MAN IN THE MIRROR FREE ASSOCIATION EXPERIMENT

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Abstract: Modern linguistics uses an anthropocentric approach to language, referring to the study of cultural values of the representatives of different ethnic groups, to the concepts of material and inner world of man. The emphasis is shifted from the study of the objects of knowledge to the subject, man in language and language in man are analyzed. Of keen interest is one of the basic concepts "man". In the course of the investigation, associative experiments were carried out with the participation of 500 students from the city of Kazan – the native speakers of the Tatar language. The results were compared with the materials of the Russian Regional Associative Thesaurus EVRAS, posted on the website of the Institute of Linguistics of the Russian Academy of Sciences. Thus, the association experiment makes it possible to find the systematicity of the content of the image of consciousness that stands for word in different languages, and also confirms a uniqueness, singularity of the image of the world of each culture. This investigation has practical significance, since the results obtained are a valuable material for the study of certain fragments of linguistic consciousness, national-specific phenomena, behavioral stereotypes, value orientations, etc.

Keywords: linguistic consciousness, free association experiment, stimulus, association, reaction, associative field, associative dictionary.

1 Introduction

A characteristic feature of modern linguistics is anthropocentrism. Man has become a reference point, center of coordinates determining the subject, tasks, methods of modern linguistics. The focus of attention is the problem of human understanding of oneself.

Wilhelm von Humboldt wrote about language as a special worldview, as "a world lying between the world of external phenomena and the inner world of man" (Humboldt 1985). Leo Weisgerber believed that each language presents a special point of view of the world of the native speaker, and the term "language image of the world" was proposed. Modern linguistics considers this term as the concepts of the world, society and man that are historically formed in the mundane consciousness of the people and embodied in the language.

In recent decades, in the studies on psycholinguistics and cognitive linguistics by Yu. N. Karaulov, A.A. Zalewskaya, E.F. Tarasov, N.V. Ufimtseva, I.A. Sternin et al., the term "linguistic consciousness", which Wilhelm von Humboldt introduced into science, is widely used. The subject being analyzed in a number of works is the ethno-cultural specificity of the linguistic consciousness of the bearers of Russian and other cultures (Ufimtseva 1998; Murzina et al, 2016; Villalobos Antúnez & Ganga, 2016).

Tatar linguistics began to be concerned with the problem of linguistic consciousness relatively recently (Gabdrakhmanova et al, 2017; Rakhimova et al, 2017).

The task of our research is to reveal and interpret similar features and differences in the use and perception of the lexemes «кеше» and «человек» (man) among Tatar-speaking and Russian-speaking students by means of association experiment. The experiment consists of interviewing informants, united by age, profession, language, etc. with the aim of identifying their associations to the proposed stimulus words.

2 Methodology

The following methods of linguistic analysis were used in the work: generalization and systematization, analytical method, descriptive, comparative methods, etc.

The method of generalization and systematization was used to study language materials and the viewpoints of different researchers. When analyzing scientific and scientific-methodological literature on the topic of research, scientific concepts in modern domestic and foreign studies, the analytical method was used. The descriptive method is a system of research techniques used to characterize the phenomena of language at a given stage of its development; the comparative method determines general and specific features of the Russian and Tatar languages.

The statistical method was useful in full understanding the analyzed phenomena, revealing the most frequent associates that fill a certain place in linguistic consciousness of the Russians and the Tatars.

An effective method of studying linguistic consciousness is experimental methods, in particular, the methodology of free association experiment, since we can study consciousness only through the products of its activity (Gabdrakhmanova et al, 2016). In the association experiment, a stimulus word induces a number of associations for the native speaker, among which there are individual ones, connected with personal experience, and inherent in a group of people who are united by common conditions of existence (Gabdrakhmanova et al, 2017b). The reactions of native speakers to the stimulus word form associative fields, on the basis of which it is possible to model certain fragments of linguistic consciousness. The materials of association experiments become the basis for compiling associative dictionaries, which help to gain an insight into the mind of native speakers (Xue, 2014; Nurhayati, 2018).

The material for our study was the results of free association experiments, conducted in 2015-2017 with participation of 500 students of Kazan Federal University and other universities of Kazan, aged 17-25 years, being the native speakers of the Tatar language. The students of different specialties (future philologists, veterinarians, power engineers, builders, teachers) took part in the experiments, the gender factor is equally represented. As stimuli words, 116 lexemes were selected.

As a result of the analysis of the obtained materials, a number of lexemes forming the so-called kernel of linguistic consciousness has been identified. One of the first places in terms of the number of links with other lexical units is the lexeme «человек» (man), the studies of a number of other languages have shown a similar result. According to V.A. Maslova, "language as a universal modeling system gives insight into ourselves, our consciousness and our subconscious in its entirety" (Maslova 2007). "Man" is one of the basic concepts of culture and language, and this could not but influence the answers of our subjects - young, active, energetic representatives of their people. This also encouraged our interest in studying the associative field of the lexeme «кеше» in Tatar linguistic consciousness and in comparison with the Russian language.

3 Results and Discussion

The results of association experiments indicated that the stimulus word «кеше» induced a wide range of associations for the interviewers: of 488 reactions to this stimulus, the number of different reactions was 231 (47,3 %), but there were many single reactions – 157 (32,2 %). The most frequent reactions are synonymous concepts Adam man (27 reactions), man (10), man (bookish)" (2). Man is, first of all, a biological being, a component part of nature, that is why correlates to animal, living creatures: animal (17), living creature (6), a child of nature (2), beast (1), monkey (1), organism (1). At that, man – is, above all man (4), male, and then there follow the other associations concerning gender: mother (2), girl, young lady (2), mother (1), sister (1), эти father (1), grandfather (1), man (1).

Man is rational and endowed with the ability to think: clever (6), wit (2), wise man (2), thought (2), his (her) thoughts (1), thinking (1).

Man is a social creature, everything biological and psychical is inherent in him. Man of present young generation is a representative of his people, a member of society (the people (8), society (5), nation (1)); he plays different social roles, interacts with other people: friend (10), neighbor (3), guest (2).

And, certainly, a distinctive feature of man is his soul, feelings: soul (8), animated, with feelings (2), love (2). Man –personality (14).

The language speakers, on the one hand, are very concrete in their associations (I (7), he, she, it (2), we (1), they (1), you (1)), on the other hand, the cosmic generalizations are not alien to them (world, universal (4)). Young people reflect on, find a place for themselves in this world, try to gain independence.

It is worth noting that man is conceived by all the subjects as being rather good than bad. According to the scale "bad-good" among the evaluations the positive ones undoubtedly prevail: good (24), good (10), big (8), beautiful (8), clever (6), close, dear (4), happy (3), honest (3), вgreat (2), humane (2), strong (2), patient (2), friendly, peaceful (2) and so on. The negative characteristics were ranked in the associative field, beginning with the low frequent ones 3: bad (3), усал evil (3), bad, stupid (2), evil (2), bad, evil (2) and so on. Such shift of evaluations to positive indication in the core of linguistic consciousness of the Russians was noted by N. V. Ufimtseva (Ufimtseva, 1998)

The materials of our association experiments were compared with the data of the Russian Regional Associative Dictionary-Thesaurus EVRAS, posted on the website of the Institute of Linguistics of the Russian Academy of Sciences. High-frequency responses of the speakers of the Russian language living in the European part of Russia to the stimulus lexeme "man" are the following: "reasonable 41; spider 31; creature 26; personality 25; animal 22; people 17; good 14; kind, monkey 13; I 12; clever 11; amphibian 10; homosapiens, life 9; beautiful 7; friend, law, individual 6; male 5; alive, molecule, invisible 4; stupid, proud, mystery, law, society, different, mind, native, words, tolerant, homo sapiens 3; anatomy, wolf, year, proud, citizen, business, child, day, rain, animals, earth, evil, individual, person, beloved, young, wise, ant, bad, nature, upright, development, child, strong, funny, dog, creatures, dumb, confident, one man is a wolf for another man 2", etc. (Ufimtseva 2018).

In many respects, the reactions of Tatar and Russian speakers coincide, the most frequent ones are: the person is a biological being (intelligent 41, creature 26, animal 22, monkey 13, amphibian 10, homo sapiens 9, mind 3, homo sapiens 3, anatomy 2, upright 2 , the apex of evolution 1, Darwin 1, beast 1, macaque 1, mammal 1, primacy 1); man is a social being (law 3, society 3, citizen 2); a personality 25; in terms of gender it is rather a man (male 5), etc. The young speakers of Russian and Tatar live in one cultural and educational space, and they have much more in common than differences.

However, Russian speakers often give associations connected with the influence of mass culture, cinema, television, for example: spider 31 (compsare: Spiderman), and law 6 (telecast "The Man and the Law"); invisible being 4 (Invisible Man), etc. The most interesting reactions related to literary works were noted: sheltered (the story by A. P. Chekhov "The Man Who Lives in a Shell"); proudly 4; sounds proudly! 1 (M. Gorky's play "The Lower Depth"); and steamer 1; steamer 1 (poem by V. Mayakovsky "To Comrade Nette, Steamer and Man"). One of the principles of "The Moral Code of the Builder of Communism" claimed that a person to a person is a friend, a comrade and brother; among the responses of the respondents there are different variants: wolf to man 2; an enemy to man 1; a friend to dog 1.

4 Summary

As a result of the mass association experiment, the concepts that are most important for the worldimage of the bearers of different cultures, as well as the knowledge, determined by ethnic stereotypes of the bearers of one or another culture, are revealed.

The study finds that in many respects the associative fields of the lexemes in the Tatar language and (man) in the Russian language coincide. The reactions of the respondents reveal the complex contradictory essence of the concept of man as a biological, social, and psychological phenomenon.

The differences are manifested in the following points. The Tatar speakers have more associations connected with the moral and ethical components of the meaning of "being a human being", as well as a more pronounced shift in estimates towards positive evaluation characteristics than the native speakers of the Russian language. The reactions of the Russian speakers are more often associated with the influence of mass culture, contain a negative connotation, a deflated stylistic characteristic.

5 Conclusion

Thus, the association experiment as one of the methods for studying linguistic consciousness makes it possible to look into the structure of a person's lexicon, his language preferences, ideological priorities, value orientations.

The national language image of the world consists of individual world images of individual linguistic personalities. The world around them determines their consciousness and world perception, all this is reflected in the semantics and grammatical forms of the national language.

When comparing the worldviews of different peoples speaking different languages, the originality and uniqueness of the national linguistic image of the world is exposed.

Acknowledgements

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