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CONCEPT "HAPPINESS" IN THE RUSSIAN LINGUOCULTURE

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Abstract

The modern linguistics is characterized by keen interest in research problems of language and culture, language and ethnos, language and mentality interrelation, and also reconstruction and comparison of language national pictures of the world as reflections of world outlook and mental induction of native speakers

In the paper as material of research there has been the data of selection from explanatory and phraseological dictionaries, electronic dictionaries and thesauruses, collections of proverbs and sayings, etc.

To achieve the objectives of our research the linguoculturological method are *used* consisting modeling of conceptual, figurative and axiological components of a concept. Besides, means of the interpretative, contextual and component, elements of the quantitative analysis are used.

Happiness is a fundamental category of human life. In this connection it requires to conduct special researches connected with the concept "happiness" considering as one of the basic concepts of culture.

- Over time in content of a concept there are changes caused by features of social and political, social and economic and cultural living conditions of ethnos during a certain period of time that increases relevance of sociolinguistic research of realization of a concept in consciousness of modern native speakers, in their world picture.

- Being a key component of national culture, the basic concept "happiness" reflects the major categories and induction of the Russians' vital philosophy.

Keywords: Concept, happiness, culture, language conceptualization, language picture of the world, linguistic representation.

Introduction

Modern linguistics is characterized by keen interest in studying interrelation between language and culture, language and ethnos, language and mentality, as well as reconstruction and comparison of national world images as reflection of paradigms and mental attitude of native speakers. The anthropocentric tendency has been outlined in philosophy, cultural studies, linguistics, lingvo-cultural studies, intending more complex study of a person: his nature, appearance, inner world, outlook and etc. Linguo-cultural conceptology is differentiated among different allied disciplines, studying the issues of interaction between language, culture and worldview. In the beginning of the 21st century, researches were promoted in linguistics, in which system-related comprehension attempts and description of lingual conceptualization peculiarities of one world fragment or another have been initiated. (See “Lingual Conceptualization of Community (based on English didactics texts) by V.A. Rybnikova. 2001; “Lingual conceptualization in the field of entrepreneurship and business (based on the Russian and English languages material)” by A.V. Zhandarova. 2004; “Russian phraseology as a mental-cognitive tool for lingual conceptualization of personality’s field of moral qualities ” by L. Yu. Buyanova, E. G. Kovalenko. 2004; “Conceptualization of a person's intellectual characteristics (based on the Russian and English languages material)” by A.V. Kryukova. 2005; “Representation of the conceptualized concept “THEATRE” in the Russian and English language-based images of the world” by S.A. Kalinina. 2014 and others).

As study material were used the data gained from continuous selection from explanatory dictionaries, phraseological dictionaries, electronic dictionaries and thesauruses, collection of proverbs and sayings etc.

Linguoculturology **method** that consists in forming notional, figurative and axiological components of the concept is the main method in the work, Moreover, there are used methods of interpretative, contextual and componential analysis as well as the elements of quantified analysis.

Background information. Lingvoculturology studies of philologists, dedicated to linguistic representation of the concept “happiness” should be also mentioned. (See “Concept of happiness in the Russian linguistic consciousness: experiment of linguoculturology analysis” by S.G. Vorkachev. 2002; “Axiological sense of the concept “happiness” in linguoculture” by I.S. Gavrilov. 2003; “Linguo-ethic world image: “happiness” and “bliss” concepts

as semantic doublets” O. M. Mikhailenko. 2006; “Happiness” – “unhappiness” concepts within linguo-cultural content of Russian proverbs” I.B. Rusakova. 2007.)

Relevance of the work is conditioned by necessity to study peculiarities of the “happiness” concept in the Russian linguoculture. Analysis of the given concept is carried out in the context of philosophical, national and cultural researches. Study of the “happiness” phenomenon is currently important for linguistic theory in terms of exposure and ascertainment of linguo-cultural, axiological and lexical-semantic aspects of the concept “happiness”, that reflects both general and ethno-specific cultural and historical features of forming national world images.

The given work is based on the following hypothesis: linguistic conceptualization of the happiness phenomenon in the Russian language picture of the world represents a complicated process of forming mental and verbal units of emotional and conceptual world image. Specific characteristics of cognominal lingua-cultural concept express singularity of the national mentality and the worldview.

The concept of lingual conceptualization is interpreted in different ways in modern science of linguistics. Language conceptualization – is “ a set of methods of semantic representation of the content of lexical units” [3, 84], “Vivid process of creating new ideas” [8,93], “Refraction in a person’s consciousness of its surrounding community, the existing objects, conditions, connections and relations between them” [5,5].

Language conceptualization, as a conceptology method, represents “plenty of analytical methods, operations and procedures, used in study and description of the processes of a person’s cognitive activity, consisting in conceptualization and interpretation of the information that he receives concerning world fragment/perception, leading to creation of concepts and conceptual systems through language units of diverse system levels” [2, 51].

New quanta of knowledge are emerged within the process of conceptualization, well-known facts are interpreted (they become complicated or simplified), their values are redefined. Due to this reason, one can claim that “cultural knowledge, i.e. axiologically-relevant for any lingua-cultural community can be a special product of conceptualization” [7, 50].

As far as each native speaker at a same time represents a bearer of the culture, language signs gain ability to implement the function of culture signs and thus, they serve as the means to represent the cultures basic virtues. For this very reason, language

possesses ability to reflect cultural-national mentality of its bearers, “it shapes a person, determines his behavior, way of life, worldview, mentality, national spirit, ideology” [10, 134].

Each language, as well as each culture, has at its disposal a specific instrument of symbols, peculiar to any cultural community. Thus, language and state of mind, language and behavior, language and culture are in inextricable connection with each other. And not only language and state of mind, but language and culture as well form an indissoluble whole. Thereby, language transforms into information delivery tool concerning the surrounding community, which is adaptable or is already adjusted by the speakers to certain communicative aims.

Language picture of the world (world presented by means of a language) assumes differentiation. Though, not only does the language differentiate, but is also identifies, which in turn enables us to search and find universal and ethnically specific one. The peculiarities of each of them are revealed during comparison of different linguocultures [1, 34].

Concept “represents that very cognitive-mental structure of a language, in which ethnocultural specifics of the worldview and principles of the world order are emerged ” [2,18]. When defining the concepts of cultural base formations, expressing objective content of words containing sense, V. I. Karasik claims that they “are transmitted in different fields of a person’s existence, partially, in the fields of conceptual, figurative and activity-related absorption of the world” [6, 102].

In the work of S.G. Vorkachov, we recognize basic characteristics of linguo-cultural concept as follows: 1) multidimensionality as a consequence of its synthetism - presence of notionally diversified components; 2) Hierarchical pattern, system dependency of characteristic features; 3) Ethno-specificity [4, 18].

The phenomenon of happiness, considered by us, is studied through diverse language and cultural-linguistic material. It enables us to outline cognominal concept and structure it with a defined level of certainty, extracting plenty of more specific features. The given article is based on the conception of the concept structure, developed by Z. D. Popova and I.A. Sternin, who single out three basic components (elements) - character, informational content and interpretative field. According to the above-mentioned linguists, sensuous image underlies the core of the concept, which encodes the concept, forming the unit of the universal presentational code [9, 106].

Happiness is a fundamental category of human existence. In this regard, the concept “happiness” requires special researches related to a number of basic concepts of culture.

- Over time, some changes occur within the content of concept, conditioned by peculiarities of social-political, social-economic and cultural conditions of life of ethnos in a specific period of time, that increases importance of sociolinguistic research of the concept realization in consciousness of modern native speakers, in their picture of the world.

- Being a key component within national culture, the basic concept “happiness” reflects the most significant categories and directives of the Russian people's life philosophy.

Conceptual analysis helps us to identify the concept structure, reveal its true nature, define common and differentiated distinctive features of linguo-cultural communities. Happiness represents one of the fundamental cultural universals of the existence, as for the concept “happiness” – is among basic concepts of national culture. Its verbal presentation has a broad interpretation. The word “счастье” in the Russian language (meaning - “happiness”) has the same root as the word “часть” (part). Happiness is a fair share, part, favorable lot which befalls to a human. “Lot” stood for epitome of happiness in the Slavic mythology. According to M.R. Fasmer, the word “happiness” is originated from the ancient Indian word *c31b - «часть» (part) and prefix Би – “good” (good fate). The analogues are also indicated in other languages: in the Old Church Slavonic – съчАСТЬнѣ (meaning – “participial”), in the Czech language - §1c31[(happiness); in Ukrainian – “щають”; In Polish – “Бгсг^ае”; in Slovak - “вМаБЙе”. It appears that the Russian word “счастье” (meaning: “happiness”) (с + часть) (meaning: “part”) – is a set of some vital parts for a human. A person cannot possess absolutely everything; that is the life. He may possess only certain parts of the earthly blessings and he possesses these parts to a greater or to a lesser extent than the others do. These may be spent years of life, health, love, family, beloved people, friends, different material values etc. [11, 854].

According to lexicographical data, happiness in the Russian language is mainly interpreted as “favor of fate”, “condition of complete satisfaction”, “success, luck in each sphere”, “luckiness”. Lexical-semantic field of the concept “happiness” in the world image of the Russian language has a core, perinuclear zone and periphery that are singled out on the basis of frequency of use. The given field

includes 8 lexical-semantic groups: 1) Destiny; 2) Joy; 3) Luck; 4) Welfare; 5) Bliss; 6) Prosperity; 7) Victory; 8) Domestic harmony.

Any language picture of the world is more adequately represented within phraseological stock, in which the most distinctive ideas, ethno-specific perceptions regarding occurrences of reality are objectivated. Ethnos valuable picture of the world and peculiarities of national moral sphere are reflected in phraseology. Let us agree with the statement that “totality of data depicted in the words and phraseological units is referred as cognitive abilities of any lexical-phraseological group, reflecting singularity of the history, mode of life, national psychology of the people speaking the given language”.

Phraseological units and proverbs, forming the concept “happiness” within world image of the Russian language, are presented as the following lexical-semantic groups: 1) happiness (“You cannot buy happiness with 3 kopek coins” – meaning: happiness can’t be bought with money); “blacksmith of happiness” (meaning: one can create his own happiness) “happiness is not a horse: you are short of luck on a straight road” (meaning: happiness cannot be pursued, you need to eradicate some obstacles and difficulties in life in order to achieve happiness); 2) Destiny (man of destiny; the irony of fate; you should not run away from happiness, you should chase it; happiness will come and find you sitting on a stove (meaning: you will achieve happiness no matter where you are) etc. 3) Welfare (The one, who has not faced distress, does not have any idea what happiness is; happiness comes by having a piece of bread (meaning: you are happy when you earn for living); If there is no share, then there is no happiness (meaning: happiness cannot be achieved in poverty); 4) Prosperity (happiness is a vernal pail (meaning: happiness is not permanent); if you live one hour of your life with kindness then you will forget all your sorrows etc. 5) Joy (Grief will avoid the one who lives in happiness, etc.); 6) Victory (Great victory, peak of victory etc.); 7) Success (achieve success, wish a good luck etc.).

Omens and evaluation are reflected in phraseology: in the Russian language – forging happiness, great happiness, happiness is a stick with two endings (meaning: happiness cannot be achieved in all aspects of life). Happiness can be measured (reveal its peculiarity), though, in the Russian language the given parameter is foregrounded to a less extent. For instance: in Russian – big happiness, happiness forever. Happiness in the Russian language is associated with something flowing (happiness has flowed away, splattering happiness).

Happiness is often associated with the subjects and occurrences from the daily life (in Russian – “bird of happiness”, “blacksmith of happiness”, “happiness has fallen heavily”, “was born wearing a shirt (meaning: a person has been accompanied by stroke of luck since his birth), the expression “in the seventh heaven” is an exception.

Conclusions

Thus, the research enabled us to establish interconceptual relations: in the Russian language: happiness - fate; happiness – joy; happiness - good will/welfare; happiness – virtue. The concept “happiness” in Russian phraseology has the following cognitive features: fate, bliss, joy, success, welfare and good luck. Linguo-cultural analysis of the concept “happiness” allows to conclude that the concept under review represents multilateral mental formation within the consistence of which notional, figural, axiological components are distinguished. Notional content is limited to welfare, health, prosperity, descendants, labor, success, material welfare, peace of mind. Axiological components are related to positive evaluation of happiness as the most vital component of life.

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