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LANGUAGE CONSCIOUSNESS AS A SYNTHESIS OF UNIVERSAL AND ETHNICALLY SPECIFIC

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Abstract:

The purpose of the research in this article is to study the problem of linguistic consciousness in linguistics, as well as a description of the universal and ethnically specific features of the formation of linguistic consciousness. The authors describe the principles of studying linguistic consciousness in modern humanitarian science. The article uses linguocultural and linguocognitive methods for revealing the mental and linguistic processes occurring in the linguistic consciousness of a person. The problem of linguistic consciousness and its components is multifaceted and studied by scientists in cognitive linguistics, linguoculturology, psychology, psycholinguistics, intercultural communication. Language consciousness is considered universal and ethnically specific in linguistic consciousness.

The article considers the image that forms the basis of linguistic consciousness and reflects the specifics of the national culture of a certain linguistic cultural community, national perception and awareness of the surrounding reality. Due to the presence of a universal component in linguistic consciousness, communication between representatives of different linguocultural communities is possible.

The national specificity of linguistic consciousness is manifested in the totality of the national characteristics of the native speakers, which include the way of thinking and reflection of reality and the mental warehouse. The study of linguistic consciousness will help to establish effective interpersonal contacts of representatives of different linguocultural communities.

Keywords: Linguistic consciousness, ethnolinguistic consciousness, ethnic culture, universal and ethnically specific, ethno-cultural layer.

I. INTRODUCTION

In the context of the anthropocentric paradigm that studies the features of the representation of language in the mind of a person, especially relevant in cognitive linguistics, linguoculturology, psychology, psycholinguistics, intercultural communication is isolation and research of a category such as "linguistic consciousness", as well as components such as concept, frame, image, and so on.

The modern era is characterized by active interpersonal contacts in the process of intercultural communication. Since the difference in ethnic consciousness can be one of the main reasons for the lack of understanding in intercultural dialogue, for effective intercultural contact, the identification and investigation of a universal and ethnically specific paradigm in linguistic consciousness is of great importance. "It is vitally important to study not only the verbal expression of reality surrounding a person, but also the study of the influence of the language on the consciousness, thinking, culture, strategies and tactics of communicative behavior and the social status of the individual".

The image, which forms the basis of linguistic consciousness, reflects the specificity of the national culture of one or another carrier of the linguistic cultural community, its worldview.

The image is realized in a linguistic sign, which is the result of a person's reflexive mental activity. In the process of cognition, a person creates a world that is both an objective world and a man's own world. A secondary ideal world is created in the human mind, which is a copy of the objective world in the ways and forms inherent in the human brain. The language, which is the secondary form of the existence of thinking, then, as it is expressed, becomes the link between man and the world.

Researcher A.A. Potebnya wrote that "sound is permeated with thought." In his scientific works he writes about the concept of apperception that the perception of the realities of the surrounding world by a concrete person is related to his previous cognitive experience, in which the author means all knowledge, views, interests, emotional attitude. If perception is expressed in a sound reflex, then both perception and image reproduced in memory are perceived by this reflex, and this reflex represents an internal image".

In the mind, there are cognitive processes that connect the inner form with meaning. They form a specific network of relationships, which is the semantics of the language. Values are formed indirectly, relying on the collective experience of people, coded in the corresponding signs of the primary name.

In different languages, the same meaning can be written in the language in different ways. Very often the meaning of a word in any language is considered as a national form of verbalized universal human content. Universal values, which are perceived through their national culture, are painted in a peculiar national-cultural coloring.

In those cases when the semantic, content side of the corresponding words of different languages does not coincide, they are not identical, and the concepts of representatives of these linguocultural communities also differ. Thus, it can be argued that each language creates from its carrier a certain image of the world, which is represented in the language by a semantic network of concepts specific to that language.

The reasons why different nations perceive the surrounding reality differently through the prism of their worldview and perception of the world are differences in the national and cultural traditions, the psychology of nationality, the linguistic personality, the worldview of the bearers of different linguocultural communities. This is due to the presence of many national language pictures of the world on the basis of universal, typological properties of languages as a means of cognition and reflection of the same material world. According to von Humboldt's just statement, different languages are "not at all the same notation for the same thing, but different visions".

II. METHODOLOGY

This study describes the structure and content of linguistic consciousness, a universal and ethnically specific component of it. Under linguistic consciousness is understood the totality of mental mechanisms, thanks to which native speakers generate, understand speech in the process of communication. It is a way of storing language information in the mind; a set of mental knowledge that takes shape in language means - words, word combinations, sentences, texts.

We used linguocultural and linguocognitive methods, revealing the deep mental processes that occur in the language consciousness in the process of verbal communication. The linguocultural method allows us to study the problem of linguistic consciousness in close interaction with the culture of peoples, their carriers, with the purpose of revealing the universal and ethnically specific in the structure and content of linguistic consciousness.

III. DISCUSSION

Actively studied the linguistic consciousness of E.V. Tarasov, T.V. Ushakova, I.N. Gorelov, N.V. Ufimtseva, Karaulov many others.

E.F. Tarasov to linguistic consciousness refers to the "exaggerated" content of consciousness, in which acts of perception are verbalized and information is processed. A more detailed description of the principles of linguistic consciousness is contained in the works of T.V. Ushakova. She identifies the terms "linguistic consciousness" and "speech consciousness". T.V. Ushakova considers linguistic consciousness in a broader sense than a lexicon (a set of nominative units). According to I.N. Gorelov, any content of consciousness can be verbalized. N.V. Ufimtseva developed the principles of analysis, thanks to which it is possible to model the actual state of the linguistic consciousness of the ethnos and, on the basis of these data, restore the previous state of linguistic consciousness.

It should be noted that the linguistic and psycholinguistic studies of verbal associations conducted by Yu.N. Karaulov, Yu.S. Sorokin, E.F. Tarasov, N.V. Ufimtseva, GA Cherkasova, and others. In their works they consider associative-verbal networks. They have identified and described direct and reverse links, which include more than one million words. The data obtained as a result of research by the authors are considered as the linguistic thesaurus of the native speaker, representing his linguistic consciousness. In the linguistic thesaurus, scientists identify the center - the core, which includes a finite number of "knowledge-recipes". The core of linguistic consciousness is preserved throughout the life of man and forms the basis of his linguistic picture of the world.

Until the end of the 20th century, "linguistic consciousness" in Russian linguistics was considered solely as an object of linguistic research. Currently, linguists have left aside the call of F. Saussure to deal exclusively with linguistic phenomena. Attention is drawn to what used to be called extralinguistic factors. Extra-linguistic factors were included in the field of language learning, which should include features of cultural and historical development and cognitive processes. Works appeared Goroshko, Dasheeva, Seliverstova, revealing the national-cultural identity of linguistic consciousness. The collective works of Rostov researchers Sushkova, Kryukov, Siny, on the topic of linguistic consciousness and culture can be noted. The connection of cognitive processes with the process of categorizing a language is considered by N.N. Boldyrev. He analyzes the process of categorization as a leading function of human consciousness.

T.V. Ushakova proposes to distinguish two lines of research on the problem of linguistic consciousness: psychophysiological data on inter-temporal connections and the study of speech ontogeny.

Proponents of the first trend study verbal associations as a result of reflecting the interrelationships that have been developed among respondents throughout their life and form "verbal networks" in their nervous system.

Scientists of the second direction consider speech ontogeny. They believe that the early stage of speech development is informative. Their research is aimed at determining the age and individual norms for the formation of different aspects of the child's speech capabilities.

In the early 90's. XX century in the domestic linguistic science there is an intensification of the research of linguistic consciousness in the aspect of ethnopsycholinguistics (A.N. Leontiev, V.P. Zinchenko, V. Krasnykh, etc.).

IV. RESULTS

The problem of studying linguistic consciousness within the framework of the psycholinguistic approach presupposes studying not only the lexicographic significance of the word. Supporters of this approach are involved in the identification and description of linguistic units that reflect a certain image in the form in which they actually exist in the mind of a person.

For a complete understanding of the category of "linguistic consciousness," let us consider the characteristics inherent in the phenomenon of human consciousness.

Consciousness is the highest form of human thought activity, peculiar only to man. In the mind is a reflection of objective reality. Consciousness is the totality of mental processes that participate in the comprehension of the world around him and his place in him.

In psycholinguistics, the term linguistic consciousness refers to the results of mental activity verbalized by the lexical means of the national language. With a broader interpretation, linguistic consciousness is a mental mechanism that ensures the process of human speech activity.

Man as a biological creature exists according to certain laws, even if it is far from being studied, not always revealed, and sometimes even not at all clear, but the desire to realize one's own nature was, is and will be. A special place in this quest for knowledge is given to language and linguistic consciousness. The study of the lingo-sphere in its various manifestations is being actively continued, the traditional range is expanding, unique units that are singled out in a particular communication act, marginal elements, synesthetic associations are involved in it. The natural ability of human consciousness to associations and analogies suggests that the organization of such activities is realized according to certain, limited in its number models of associative decoding and coding, regularly used by speakers of all languages. The next step is the logical conclusion that they have a universal character and can be classified as typical. A single, undifferentiated view of the world is also needed to try to penetrate the origins of the language, advance the answer to the question of the arbitrariness / involuntary nature of a linguistic sign, develop methodologies and test methods for studying the peculiarities of linguistic consciousness in different languages. make a conclusion about a single way of structuring an attitude assessment to an object regardless of the modality being set, which indirectly proves the existence of uniform semantic the co-ordinate of subjective experience, reveals the mechanisms that ensure its unity.

In the linguistic consciousness, at the level of unconscious mechanisms of right-brain thinking, synesthetic laws are clearly distinguished, which constitute the universal basis of polymodal perception in general and sound-color associativity in particular.

The linguistic consciousness of the speakers of Russian, English, or any language in general is formed taking into account the mass of extra-linguistic factors that make it possible to reach the level of the unconscious from the unconscious, where natural, cultural, confessional, symbolic and many others are recorded signs correcting the national picture of JCA. This part of the system is already more variable, dynamic, but still relatively stable, as it reflects the linguistic consciousness of the nation: symbolism, of course, is ethnically motivated (although there are archetypical features that are universal in essence.). And the third part of the indissoluble unity of human consciousness is a unique personality with associative links and attitudes inherent only in it, which forms an individual component that goes to the level of consciousness and is reflected in any type of speech activity.

To the linguistic consciousness E.F. Tarasov attributes all the "exaggerated" content of consciousness, where the boundaries of linguistic consciousness are determined by the possibility of the verbal results of acts of perception and processing of information. In the opinion of T.V. Ushakovoy, linguistic consciousness is a broader phenomenon than vocabulary, which means a set of nominal units.

The study of linguistic consciousness in the ethnopsycholinguistic direction was theoretically first substantiated in the works of A.N. Leontief. He believed that objective activity is of great importance for the development of consciousness. His teaching was expanded and supplemented by V.P. Zinchenko.

"Consciousness in its immediacy," writes A.N. Leontiev, there is a picture of the world that is revealed to the subject, into which he himself enters, his actions and states. The function of consciousness is that a subject can act on the basis of an emerging subjective image.

In the structure of the individual consciousness, A.N. Leontiev singled out three components of consciousness: the sensory tissue of perception (or image), meaning and meaning.

The main components of consciousness in his teaching are values that transmit knowledge from generation to generation, become an ideal form of existence of the objective world and are constantly reproduced in the consciousness of a particular person. However, in a person's mind, values are not the only components. Since the values, on the one hand, belong to society, and on the other hand, being appropriated by the individual consciousness of a particular person, they acquire a personal meaning, that is, individualized and subjectivized.

According to the scientist, the first component (the sensory tissue of the image) contributes to the formation of a sensory composition of images of reality. In this case A.N. Leont'ev emphasizes as its main function that they give reality a conscious picture of the world. Being the most important basis for the formation of consciousness, the second component (meaning) is "the ideal form of the existence of the objective world, its properties, connections and relations" discovered by cumulative public practice "(Leont'ev 1975: 141). Thus, the surrounding reality is perceived by a person through the prism of values that are formed under the influence of the characteristics of a specific native speaker and his previous experience. The third component (personal meaning) is bias. Many scholars note here that meaning always expresses the relation of the subject to reality, and values are determined by the national culture of the native speakers, that is, they express the "connection of this consciousness with the public consciousness, with culture" [Zinchenko 1991: 23]. According to the approach under consideration, the basis for the formation of linguistic consciousness is the function of activity. According to A.N. Leontief, co "is not a plane, not even an ability filled with images and processes, it is not the connections of its individual" units ", but the internal movement of activity that realizes the real life of a person in society".

Confirming that these three "generators" do not fully provide a link between consciousness and being, V.P. Zinchenko (1988) proposed introducing biodynamic tissue of motion and action. In the proposed scheme, he distinguishes between reflexive (reflective-contemplative) and a layer of being in the structure of consciousness. The meaning and meaning refer to the reflexive layer of consciousness and the biodynamic structure of activity, action and sensory tissue to being.

Later in his works, V.P. Zinchenko introduces the following layers of consciousness - spiritual, and then chronotypic and valuable.

Since a person is a representative of a certain linguistic and cultural community, his life proceeds in a certain culture, many scholars speak of the ethnocentrism of consciousness, which is the result of the interaction of the national language and culture, language. N. Ufimtsev believes that the structure of individual consciousness is a kind of universal. And the content of consciousness, in her opinion, is culturally conditioned and represents a special system of "organizing the elements of experience, which in themselves are not always unique and are repeated in different cultures". I.V. Privalov in his works, on the problems of studying linguistic consciousness, believes that culturally conscious consciousness includes knowledge of cultural objects, as well as rules and norms of communicative behavior. Under the ethnolinguistic consciousness, the author understands the totality of "cognitive-emotional and cost structures, the national marking of which ensures their variability from one culture to another". V.V. Krasnykh writes about the national and cultural conditionality of linguistic consciousness.

Thus, the main components in the formation of the linguistic consciousness of man are culture, nation and ethnos.

"Ethnic Consciousness" R.Kh. Khairullina - determines the prism of the reflection of the objective world by one or another person in the light of its cultural and historical development. In the light of the above, ethnolinguistic consciousness is a linguistic consciousness of ethnos and national culture.

Ethnolinguistic consciousness is "an ensemble of cognitive-emotional and axiological structures, the national marking of which ensures their variability from one culture to another".

Since all strata of linguistic consciousness have a national-cultural specificity, it seems reasonable to include in the structure of linguistic consciousness one more layer - ethnocultural. This layer of consciousness processes the received information and colors it with "ethnic paint".

When we single out the ethno-cultural layer in the structure of linguistic consciousness, it should be noted that A.A. Leontiev and V.P. Zinchenko describes the structure of consciousness of the human person, and the ethno-cultural component presupposes studying this issue in close connection with the national culture, ethnos and language. The object of analysis is not the individual-personal, but the national collective.

Since the biological and social essence of a person is the same, does not depend on his race and nationality, it is a mechanism for understanding the world and fixing this understanding in the universal code system. Universal universality is the logical structure of thinking and its forms, such as comparison, analysis, synthesis, etc. Unified logical forms of thinking indicate a commonality of the most diverse languages. For example, in each language there is an orator and listener; in each language there are questions and statements; There are modal and emotional assessments of the speaker of what is being discussed.

Due to the presence of a universal component in linguistic consciousness, communication between representatives of different linguocultural communities is possible. The national specificity of linguistic consciousness is manifested in the combination of national characteristics of native speakers, which include a way of thinking and reflection of reality and the mental warehouse.

Indeed, the life of each people occurs in certain cultural and historical conditions. The person around him realizes and perceives through the prism of the world outlook of his ethno-cultural community. According to G. Gachev, the world appears in front of us in the form of many national images.

Thus, the content and structure of linguistic consciousness are formed from universal (universal) and national culturally designated components.

According to A.A. Leontiev, "at the heart of the worldview and perception of each people lies its own system of objective meanings, social stereotypes, cognitive schemes. Therefore, human consciousness is always ethnically conditioned, one can not translate visions of the world by one person simply by "recoding" into the language of another popular culture".

Each language in its own way conceptualizes the world, creates its own language picture of the world. Language reflects all the features of extralinguistic reality that are relevant to the culture bearers who use this language. However, mastering the language, in particular, the meaning of words, the native speaker starts to see the world from the point of view, caused by his native language.

In this sense, words containing linguo-specific concepts simultaneously "reflect" or "shape" the way of thinking of native speakers.

According to the well-known position, the numerous languages of the world are different ways, ways of spiritual mastery of reality, based on the general principles of human thinking. Language, which is a means of formation and expression of thought, is the language of thought, of consciousness. And consciousness is an active process of reflecting the objective world in terms, judgments, theories.

Since language is one of the forms of thinking, the carriers of different languages differ from each other and the forms of their linguistic thinking. Each language has its own ways of conceptualizing the surrounding world, creating its own linguistic picture of the world.

The language contains all the information of extralinguistic reality, corresponding to the bearers of culture. At the same time, in the process of mastering the language, the native speaker develops his worldview and outlook, caused by his native language. In this sense, words containing linguo-specific concepts form the way of thinking of native speakers.

The problem of nonuniqueness of the verbal categorization of reality in different languages is considered by us as a problem of nonuniqueness of "samples of socially significant activities, in which real activity receives a different division" [Ibid.]. Knowledge of the language means mastering the conceptualization of the world reflected in this language. The basis of each specific language is his own picture of the world. The ways of conceptualizing reality, peculiar to a specific language, are partially universal, partly at the national level, so that carriers of different languages can see the world through the prism of their languages.

A way to see the world, according to R.H. Khayrullina is formed as a result of a certain structuring of ideas, knowledge and sensations about the objective world. "The simulated world," she writes, "is reflected in this language as a result of various ways of dividing the objective reality, its basic parameters-spatial-temporal, causal, quantitative, and many others". The main ways of dividing reality by consciousness and language are assignment, conceptualization and categorization.

The initial way of structuring knowledge about the world is nomination. The way people live plays a role in the choice of the basis for nomination. Different peoples have different ways of denoting an object or reality. Nevertheless, they can be understood under the condition of general background knowledge.

The choice of the attribute, which is laid in the basis of the nomination, is carried out in different languages selectively, because it is due to its significance in people's lives.

In the course of a person's cognitive evaluation activity, concepts are formed in his consciousness that represent the most general concepts that reflect the structure of being. The process of conceptualization is the path from sensory perception to abstract thinking. To systematize one's knowledge, a person identifies something in common. The language system, which is a kind of symbolization of the world, reflects the real world in generalized images. These mental images are based on ideas about the realities of the world. These representations do not coincide, differ in different linguocultural communities because of their different characteristics of living. As a result of the activity on cognitive evaluation of a person, the criteria of value are formed.

As a result of the activity. The conceptual basis of language is universal, and the national conception is formed under the influence of culturally conditioned worldview. So, concepts differ from concepts: the concept of "conceived", and the concept of "experienced." The logical basis of the mental image.

The same situation is particularly realized in phraseological units, where not only its description differs, but also its pragmatic, axiological and ethical characteristics. The actual task of modern linguistics is the study of the objectification of concepts based on endangered languages. Minority languages of the Siberian North, existing in the form of colloquial dialects, include the language of ketto. Due to its special genealogical and typological characteristics, it is a unique language that requires fixation, preservation and research.

Images and associations associated with the tradition of receiving guests, organization of holidays are close in content, they form the background of the environment of the concept of "guest, hospitality", but in different languages are expressed in different ways. In each specific case, the traditions of the reception of guests, which occupy an important place in the way of life of people, are consolidated in the phraseological revolution, although the general content of the guests' reception is universal.

In the grammatical structure of any language, there are categories associated with the general categories of thinking-time, quality, space, quantity, etc., but their ways of verbalization are different.

For example, the category of time is differently formulated in languages, depending on its understanding. If in the Russian language the form of the past tense is formed independently of the subject, place of action (I, you, he read, yesterday, read a year ago), in Turkic languages, - participation in the expression expressed by the past tense (Basil. Yashan - yashagen). The form of the future tense is also characterized by the expressiveness in terms of the possibility of the event come).

By categorization is meant a generalization of a phenomenon, object or process to a specific category of experience, a category. The experience of life of different peoples is the same because of the universality of man and can not be due to the peculiarities of their cultural and historical development.

The representative of this or that ethnos perceives any object, any reality of the surrounding world not only in its spatial dimensions and in time, but also in its meaning. These values contain intrasystemic connections of the objective world. With the help of values, a cultural stereotype is transmitted, an invariant image of a certain reality of a certain ethnos. Cultural stereotypes are assimilated in the process of socialization. Because of this, culture can not be abstract-human, it is always concrete-human, that is, ethnic.

An example of ethnically specific in linguistic consciousness can also serve as an internal form of the word. Let's analyze some examples of realities of the flora that contain national and cultural information and are the result of a person's cognitive evaluation. For example, the name of the herb is a thistle. This word is of Russian origin. Etymological analysis shows that it is formed by adding an ancient common Slavic word for features and polls, "anxiety, fright".

V. CONCLUSION

For modern linguistics, the study of the problem of linguistic consciousness as a synthesis of universal and ethnically specific is extremely topical.

Language consciousness is a psycholinguistic and cognitive phenomenon that is actualized in people's activities in the process of communication. It is a product of mental activity, which has an explicit expression in the forms of artifacts alienated from the subject of consciousness. These artifacts are closely interrelated with the national culture of a certain ethnos. To identify the national and cultural specifics of national consciousness of a particular culture, an integrated approach to the study of national consciousness in sociolinguistic and psycholinguistic aspects is needed.

The development of the concept of linguistic consciousness in a specific research plan opens the possibility to enrich our knowledge not only with respect to the phenomena of speech and language, but also in relation to the phenomenon of the psyche-consciousness.

Analysis of literature on the problem of linguistic consciousness has shown that the structure of consciousness consists of five layers: ontological, chronotopic, value, reflexive, spiritual. Since linguistic consciousness is closely interrelated with the culture of a certain linguocultural community, we have identified yet another layer - the ethno-cultural one.

The specificity of world perception and worldview is determined not by differences in the structure of consciousness of representatives of different cultures, but by different mental images that are formed under the influence of geographical, climatic, historical factors that create the mentality of the people. Reconstruction of images of consciousness, containing knowledge and ideas about various fragments of the surrounding reality, reveals the universal and ethnically specific components that reveal the peculiarity of the linguistic consciousness of a particular people.

Images of consciousness are the result of a cognitive-appraisal experience of a person's knowledge of the surrounding reality. The basis of the images of consciousness is the experience of knowing the world of the bearer of a particular lingvocultural community. This knowledge and ideas about the objects of the surrounding world are expressed with the help of units of language.

The identification and description of images of consciousness transmits information from the mental world that can not be observed, reflecting the close relationship between the meaning of the linguistic sign and the entire system of human knowledge about the world.

The world reflected through the prism of the mechanism of secondary sensations, imprinted in metaphors, comparisons, symbols, is the main factor that determines the universality and specificity of any particular national language picture of the world. At the same time, an important circumstance is the delineation of the universal human factor and national specifics in various linguistic pictures of the world. Since the genetic mechanism of evaluating bodily sensations is universal, the presence of a universal in the linguistic consciousness of a person forms the basis of the general language content, and therefore there is mutual understanding between peoples, and the presence of an ethnically specific determines the specificity of a set of specific national languages, determines the structural and semantic identity of each of them and the national language picture of the world, in particular.

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