

AMURCON 2020
International Scientific Conference**LINGUISTIC VIEW OF THE WORLD THROUGH THE RUSSIAN
AND KOREAN CONCEPT «FEAST»**

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Abstract

The article considers the question of the description «the linguistic view of the world» as applied to its various components. The author pays attention to the relationship of the linguistic view of the world with culture, linguistics and language. The author analyzes various approaches for studying «the linguistic view of the world». Modern science pays attention on the intercultural ties of mankind, that is why we can say that the study of these meanings is the subject of research. The novelty of the research lies in examining the picture of the world through the prism of the concept "feast" in Russian and Korean linguocultures. The author studies each method and defines this phenomenon, using the traditional point of view, according to which the linguistic picture of the world is not only a product of individual, but also of collective consciousness. Particular attention is paid to the methods, which are used for studying the connections of the language picture of the world with various elements, which consist of the traditional methods and studying through interpret linguistic units, including linguocultural and ethnolinguistics methods. The advantages and disadvantages of each method make it possible to obtain a cumulative assessment of the concept of a linguistic picture of the world and its influence on culture, language and mentality.

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Keywords: Language picture of the world, concept, Russian culture, Korean culture

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1. Introduction

The linguistic view of the world is a common term for all nations of the world. In the culturological tradition of many nations there are many traditions and ethical formulas, expressed both verbally and non-verbally. These traditions form the basis of this phenomenon as a whole. We are interested in the cultural side of this phenomenon, as well as the connection with other sciences in the framework of the anthropocentric approach. This term is very significant in the linguistic view of the world of any nation (Kraevskaia, 2019). In psycholinguistics, this phenomenon has a strong cognitive nature. Many scientists emphasize the relation between human consciousness and thinking. Consequently, we can say, that linguistic view of the world is a product of the human mind and the creation of man in general. Actuality is presented by the fact that modern science pays great attention to the intercultural relations of all nations. The object of our research is the study of the linguistic view of the world by means of concepts which are important elements of any picture of the world. (Chertykova, 2020). The research task is to analyze linguistic units in the context of speech situations, which are connected with the view of the world and its components on the example of the concept of "feast" in the Russian and Korean linguistic view of the world. It is known that the linguistic view of world is formed by the environment, through all those extralinguistic factors which have a significant impact on a person's vocabulary, his/her perception of the world through linguistic units (Latu, 2018). The subject of study is linguistic units, which realize key concepts in the linguistic picture of the world. We are interested in both the similarities and differences in the implementation of the lexical-semantic aspect of linguistic units within the parts of certain concepts, which can be the components of any language picture of the world of any person. The main method is presented in a method of component analysis, with the help of which we identified the main linguistic units that characterize the concept "feast". This method we have considered as the main part of our research, as well as an associative experiment.

2. Problem Statement

Before we analyze the methods for studying the concept, it is worth to analyze the term "linguistic view of the world". The linguistic view of the world means the linguistic methods. These methods concretize reality and create the interpretation about the world, using the information, which we receive and interpret in different ways (Zaliznyak et al., 2005). We can explain it only as social features characteristic of certain ethnic groups. The linguistic view of the world is a part of conceptual sphere, because it is a product of knowledge about life. Some linguists give different meanings to the terms "linguistic view of the world" and "cognitive view of the world", despite their similarities (Valeeva, 2018). The cognitive view of the world is a system of knowledge about the surrounding reality of society, while the linguistic one is the way of consolidation this knowledge in human mind. In their opinion, the cognitive view of the world can be related to all types of consciousness. It is more complete than the linguistic view of the world, but the language system is like a framework where a number of traditions, customs and other etiquette and specific extra-linguistic situations are built (Karasik, 2002). The linguistic view of the world appeared a little bit later than the conceptual view of the world and we can't say clearly how they are

connected (Makschantseva, 2020). Of course, one cannot but agree with this, because, as we will later consider in more detail, the surrounding reality has a direct impact on the human language.

Many scientists emphasize the connection between linguistic view of the world and language. A. Zaliznyak et al. (2005) argues that an ethnos is characterized by the same system of views and prescriptions for all native speakers, which constitutes a systematized view of the world, which can be enshrined in linguistic signs.

Linguistic view of the world can be studied using linguistic techniques, for example, associative units. Linguists often use the method of accounting for such units, because in this case it is possible to compare not only different concepts in one ethnic group, but also to compare the linguistic view of the world of different languages and ethnic groups in general (Chertykova, 2020).

That is why with the help of analyzing the concept "feast" in the Russian and Korean linguistic view of the world we can identify common and different elements of Russian and Korean culture through an associative experiment. The informants got the following instruction to Russian recipients: "Write the first association that you have at the word feast" and a similar instruction to Korean recipients in Korean. 100 native speakers are interviewed during the survey. The age of recipients varies from 18-45 years. This experiment is productive for reflecting the current position of not only the thinking of the respondents, but also their language. Below we will review the most typical moments for the analysis of linguistic units in linguistic view of the world.

3. Research Questions

As it was mentioned before, linguistic view of the world is an object of research in culturological linguistics, psycholinguistics and other sciences. As we have already said before, the methods of studying the linguistic view of the world within the framework are traditional. In this case, it is difficult to invent something new because the linguistic sign is analysed in many aspects. We can say that the meaning is considered first, and then the implementation in the context of speech discourse and the components of the concept are discussed. This sequence is universal for the analysis of many texts. This approach is anthropocentric and corresponds to the trends of science in recent years. When we choose linguistic material, mental components are often singled out with marker words, where we can see the meaning of mental processes, actions, etc. This is necessary to identify those elements, which show all conceptual sphere of human perception of the world as a whole. A person learns the world in action, therefore, the main basic elements are identified within the framework of the activity approach. These elements forms the linguistic view of the world of both the individual and the ethnos as a whole (Kuryanovich & Oholina, 2019).

Conceptual analysis in cultural linguistics is a multi-component direction, which gives full description of the language within the framework of the anthropocentric approach. This means that all factors are taken into account, and the analysis takes place not only in the context, but also in the space of the ethnic picture of the world. Conceptual analysis is a basic analysis within the framework of cultural linguistics, because it is the most productive and based on the component analysis. If we talk about the connection between culture and language, we can emphasize that culture is not a language, but both of these

phenomena interpenetrate each other's space and a strong symbiosis arises (Zhemchugova & Arhipova, 2020).

It is impossible to say with certainty what appeared first, culture or language, but it is known that cultural concepts are realized by means of sign systems, symbols and actually dictionary definitions or sem. To our mind, the language appeared before culture, because the surrounding objects required a certain definition, then a certain verbal realization grows over both gestures and actions, which later turn into a custom, tradition, etc. (Ivanjan, 2015). The memory of such a custom or tradition is preserved in the language. We can observe it in expressions and in special verbal formulas, the lexical meaning of which may be lost and unmotivated. Now in science there is a variety of linguoculturological methods which used in the analysis of cultural concepts. This approach reveals the semantic meanings of concepts, classifies them in the semantic continuum of the language, and highlights individual features. In addition, conceptual analysis of lexemes is associated with the method of dictionary definition's analysis. In this approach, it is important to interpret the vocabulary nominative recorded in dictionaries and reference books. The first units are analyzed out of context, then within the framework of the speech situation where it was formed.

4. Purpose of the Study

The purpose of this work is to consider the methods and methodologies for analyzing the concept in the linguistic view of the world and its description through the verbal means. The main linguistic methodology is based on textual data.

5. Research Methods

We will see how it works, using the example of the concept "feast" in the Korean and Russian linguistic view of the world. As it was mentioned before, we used associative experiment. This method can describe the common and specific features of almost every nation in details and characterizes the similarities and differences of the lexical-semantic fields in the Russian and Korean languages on the material of the concept "feast".

6. Findings

The results of our research we present in in tabular form to simplify perception. Then we try to explain the reasons of these associations, using the introspection method (See Table 1).

Table 1. Experiment

№	The title of the group	Lexeme	Number of reactions	
			Russian	Korean
1	Binge	Alcohol	14	18
		Binge	4	
		Hangover	2	
2	Nutrition	Food	10	17
		Salads	4	
		Olivie	2	

		Overeating	2	
		Herring under a Fur Coat	1	
		Friends	9	9
3	Company	Classmates	1	
		Family		6
		Relatives		5
		Celebration	7	4
		Occasion	5	
4	Occasion	New Year	5	
		Relax		6
		A meeting	2	
		Toast	4	5
		Conversations	4	
		Fun	6	6
		Memories	2	
5	Feast atmosphere	Noise	3	2
		Joy	4	
		Chatter	1	
		Dancing		5
		Songs		3

As a result of the experiment, a different number of reactions were obtained among the subjects: 25 for Russians, 14 for Korean.

Alcohol (술), booze. Alcohol is an important component of the feast in both linguistic cultures. In the Russian feast, it is considered to take alcoholic beverages, and among Koreans it is considered incivility if the guest refuses to drink with the owner of the house. Drinking alcohol (술) "sul" in South Korea is the only way for Koreans to avoid the stress of the numerous prohibitions and rules. For Russian people, alcohol is a way of liberation; in Korean culture, alcohol acts as an indicator of respect for the owner of the house. It is not customary to refuse the invitation of the owner of the house to drink a glass of sul (술) (alcohol).

Food (음식), overeating. The attribute "food" (음식) plays an important role and it is included in the core of the linguistic view of the world of the Russian and Korean peoples. In every company and every family there is a dish that is a trademark of every family at any meal. The culture of the Russian people in general and the culture of Russian food in particular is inextricably linked with the feast. As in Russian culture, in Korean culture, it is customary to accompany any feast with an abundance of dishes. A vivid representation of the Korean linguistic view of the world is the lexeme kimchi (김치) and rice (밥). Cafes and restaurants serve kimchi and rice for free. The sequence of eating is also of great importance. In Korea, it is not customary to leave uneaten food; it is considered an insult to people who died during the famine. Koreans are very careful, respectful and even kind to food.

Lexeme "company", "friends" (친구), meeting, memories, classmates, chatter, conversations. In Russian culture, friendship is inconceivable without a feast. One of the most significant things in the life of a Russian person is friendship. An old Russian proverb says: "An old friend is better than two new ones."

For a Russian person, a friend is one who is near both in trouble and in happiness, the one who will help, advise and simply listen. Friends are an important part of the Korean meal as well, since every Korean considers himself to be a part of society. Even in the language, the pronoun we "우리" is used more often than I "저 / 나".

Lexeme "reason". There are many reasons for Russian people to feast: calendar holidays, religious, family dates, celebrations with friends and acquaintances, significant dates with relatives, meeting friends, fellow soldiers, etc. Friendship, business relations, significant days, free time, a Russian person expresses everything through a feast, because for the "Russian soul" everything is a reason for a holiday, and a holiday is, first of all, a richly laid table.

Lexeme "Atomsphere", "holiday", "fun". These associations found themselves in both linguistic view of the world for the reason that fun is the connecting link between Russian and Korean feasts. A Russian person associates a feast, of course, with a holiday, this suggests that Russians are people, for the most part, positive, cheerful disposition, with a sense of humor, with prevailing positive emotions, who love life in all its rosy manifestations, as well like the Koreans. Koreans, when a person suddenly becomes serious or boring, say "아재 처럼 되지 마세요" which means "Don't act like Ajae" (respectful address to an older man or woman). The culture does not allow Koreans to be boring, and they have fun whenever they can. Any holiday is always accompanied by a positive attitude, increased emotion, the desire to decorate, transform, the desire to give and receive joy. Holidays are a kind of break in everyday life, opposition to everyday life, ordinary, routine life. In people, all forces are being mobilized to ensure that these days are celebrated as best as possible. People try to create a holiday for themselves and their loved ones, even at the expense of the burden and complication of everyday life. A person creates for himself the illusion of carelessness, well-being and well-being, and all holidays (and during the preparatory period too) lives in the world of this illusion.

Lexeme "Dance". Dance characterizes the Russian person: the desire to give joy to himself and the world around him, unbridled fun and a broad soul. Playful dances and colorful national costumes, active movements and jumps, laughter and humor - all this is expressed in Russian folk dance. During the human's history we can see that dancing was always a present in his life: ancient people performed their wild ritual dances, officers at tsarist balls performed pirouettes with their ladies, few Soviet people could not dance the waltz. Today we also dance: in discos, in dance halls, restaurants, at home, alone and in companies, at competitions and holidays. We dance because dances bring new bright colors into our life, make it more interesting and richer.

So, in the course of the analysis of lexemes, a cultural picture of the world of Koreans was built, on the basis of commonality with Russian culture. In Korean traditional culture, four stages of life are distinguished; these are the so-called "four tables", which should be in the life of every Korean, and which are celebrated according to all ancient customs. The first table is the first anniversary of the child's life 돌 (tol), the second is the wedding day 혼례 (honye), the third is on the sixtieth anniversary 환갑 (hwangap), the fourth is the memorial table. Roofing board and hall - the sacred duty of parents in relation to children; hwangap and commemoration - return of debt to parents with grateful children. The custom of "four tables"

contributes to the preservation of national traditions, unites the Korean family, makes it friendly and monolithic. Based on the results of the experiment, we identified the following general attributes characteristic of both Korean and Russian feasts: alcohol, food, noise and types of holidays: in the Korean language "Pegilchanchhi" (백일 잔치), "Tolchapchi" (돌집 치); "Hwangap" (환갑), in Russian, such a holiday is "New Year". Each of these holidays has a special meaning in the studied cultures. Korean holidays "Pegilchanchhi" (백일 잔치) and "Tolchapchi", "Hwangap" (환갑), that is, 100 days from the birth of a child, 1 year and 60th anniversary.

7. Conclusion

We can emphasize that the analysis of concepts through the analysis of linguistic units is most convenient. Concepts can be presented in the form of a list with generalizing and typical features. However, this method cannot be used in the reconstruction of mentality due to the selectivity of linguistic units, and a part of the extralinguistic factors accompanying this or that concept should be taken into account.

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