

Metaphorization as a Spatial Culture Code Basis in the Cognitive Sphere of an Individual

By

Anastasia Fakhrutdinova
Kazan Federal University
E-mail avfach@mail.ru

Olga Zubkova
Kursk State University

Viktorii Porechnaia
Kursk State University

Svetlana Siniaeva
Kursk State University

Irina Sherbakova
Kursk State University

Yulia Zubkova
Kursk State Medical University

Abstract

This article is devoted to the study of the spatial culture code in its relation to the concept of "culture code". The author analyzes possible interpretations of the latter, classifications, its foundations, the interpenetration of cultural codes into each other, as well as their properties. Along with the comparative novelty of the issue considered in this work, as well as the allocation of the basic code that is primary in relation to other codes and the justification of its primacy, it seems relevant to consider one of the two categories of being - space. The purpose of the work is to determine the place of the spatial culture code in the system of culture codes, as well as the mechanisms involved in its formation. The importance of studying this issue is determined by the high potential for modeling various relationships in terms of space based on metaphorization. The mechanisms of "putting on" a spatial cultural "grid" onto the realities perceived by an individual are investigated. An analysis of the Russian scientists' works made it possible to conclude that it is necessary to consider the spatial culture code as an independent phenomenon located on the periphery of the cultural code and the category of space, but not identical to their sum, as well as to study the features of its functioning. The results of this article can be applied in further works on this topic from the standpoint of psycholinguistics.

Keywords: culture code, perception, image, space, metaphorization.

1. Introduction

The concept of "spatial culture code" is derived from the term "culture code", studied not only within the framework of linguistics, but also in other humanities, and one of the two categories of being (space). Despite the existence of the term, its definition remains one of the topical problems of modern psycholinguistics. The study of the concepts of space in diachrony gives a possibility of recreating the elements of an archaic model of the world, as well as to reconstruct the history of the mentality of a particular people (Humboldt, 2000,

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Humboldt, 1987). Since spatial concepts, along with other types of concepts, preserve national characteristics and are also prone to evolution, the reconstruction of the mentality of the past can help to reveal possible patterns of spatial concepts modification in the future. This modification is also determined by the cultural code. The spatiality of thinking in general, interpenetrating with the culture code, also influences concepts, including non-spatial ones. It seems significant to determine the culture code and the spatial culture code boundaries.

Theoretical Framework

Soboleva, Fakhrutdinova, Zubkova, (2019), Sapir (1993). offer definitions of the term "culture code". Herder, (2017) highlights its features. Al-Azzam, (2017), Humboldt, W. von (2000) point out the relationship between culture and language. Humboldt, W. von. (1987). Herder, (2017). the group of authors present the classification of culture codes based on various properties of the phenomenon under consideration. O.S. Zubkova (2013, 2016 a, b , 2017) examine the processes of perception and metaphorization in their connection with the space and spatial culture code.

2. Methods

Within the framework of the descriptive method, definitions of the term "culture code", possible grounds for the culture codes classification, some existing typologies, as well as the image formation and its further metaphorization are presented. As a result of the existing interpretations analysis, a definition that corresponded to the objectives of this study is chosen. The functions of metaphorization in the spatial culture code activity are revealed. Based on the generalization of the considered data, the spatial culture code formation scheme has been drawn up.

3. Discussions and Results

The present level of linguistics development includes a wide range of topical issues. Some of them are the object of research in several areas of knowledge. One of them is the problem of culture representation in the language. It is studied in such areas of knowledge as philosophy, cultural studies, history, etc. The concept of "culture code" is an element that finds itself at the intersection of the studies mentioned above, as well as psycholinguistics. Culture code is significant from the perspectives of culture knowledge that finds its expression in the language.

One of the language functions is continuous objectification of the experience perceived through the senses. The experience includes different semantic elements obtained from outside. Their further interpretation is carried out by taking into account some significant factors. The cultural outlooks of the linguistic personality along with the communication situation are among them.

The language performs an intermediary function between the real world and the world of thoughts and ideas (Gali,2019). When playing the part of a mediator, language

independently materializes various codes of culture. The actualization of the culture code occurs at the moment of transition from the world of signals to the world of meanings, which is understood as meaningful forms that form the connection of the individual with the world of ideas, images, information and values of a particular culture.

The culture code is a complex concept that does not have a common interpretation. The culture code is a macro system of characteristics of the world picture objects, united by a common categorical property; it is a kind of conceptual grid, using which a native speaker categorizes, structures and evaluates the world around him and his inner worlds. Since a metaphor is a kind of universal model of figurative derivation of derived signs and meanings from the standpoint of cognitology and semiotics, metaphorical derivation takes place wherever a figurative analogy is found (Soboleva N.P., Fakhrutdinova, Zubkova, 2019).

Culture code is a “grid” that culture puts on the surrounding world, dividing it, categorizing, structuring and evaluating it (Soboleva, Zubkova, 2019). In our opinion, the given definition is the most successful one from the point of view of psycholinguistics as it illustrates all the cognitive mechanisms of the culture code functioning.

The culture code includes certain elements that distinguish one code from another. They point to the culture peculiarities, reflected in the people’s thinking (De Freitas, Cikera, Grossmann, Schlegel, 2018). This is also indicated by the definition by, W Humboldt (2000) the culture code is an element of the human mind. Information coding is connected with the formation of the individual's inferior thinking systems, i.e., the ability to recognize data based on incomplete information. A person constructs a hypothetical reality, designing both the behavior of others and their own one. The construction is possible due to the presence of "cultural memory", the effect of which is explained by interpreting of the same set of code markers by each new generation. In this case, the information is not remembered, but is reproduced again. A change in inferential systems occurs together with changes in living conditions.

W. Humboldt, believes that in the field of linguistics, the term "linguocultural code" is more appropriate. Linguocultural code is a system of linguocultural correspondences organized according to a laid down matrix, the role of which is played by the structural organization of a linguistic personalit" (Humboldt, 1987). In our opinion, the subject of this definition is the connection between culture and language without reflecting the essence of psycholinguistic processes that underlie the cultural code. In this connection, in this work, by the term "culture code" we will mean the concept presented in the work. However, the linguocultural nature of the code, in our opinion, is its indisputable property, which is already included in the structure of the concept under consideration (Zubkova, 2016 b; Lam et al., 2021; Lateef, 2022).

The scientists identify 6 possible basic culture codes: bodily (somatic), temporal, objective, spiritual, biomorphic, and also spatial. They record naive ideas about the universe. From our point of view, the somatic code was the primary one, since measuring the surrounding reality, taking into account the capabilities and sizes of one's own body, are

significant characteristics of human existence, regardless of belonging to a particular culture. Linguistic anthropocentrism also testifies to the primary status of the somatic code.

The group of authors of the “Bol’shoj frazeologicheskij slovar` russkogo yazy`ka. Znachenie. Upotreblenie. Kul’turologicheskij kommentarij” [Big phraseological dictionary of the Russian language. Semantics. Use. Cultural commentary] identify 15 culture codes, noting that this number is not finite. The researchers thematically combine cultural codes based on the qualities and actions of humans, flora and fauna, the objective, spiritual and religious world, etc. (Bol’shoj frazeologicheskij slovar` russkogo yazy`ka. Znachenie. Upotreblenie. Kul’turologicheskij kommentarij, 2006, p. 13). Their classification includes the following codes: zoomorphic, plant, natural, anthropic, or actually human, gastronomic, architectural code, spiritually and / or religiously anthropomorphic, religiously artifactive, temporal, spatial, quantitative, color and bodily (somatic), artifact-property, property-costume (Bol’shoj frazeologicheskij slovar` russkogo yazy`ka. Znachenie. Upotreblenie. Kul’turologicheskij kommentarij, 2006, p. 13).

Nowadays there is no classification that can accommodate all existing culture codes. This circumstance is explained by the variety of cultural codes, as well as the emergence of new ones when they are superimposed. Linguistic and cultural realities are not static, and therefore culture codes are also dynamic. However, we note that, despite the relative conventionality of the above classifications, they both include not only the somatic code, but also the spatial and temporal code, which are a “grid” that objectifies the main categories of being. Let us dwell on the space consideration in more detail.

Throughout the entire history of human development, space has been not only an object of comprehension, but also of cognition. The results of the cognitive process were illustrated in language. Modeling various kinds of relationships in terms of space dates back to the ancient times. Despite the changes in the world picture, a number of spatial metaphorical models retain their relict character. The preservation of this feature is associated with the fixation of the everyday world picture, understandable to native speakers regardless of the level of education, in basic semantic categories. Thus, the origins of the conceptualization of the surrounding reality in its various manifestations should be sought in the sensory space perception (Zubkova, Annenkova, 2017). A phenomenon or object in space perceived by an individual is found in consciousness in the form of an image (Mefodeva, 2017). However, true perception in all the variety of properties and characteristics of an object or phenomenon is found at the intersection of sensory and mental processes (Maklakova, 2019). They are presented in a complex unity and interpenetration. It should be pointed out that one of the most important thinking, cognitive mechanisms is metaphorization. According to O.S. Zubkova, it is “a dynamically developing constructive cognitive process that is a of the human linguistic / speech mechanism” (Zubkova, 2016 b). Metaphorization is a specific metaprocedure that performs a significant function of cultural fixation of new scientific results. Bold metaphors are scientific concepts that appear in circulation, eventually acquire habitual forms fixed in the linguistic vocabulary and conceptual structures (Zubkova, 2013).

From our point of view, metaphorization as a process of fixing cultural knowledge is typical not only for science, but also for other spheres of human life. Once a metaphor emerged by native speakers as a result of the author's intention, it will be perceived as an individual author's one. If the metaphor under consideration is fixed in language and conceptual structures, it acquires cultural significance and can later become a trite, linguistic metaphor. It is easily replaced by literal equivalents, does not depend on the context, and reflects the general linguistic world picture. The linguistic metaphor is reproducible, does not have a specific addressee. The figurativeness of such a metaphor is not recognized by native speakers; it is a linguocultural tradition, a linguistic stereotype. It should be pointed out that it is the trite, linguistic metaphor that is the basis of various mental and language processes, such as synonymy, polysemy, the emergence of emotionally expressive vocabulary, etc.

Taking into consideration the ideas by N.P, Soboleva, A.V, Fakhrutdinova, O.S. Zubkova, (2019) about modeling various relations in terms of space, as well as the centuries-old history of this process, it is possible to make a conclusion about a high level of its productivity. If, in a specific case, metaphorization is culturally specific, its result will be a culturally determined spatial metaphor. Thus, in human consciousness perceived realities will appear not just in the “grid” of a particular culture, but in a metaphorically rethought cultural “grid”, in particular, rethought in terms of space. The high productivity of spatial metaphorization models allows us to consider the spatial culture code as an independent complex phenomenon. Despite the possibility of mixing and interpenetration of codes into each other, that was mentioned above, the spatial culture code, which contains one of the categories of being, will remain basic. This thought does not deny the primacy of the somatic code in relation to others, including the spatial one. A universal and elementary cognitive model for a person is their own body, continuously interacting with the surrounding reality. In mythology, there is an idea about the origin of the elements of earthly or outer space from the body of the First Man. To describe space in the mythopoetic consciousness, an anthropomorphic code was used, a kind of “humanization” of the space of the Universe through its connection with parts of the human body.

4. Conclusion

The culture code in psycholinguistics appears as a cognitive phenomenon. The language and thinking anthropocentrism, as well as the importance of space in the perception and comprehension of phenomena and objects of the surrounding reality, determine the basic nature of the spatial culture code. The productivity of metaphorical models of various relations in terms of space allows us to add to the presented by O.S. Zubkova word grid" the adjective "metaphorical" in relation to the spatial culture code and present the following scheme of its formation: sensory cognition (perception, image) → categorization, structuring and evaluating of the surrounding world from the point of view of a particular culture → mechanism of metaphorization → spatial metaphor. From our point of view, the presence of a figurative component allows us to assume that not only a metaphor, but also other types of tropes based on figurativeness, resulting from the process of metaphorization, can act as the final product. Two intermediate operations presented in the scheme illustrate the mechanisms of action of the spatial culture code. The peculiarities of their activity from the point of view of psycholinguistics, as well as the place

of the spatial culture code in the row of other codes, requires further research on this issue.

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