consciousness correlates both with a rational and a value-semantic field. Moreover such semantic structures as value are located in a value-semantic field of consciousness. In case of a conflict between the prevailing values of the object and the feeling that these values do not correspond to the changed situation, the change in values or the formation of new ones do happen.

Superconscious level of consciousness, based on intuition, includes a sphere of creativity and morality. The sense formation in verbal creativity implies of course, the use of the previously learned ideas and images as a

"conversion form" by means of a verbal expression of personal meanings and correlate them with the already established worldview.

Discourse senses of linguistic worldview: From the perspective of modern cognitive linguistics, it is important to clarify the nature of the information provided in the language semantics of relevant elements of cognitive and linguistic worldview. Still, the cognitive worldview produces logical semantics, and language one-linguistic worldview (Eikmeyer, 1985). In our opinion, the generator and the carrier both logical (universal) and idioethnic information is language or rather, language semantics. It should be noted that the ratio in the semantic structure of the universal and idioethnic areas due to the nature of cognitive categories is based on the semantics of a language sign which in its turn, determines the type of a language sign.

Logical-and-substantive content of signs that constitutes linguistic worldview, mainly induced by notions and expressive figurative and emotive-evaluative characteristics are defined through the concepts. The first ones are basically verbalized with the help of terms, term expressions and direct-nominative vocabulary and the second ones through the secondary signs and indirectly-derivatives (metaphors, phrasemes, proverbs). The former is the essence of objectively formed consciousness, the latter is a subjective element of the existing naive consciousness filtered in idioethnic signified of an appropriate linguistic sign.

The cultural linguistic signs based on the cognitive categories are of particular importance. They combine universal and idioethnic generalization of reality reflected in the consciousness, real and mental (possible) worlds. The knowledge of the real world forms such varieties of cognitive worldview as physical, naturalistic, geopolitical, etc. The knowledge about idioethnic worldview forms the linguistic worldview that is a kind of domain of the existence of culture. The form of the existence of culture are special mental formations-concepts (Stepanov, 1997) which are developed as a result of segmentation of linguistic worldview to some microcosms, corresponding to all possible situations known to a man and the so-called "possible worlds". They correspond to semasiological concept of "semantics of possible worlds" where the basic unit performs word-concept the name of a semantic field and the mental discourse epicentre around which the discourse is generated (Alefirenko, 2014).

Thus, the possibility of concept formation of discourse depends on its very nature. The discourse formation is usually centered around a general concept, and hence, a certain semantic context arises, including information about the subject, objects and circumstances of the space-time coordinates. The original structure of discourse is sequentially organized by the elementary proposition, interconnected with logical relation conjunction (logical association using the word "and"), disjunction (union by the logic conjunction "or") and so on. The elements of the discourse are the already mentioned events, their participants, the performative information and the circumstances surrounding the event. Therefore, the discourse means a special world. Moreover, according to Stepanov (1997), discourse is one of the "possible worlds" of highly complex structures.

In terms of structure, discourse is a bilateral formation which has a plane of expression and a plane of content (Susov, 2006). The plane of expression of discourse is a coherent sequence of linguistic units, created at a specific time in a specific place for a specific purpose. Discursive ethnic consciousness in a signifier discourse are highlighted keywords, concepts, incorporated the conceptual and expressiveness of communicative events. Namely these words-concepts are usually a semantic centre of formation of culturally marked signs. The values of these signs embody the discursive activity of folded models (Mills, 1997). The plane of content of discourse is formed by its semantics and pragmatics. The semantic structure of discourse is the trinity of the following aspects:

- Relational, reflecting the structure of attributive relations between objects
- Referential that relates the arguments of proposition with objects
- Predicative fixing the features attributed to a semantic subject

As a result of complex lingvocognitive discourse transformation (reduction and restructuring a plane of expression on the one hand and image concentration a plane of content in the process of formation of new metaphorical concepts on the other), lingvocreative thinking can produce signs not only nominative-derivative but also indirectly-derived nomination (metaphorical comparisons, metaphoric and metonymic combinations, idioms). Being originated in a certain discursive space, they are characterized by a consistent logical-cultural and language synergy, resulting in asymmetric dualism of form and content whereas the semantic content of the signified sign does not follow directly from the linear organized sense of the signifier. The asymmetric dualism of indirect signs of the nomination is due to their genetic nature: they are generated by the need to mental discourse in figurative

pragmatic means that is in the verbalization of feelings, emotional evaluations, methods of emotional impact, bright and apt characteristics of the person, objects and phenomena.

The cognitive essence of discursive sign formation was first defined by A. Potebnya as "concentration of thought" when the appearance of a new inner form on a basis of a discursive thinking and the apperception itself form in the new sign "thicken sensual image, replacing all its elements by one representation" (Potebnya, 1999). Thus, there is a weakening or even neglect of inner forms of words and their discursive rethinking.

As a result these discursive-cognitive transformations signified growing mismatch caused by a combination of discursive signifier. In accordance with the concept of structural asymmetry of a linguistic sign (Balli, 2001) when creating a sign of indirect derivative nomination, the violation of one-to-one relation between the signifier and the signified discourse leads to their asymmetry. And discursive sign formation is realized in the process of occurrence of the combined asymmetry of the paradigmatic and syntagmatic nature (Potebnya, 1999).

Syntagmatic asymmetry is manifested in a holistic mental structure (concept, gestalt, frame) which is basically, represented in the signs of figurative nomination segmented as a multicomponent signifier. It can be recognized in idioms such as the English 'let one's hair down' 'to relax'; 'to have chip on one's shoulder' 'to be aggressive, quarrelsome' or the Russian 'tise vody, ni_e travy' (lit. quieter water below the grass) 'timid, shy, modest, inconspicuous'; 'odnim mirom mazany' (lit. marked in the same way) 'the same'. The paradigmatic syntagmatics of a sign leads to a discrepancy of its semantic content (in its direct-nominative perception). For example, in English: 'to have a bee in your bonnet' 'talk or think about something all the time be obsessed with an idea'; 'cold feet' 'a loss of nerve or confidence, second thoughts' and in Russian: 'otkryt' Ameriku' (lit. to discover America) 'say or report something which all have long known "(mocking, dismissive); 'rubit' s pleea' (lit. to cut straight from the shoulder) 'act thoughtlessly; speak sharply, roughly. Such signs may be regarded as 'lingvo-cultureme' the signifiers of which can be linguistic signs in their bilateral unity and the signified serves the culture-specific concept. Under signified cultureme is understood everything that relates to culture: artifacts, i.e., artificially manufactured items, features, customs, speech strategies and ethno-cultural and pragmatic situation. The asymmetry is detected within comparison of different linguistic cultures when syntagmatic and paradigmatic discrepancy appears between signs and designates realities. In Russian lingvoculture in a communicative-pragmatic situation when you want to express the idea that someone has performed fraudulent activities in order to falsify their financial statements the idiom 'vecti lipovye seeta' (lit. keep lime bills) is used whereas in English lingvoculture the idiom 'to cook the books' expresses the same meaning. In the Russian culture 'lime' symbolizes 'fake, forgery things'; the English idiom accentuates the idea that during the process of cooking any ingredients can be used. So, the whole semantic organization of the lexicon and its interaction with the real world varies substantially from one language to another (Colson, 2009).

CONCLUSION

The discursive-modus analysis of the category of the semantic content of nominative units of language modeling linguistic worldview has allowed, first of all to identify the uniqueness of the concept in its relation with concept, sense and value.

The concept in comparison to other lingvocognitive formation is somewhat mystical by nature, "the eye of eternity," "radiation from the depths" (Berdyaev's term) of ethno-cultural consciousness an archetype thought full of intentionality, still not issued the original multiplicity of meanings. Concepts with only one component do not exist. The concept that can be reduced to one component is transformed into sense, notion, image or symbol. Semantic interpretation of the known is a source of ideas that gives rise to the concept. Therefore, the concept is ultimately turned to the subject of mental discourse: its socio-historical principle is projected onto each individual. It combines memory and imagination as an act of memory it is oriented to the past as an act of imagination into the future, as an act of judgment to the present. The notion is the result of the long-term generalizations of the most important properties and characteristics of the knowable object. The category is a generalized unit of thought forming classes and sections of notions. Ultimately the concept has a (usually due to ethno-cultural) semantic content with a corresponding notion at the base and summarizing concepts within the limits of one or another category models the sphere of concepts of a language that is the basis of ethno-linguistic consciousness. The signs of indirect and indirect nomination possessing linguistic, cognitive and cultural features are particularly significant in terms of ethno-linguistic consciousness. They retain (in an explicit or a latent form) synergies of the genetic relationship with the discourse (event text, the situation), it breeds (originate). Their cognitive nature is determined by:

- The ability to encode and store the knowledge
- The hermeneutical function to transform, interpret, and enrich the initial information
- The conceptualization and categorization of verbalized world

The role of the signs in the category of indirect discursive sense formation on subconscious, conscious and superconscious levels is determined by their semiotic, symbolic link to the ethno-cultural consciousness of a nation. Cultural and pragmatic content of discourse includes a fairly wide range of meaning: the intentional, orientation (deictic) presuppositional, implicative, expressive-evaluative, subcode (functional and stylistic), modal and communication and information (focal) components that in fact, determine the communicative-pragmatic properties of linguistic signs and accordingly, the originality of language awareness and linguistic worldview.

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