

Metaphorization of the Cognitive Domain of "Study"

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Abstract: Language is an integral part of culture and the most important factor that determines certain cultural characteristics. On the basis of the proverbs the author analyzes the concept of "study" and its relationship to other concepts ("knowledge", "action" and "science"). The study was aimed at identifying the subconcepts - part of the concept of collective knowledge / consciousness related to the highest spiritual values having linguistic expression and often marked by ethnic and cultural specificity. With this view, the author has conducted an experiment, which results show that the most common words-reactions on the stimulus "study" are "knowledge, teacher, student, book, school/university."

Key words: Metaphor • Saying • Concept • Study

INTRODUCTION

The basic methodological principle of our research is the provision on the cognitive nature of language: the establishment of dependencies and relationships in the cognitive chain "mind (consciousness) - language - representation - conceptualization - categorization - perception", based on the works of the classics of Russian and foreign linguistics and developed in detail in contemporary research in the field of cognitive linguistics and theory of conceptual metaphor by G. Lakoff [1], A.A. Richards [2], E. Cassirer [3], E. McCormack [4], T. Markus, R.W. Gibbs Jr. [5], N.D. Arutiunova [6], Yu.D. Apresian [7], V.G. Gak [8], E.S. Kubrjakova [9], A.M. Shakhnarovich [10], V.V. Petrov, V.I. Gerasimov [11], E.V. Paducheva [12], etc. The most promising and productive in solving problems of cognitive nature are scientific researches based on the analysis of language units that have sustainable, clichéd nature and having a high index of usage. These units are the results of reflection and deep understanding of the most important and relevant concepts by socium; hence they vividly show the identity and linguistic originality of its language, speech and speech acts [13].

Such units - sustained speech utterances - include sayings, proverbs and idioms. They have specific features: multiword expression, ambiguous picturesque content and functioning in a speech in certain situations and contexts.

Phraseological units belong to the unique emotional and expressive means of expression of the national mentality, which is closely linked with the language and life of specific country. Most linguists believe that such stable expressions should not be translated; it is better to find an equivalent in the other language; this is a specific cross-language idiomaticity. Polish linguist S. Staszewski defines it as "a manifestation of non-compliance (lexical, structural, semantic and stylistic or one of them) of phraseological units of two or more languages, detected by comparing the phraseological systems of these languages" [14].

Phraseology is a fragment of the worldview that carries the particular specific look at the reality of native speakers. Phraseological units are always directed to the subject, that is, they occur not only in order to describe the world, but to interpret it, evaluate and express a subjective attitude. The famous Russian scientist in the field of phraseology V.N. Teliya writes that the phraseological composition of a language is a "mirror where the linguistic-cultural community identifies its national identity"; these are idioms that kind of impose special vision of the situation to native speakers [15].

Language is a mechanism to facilitate encoding and translation of culture and the true keepers of culture are texts. This is text that reflects the spiritual world of a human being, it is directly related to culture, because it is permeated with a variety of cultural codes; it keeps the

text information about history, ethnography, national psychology and national behavior, that is, everything that makes up the content of culture [15].

Every idiom, according to the right remark by V.A. Maslova is a text that is the keeper of cultural information. The phraseological component of language not only reproduces the elements and features of the cultural and national outlook, but also shapes them. And every idiom, if it contains cultural connotation, contributes to the overall mosaic of national culture [16].

The specific features of the national character and mentality of the people through the language can reveal the entire complexes of cultural traditions embodied in the language [e.g. 17, 18]. Mythological knowledge that manifests itself in the modern meaning of a linguistic unit can also be identified through language. The phraseology is the sphere of language, where the national-cultural component is widely manifested in the bright and original form, as it is in this language formation where the largest percentage of the national-specific images is concentrated.

Phraseological units are the most archaic form of the national language and mythological phraseology is even more ancient part of the phraseology. It reflects the ancient pagan ideas of the people, demonstrates the close links with folklore, onomastics and other layers of culture. So, in social life the language and culture emerge as inseparable entities. Language is the component of culture, the most important factor in its formation and maintenance.

The proverb is defined as rhythmically and grammatically organized dictum sustainable in everyday speech, which records the practical experience of the people and its evaluation of certain life events. In contrast to sayings it acts in speech as an independent judgment [19].

In the proverb, according to V.I. Dahl, there is a manifested integrity and unity of a pure national content and structure, syllable, style and "music" intrinsic to a living language [20]. That is why in this work we have selected proverbs as one of the sources of metaphorical interpretation of the concept "study" and its subconcepts.

Proverb performs a qualifying function: it identifies unique situation in a particular discourse as an implementation of the model. In this case, the proverb reflects not only the typical situations, but the attitude to them.

In this understanding the proverbs differ from phraseological units, first, logically (proverbs are adequate to judgments and impulse, while the phraseological units are adequate to notions); and secondly, syntactically – they have the form of sentences, rather than a phrase; and thirdly, pragmatically they can serve as a didactic purpose that is not typical for phraseological units. Proverbs are a kind of texts, embedded in the discourse [19].

Edification or didacticism of proverbs is the most clearly realized in the sayings of the incentive character, but can be found in the sayings of the narrative, that is, it can be argued that, for each proverb a didactic context is possible.

The investigation of such a concept as "study" suggests a semantic analysis of the proverbs and phraseological units, which anyhow meaningfully relate to this phenomenon, or more precisely offer its metaphorical interpretation.

At the present stage of society development extensive integration processes occur; their topicality inevitably leads to a rapprochement and dialogue of cultures. People perceive the world through the prism of their languages in different ways and therefore a way of reality conceptualizing in every language is universal and specific.

The process of conceptualization and categorization in natural language is characterized by cognitive models. The aim of the study is to investigate the mechanisms of metaphorization of the cognitive domain as an integral part in the formation of the conceptual subsystem "study" in the Russian language. Solution to this problem is impeded by idiomaticity of the language, which is expressed in paremiology, phraseology, as well as slang words and expressions. From this perspective, the culturally significant are not only linguistic units that represent the culturally marked realities, but the ones where cultural information lies at a deeper level of semantics. Thus, the main method of analysis of linguistic signs in cognitive linguistics, the leading method of explication of cultural information contained in them, in other words - the explication of cultural significance, is the procedure of referring the groups or arrays of linguistic signs with the signs (categories, taxa) of culture. These are arrays of nominative units, lexical and phraseological, that function in the language, that manifest the significance of certain cultural settings for a particular linguistic-cultural community. Cultural

information is scattered in the language, it is consciously or unconsciously reproduced by native speakers, who use the language of expression in certain situations, with certain intentions and with a certain emotive modality [19].

The investigation of such a complex mental concept as "study" suggests the need for analysis of the nominative units, which are somehow related to this phenomenon. The interpretation of the concept will be carried out by considering the elements that can be distinguished by the most actively used lexemes.

The concept "study" plays an important role in the language picture of the world of Russians. Over a long period of time, the process of learning and acquiring knowledge is an integral part of human life and society as a whole and therefore is reflected in the emergence of stable associations in the minds of the native speakers, in the formation of stereotypes and standards in the society, values and related preferences. All this is represented through proverbs, sayings, set phrases and slang expressions of the Russian people.

Since ancient times, the Russian people have formed a special relationship to learning as a social phenomenon. Forms and types of study varied historically that was caused by political, economic and social processes taking place in the history of Russia. Initially, education was available only for wealthy and noble people. The men of the lower classes were trained and acquired purely practical skills to enable them to earn a living and to master a craft. For nobles education was an indicator of the class, a certain status in society and for the rest, training was a means of survival.

With all this human value and importance of education is not in doubt, regardless of social and class factors. Educated and knowledgeable person was respected, honored and referred to for advice. (*Gramote učit'sja vsegda prigoditsja* - Learning to read and write is always useful; *Pobol'she gramotnykh, pomen'she durakov* - The more the literate people, the less fools; *Uchen'e – svet, a neuchen'e – t'ma* - Science is light and ignorance is darkness).

Initially in Russian language consciousness, teaching and education was associated with the ability to read and write - with literacy. Researchers noted a deep respect of the Russian people for "pedantic book learning" and the printed word, which remains to the present day (*Luchshe pechatnogo slova ne skazhesh'*. One cannot say better rather in written words).

In modern society, the role and place of learning and education in the lives of peoples increases dramatically. Uneducated or poorly educated person in society is considered stupid or limited; socially such person has few prospects, he can pretend only to the lowest rungs in the social hierarchy. Education is also a means of self-affirmation for the person. It is no accidental that today's young people, having received higher education, do not work in the specialty, believing that the received education gave them the opportunity to prove themselves and helped in life.

From the above it can be concluded that for many centuries, the priority value of education, teaching and knowledge for the Russian linguistic culture media has not changed.

According to various approaches to the analysis of the concept content, there is necessarily a conceptual part in it [21]. The conceptual component of the concept reflects a direct correlation with reality, objects, phenomena and events, in other words, it has a denotative character. It is because of the direct contact with the reality, this component of the content of concepts often has universal, common human nature and, accordingly, it is common to similar concepts in different linguistic cultures.

It is well known that the denotative content of the concept with varying degrees of completeness and clarity of language is evident in its language representations. In this regard the especially interesting are the lexical representatives of the cognitive domain of "study" in the Russian language. The lexemes of the substantive parts of speech: *education, training and study*, denoting different ideas about education, go back in the Russian language to the verb *study*.

In the analysis of the lexical meanings of the verb to *study*, a number of semantic features, characterizing the ideas of native speakers about the process, are distinguished. First, the process of study is firmly related to an assumption that it necessarily involves those who are learning: a pupil, the student, a schoolboy and so on and the one who teaches, a teacher, lecturer, pedagogue and so on. Secondly, the one who is learning, is characterized not just as a passive participant and object, but as an active party that can think critically and make an effort to assimilate the knowledge and skills.

Thus, "*education, training and study*" is the process of obtaining and consolidating the knowledge and skills and the transfer of experience and knowledge, that is, the two-way process that involves its inalienable participants: those who teach (teachers) and who learn (students).

In a polysemantic lexeme *study*, one of the meanings indicates at the overall process itself (regardless of the participants). This general character of semantics allows the lexeme *study* to be the closest synonym for training. It is this lexeme that is the most common and frequent in paremiological and phraseological funds of the Russian language. And the lexeme *training* became widespread much later, after 1917, when colloquial and conversational forms began to intensively penetrate to the literary language [22].

The concept of "study" is a complex universal concept that is associated with a number of other basic universal concepts and above all with the concepts of "knowledge", "action" and "science".

In the current research on the semantics, the significant distinction between the two "subspecies" of the concept of "knowledge", which was clearly described the American philosopher William James (1842-1910): 1) the concept of knowledge, which corresponds to the English expression *to know a thing, a man, etc.* i.e. a simple introduction to the subject, the idea of it and 2) the concept of knowledge, that agrees with the English expression *to know such and such things about the thing, a man, etc.* i.e. knowledge of intellectual character associated with judgments and close to science [23].

V.V. Vorobyov said: "Linguocultureme (linguoculture unit) "knowledge" – "knowledge as a fruit of study and experience: without knowledge of the case, do not touch it" – as the value should get a greater status for the Russian national identity, since for a long time, free and independent studies were not welcomed, there were no conditions for a free, impartial and uncontrolled exchange of scientific ideas" [24].

J.S. Stepanov notes that the concept of "science" mainly means the technique of obtaining knowledge, yet the extracted knowledge on its content is not something integral, but on the contrary is clearly divided into two types, corresponding to the constant of knowledge and ideas on the Indo-European culture since prehistoric times [25].

The concept of "science" is defined on the intersection of two fundamental concepts - "knowledge" and "action", i.e. is defined as "actions for the extraction of knowledge." The modern definition, which is given to science, is: "Science is a special sphere and the result of labor division, which special task is to acquire and record knowledge and to invent new means to do so.

Scientific knowledge is knowledge gained in science. From a logical point of view the scientific knowledge can be distinguished from non-scientific one (received from outside of science) only referring to quite complex forms

of knowledge and methods of its acquisition, which need professional training and which does not occur outside the scope of science (due to the lack of respective skills, conditions and inexpediency). Even simple forms of knowledge and methods for their production appear in science; from a logical point of view, they are not different from the forms and methods that function beyond it" [26].

Yu. S. Stepanov says that science "with this ancient meaning, oddly for such remoteness in time, is consistent with current understanding of what is "to master the scientific theory (which is sometimes difficult to understand literally)", "get used to and learn to use it." But in the narrow sense in Russian *science* means "learning", i.e. the attitude of teachers towards students that is fully consistent with the Latin disciplina, while discipulus of "disciple" [25].

The concept of "action" is interesting from the point of view of various cognitive and mental activities directly related to their studies. These are "mental acts": "want", "know", "remember", "anticipate", "draw conclusions", etc.

Yu. S. Stepanov in the "Dictionary of Russian Culture" gives a classification of actions in terms of cultural studies: 1) the action to be ordered, 2) processing actions and 3) extracting activities. The article will consider a third type of action, called "extracting" by the author.

The scientist gives them such a characterization: "The extracting activity, having the character of "invention" is the most extensive and virtually limited action group, the "open" group. It does not have any grammatical typing of the action of opening, predetermined by language, as in the two groups mentioned above; the concept of "extraction" related to the concept "opening" is expressed here by simply using metaphors – verbs *to extract* or *to open*. In Russian *dobyvat'*, *dobyt'* is literally "put, stand, place around" (cf. *forget* "leave behind," *izbyt'* "put outside, carry out," etc.), the verb replaces the causative *dobavit'* (cf. *izbavit'* – "make put outside," *za-bavit'* "make forget, get lost in reverie," etc.), which has acquired a special, restrictive meaning "to get something in addition to the already existing". Lat. *pro-ducere* (whence modern Fr. *produire*, production, English *production*, Russian *product*, etc.) has the same internal form that the Russian *dobyt'*, namely, "to bring forward, here."

Thus, the concept "study" is directly related to the basic universal concepts such as "knowledge", "action", "science" that characterize the basic social concepts and relationships. For a description of our concept they are

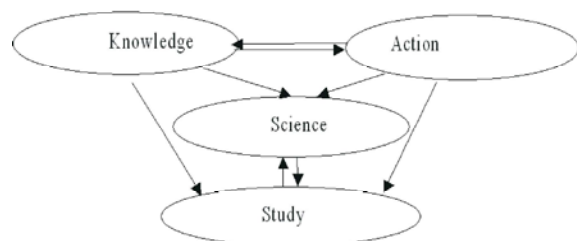


Fig. 1: The relationship of the concept of "study" with the basic universal concepts

very important because they provide a comprehensive, unified picture of the relationship of the concept "study", which can be graphically presented as follows (Fig. 1).

The concept of "knowledge" is related to the concept of "action" with the semantics of action: knowledge is not only the result of the action, but is itself a method or means of action; and at the heart of conscious action there is always knowledge as a conscious idea. At the same time, as mentioned above, the objective connection of the concepts of "knowledge" and "science" is undoubted; a significant part of human knowledge is scientific knowledge. The most remarkable thing is that all three mentioned concepts interact with the concept of "study", so its content can not be imagined without a relationship with them. The common unifying semantic core of the relationship is the semantics of activity: neither school, nor knowledge, nor action, nor science can be imagined static, unchanging, subjectless phenomena.

Training relates to the complex mental education, which is a type of concept-frame. In the analysis of the lexical meaning of the words-representatives of the concept, we have identified the main components of the concept of content-frame: the participants - the teacher and the student, knowledge, acquisition of knowledge and knowledge transfer in the classroom, lecture and the book as a source of knowledge, school / university, where the process of learning is realized.

The components of the concept-frame can be called slots (nodes) or subconcepts.

The term "subconcept" denotes part of the concept of collective knowledge / awareness / consciousness related to the highest spiritual values, having a linguistic expression and often marked by ethnic and cultural specificity. The prefix *sub-* in this case means subordination, a part of what is denoted in a derivative stem; existence under something.

As an additional method to identify subconcepts of the concept "studies" we have conducted an associative experiment, which was attended by the first-year students

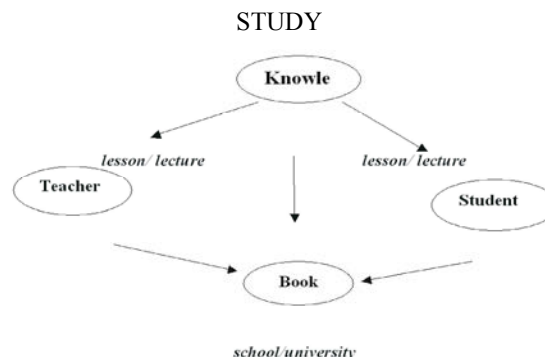


Fig. 2: Frame structure of the concept "study".

(43 people) and second-year students (50 people). They were asked to write the associations with the word-stimulus *study* in Russian.

The experimental results showed that the most common words-responses to the stimulus *study* are "knowledge, teacher, student, book, school / university." The percentage of words-reactions is as follows: knowledge - about 37%, book - 21%, science - 16%, teacher - 16%, student - 6% and school / university - 4%.

It should be noted that further in the associative experiment, the words naming these basic subconcepts were proposed as stimuli.

The obtained results were as follows: *knowledge* is associated in the minds of the respondents with *light, work / difficulty, necessity*. Knowledge is accompanied by the following characteristics presented in adjectives: *deep, strong*.

Teacher is characterized as a mentor and a master of the craft. This concept is accompanied by such adjectives as *good, strong, responsive, fair / objective*. The word-stimulus *pupil* caused the following reactions: *working hard / lazy, capable, inexperienced*.

The *book* was presented as a source of knowledge and characterized by the following adjectives that we divided into groups:

- By volume: *thick, large*;
- By content: *interesting, informative, challenging*;
- Target accessories: *manual, stories, poems*.
- The conducted associative experiment proved that it is correct to distinguish among the mentioned slots of the frame "study." The concept-frame "study" includes the above mentioned subconcepts, where each is an essential element that serves to form a view about the concept as a complex holistic cultural phenomenon in the carriers of a linguistic culture. The distinguished subconcepts are presented in the form of a frame structure (Fig. 2).

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