

**“A PERSON”, “A MAN” AND “A WOMAN”
IN RUSSIAN LINGUISTIC WORLD VIEW**

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Abstract: The article discusses the concepts of the world view and linguistic world view. Such lexemes as a person, a man and a woman are analyzed as elements of Russian linguistic world view, which is the part of the world view. The changes which occurred in lexical meanings of these words in the 20th and early 21st centuries have been traced. We establish some interrelation of the changes in the collective consciousness of the Russian people, the world view and Russian linguistic world view.

The term ‘world view’ was introduced by physicists in the late 19th early 20th centuries. H. Hertz was one of the first scientists who began to use this term in relation to physical world interpreted by him as ‘a set of internal images of external objects from which we can obtain information about the behavior of these objects in a logical way’ [10, p. 12]. Currently, under the scientific world view is understood the system of the most common beliefs about the world, produced in science, expressed through the fundamental concepts and principles of this science from which by the main provisions of this science are deduced.

The world view in philosophy and cultural science is considered as integrated typological characteristic of culture. It is considered that the basic components of the world view are ideology, perception and attitude [4].

Thus, the world view is a reality of human consciousness, and the purpose of the human life is its creation. ‘A person seeks some adequate ways to create a simple and clear world view and tries to replace this world by the created image. This image is focused on the person’s spiritual life. These images make the world view of each nation. The concept of the world view is based on the study of ideas about the world. The world itself is a person and environment in their interaction, but the world view is the result of processing information

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about the environment and the person in their interaction. A person is not inclined to notice those phenomena and things that are outside his knowledge about the world [7, p. 49].

Following the authors of 'The role of human factor in the language. Language and world view', we interpret the world view as 'a holistic global image of the world that is the result of all spiritual activity of man, rather than some of its aspects' [10, p. 20].

Since the 60s the problem of world view has been considered in the framework of semiotics in the study of primary modeling systems (language) and secondary modeling systems (myth, religion, folklore, poetry, prose, film, painting, and so on).

'The world view displayed in a human mind is the secondary existence of the objective world fixed and realized in the original material form. This material form is the language which performs the function of objectification of the individual human consciousness...' [5, p. 15].

The language is the major way of formation and existence of man's knowledge about the world. Firstly, it is the basis for the development of linguistic world view, one of the deepest layers of the world view. Secondly, language expresses and explicates other pictures of the human world which enters into the language via special lexicon, introducing the features of a person and his culture. By means of language expert knowledge obtained by individuals, becomes a collective heritage, the collective experience [10, p. 11].

'Each natural language reflects a certain way of perception of the world or linguistic world view. The set of representations about the world concluded in the meanings of different words and expressions of the given language develops in a certain uniform system of opinions and regulations which is obligatory to all native speakers. Mastery of language assumes the possession of the conceptualization of the world reflected in this language' [3, p. 9].

A particularly important and meaningful is the opinion of O.A. Kornilov, who believes that 'with reference to linguistics world view should represent somehow formalized systematization of the content of the language. Along with the communicative, informative and emotive functions, language also performs 'the function of fixation and storage of the whole complex of knowledge and representations of the given language community about the world. Such universal global knowledge as the result of work of collective consciousness is fixed in the language, first of all, in its lexical and phraseological structure' [6, p. 4]. With the existence of various kinds of human consciousness, 'the result of understanding the world by each of kinds of consciousness is fixed in matrixes of the language serving the given kind of consciousness' that enable to speak about the plurality of linguistic world views, including scientific linguistic world view, linguistic world view of the national language, linguistic world view of an individual' [6, p. 4].

Let's consider such lexemes as *a person*, *a woman* and *a man* in Russian linguistic world view.

In our opinion, dictionaries represent a 'universal' linguistic world view which can be interpreted as 'image of reality, formed in the collective

consciousness of a nation'. Let us turn to dictionary interpretations of words we are interested in.

Look at the lexical meanings given in the Explanatory Dictionary of Russian Language edited by D.N. Ushakov in the first third of the 20th century.

«Человек – 1. Живое существо, в отличие от животного обладающее даром речи и мысли и способностью создавать и использовать орудия в процессе общественного труда. 2. То же, как обладатель лучших моральных и интеллектуальных свойств (книжн. ритор.). 3. Употр. в знач. местоимения: всякий (т.е. любой человек), никто (т.е. никакой человек), кто-н. (т.е. какой-н. человек) и т. п. 4. При крепостном праве – дворовый слуга или вообще помещичий служитель (в частности – в отличие от крестьян-земледельцев; истор || Официант, половой (дореволюц.). ◇ Божий человек (устар., нар.-поэт.) – юродивый.

<...>

Мужчина – 1. Лицо, противоположное женщине по полу. 2. Лицо мужского пола, достигшее зрелого возраста, физической и духовной зрелости.

<...>

Женщина – 1. Лицо, противоположное мужчине по полу. || Лицо женского пола, как типическое воплощение женского начала. 2. Взрослая, в противоп. девочке. || Лицо женского пола, начавшее половую жизнь, в противоп. девушке. 3. Лицо женского пола легкого поведения, кокетка (фам.). 4. Женская прислуга» [12].

Now let us turn to the interpretations given by S.I. Ozhegov in “The Dictionary of the Russian Language” [8]. The dictionary was created in 40–60s of the last century.

«Человек – живое существо, обладающее даром речи, способностью создавать орудия и пользоваться ими в процессе труда.

<...>

Мужчина – взрослый человек, лицо, противоположное женщине по полу.

<...>

Женщина – лицо, противоположное мужчине по полу; та, которая рождает детей и кормит их грудью; взрослая, в отличие от девочки и девушки; лицо женского пола, вступившее в брачные отношения» [8].

Now let us compare D.N. Ushakov and S.I. Ozhegov’s interpretations with those in the “Complex Dictionary of the Russian Language” which was published in 2005 [11].

«Человек – живое существо, которое обладает мышлением, речью, способностью создавать орудия труда и пользоваться ими, а также отдельная личность.

<...>

Мужчина – 1. Лицо, противоположное женщине по полу; взрослый человек этого пола в отличие от юноши, мальчика. 2. О мужественном, стойком человеке.

<...>

Женщина – лицо женского пола» [11].

Neutral in all respects entries reflect universal Russian linguistic world, view, these are the word meanings which are fixed in collective consciousness of Russian people.

As we can see, the above mentioned dictionaries are absolutely different in interpreting the meanings of the word *человек*. Even in S.I. Ozhegov's dictionary the meaning '*обладатель лучших моральных и интеллектуальных свойств*' is not fixed, neither is the meaning *личность*, which can be found in the modern Complex dictionary. Sadly enough, but the tendency is obvious. Today it is not necessary to possess moral and intellectual properties to be called a person. A human being differs from an animal by the fact that people can speak, create and use tools. And on this ground alone he can be considered a person and personality. All this is the reflection of 'consumerist society' which we all belong to.

Let's compare interpretations of the words '*мужчина*' and '*женщина*'. Since the time of the publication of the 'Explanatory Dictionary of the Russian Language' by D.N. Ushakov the lexeme *женщина* has lost some of its meanings: '*лицо женского пола легкого поведения, кокетка (фам.)*' and '*женская прислуга*', but it not the most interesting fact. In 40–60s of the last century [8] it wasn't sufficient for a woman to be different from a man only by gender. It was necessary to have marriage (sexual) relations, to give birth to children and nurse them. The problem of female mismatching the listed positions was considered in Russian national collective consciousness has been widely discussed. The analysis of the dictionary entries has shown that in Russian linguistic world view one of the forms of discrimination against women was imposing on them higher public requirements rather than men. But today a woman is just 'a person of female gender', in other words, there's only biological and anatomic difference between a man and a woman [11]. As for cultural and public life, the equality of gender is replaced by unisex. Russian society strives to integrate into the European community, incorporating not only positive, but its most negative sides. Socio-cultural differences between men and women are artificially erased by mass media. Indeed, in some countries same-sex marriage is allowed and the possibility of withdrawal from the lexicon of such words as *mother* and *father*, replacing them with the words '*Parent One*' and '*Parent Two*' is seriously discussed.

In addition to dictionaries, the universal linguistic world view is vividly reflected in the phraseology of the language, folk proverbs and sayings. We have not come across proverbs and sayings having in its composition lexemes *мужчина* and *женщина*. However, quite frequent are the words 'баба' and 'мужик' that are part of the semantic field of the word 'человек' used in the colloquial speech as synonyms to the words *мужчина* and *женщина*. Here are some of them: «*баба с возу, кобыле легче; баба с печи летит семьдесят семь дум передумает; бабы города недолго стоят; у бабы волос долог, да ум короткий; где черт не сладит, туда бабу пошлет; курица не птица, баба не человек; бабы умы разоряют дома; пусть бабу в рай, а она за собой и корову ведет*» [1]; «*мужик в семье, что матица в избе; мужик да собака*

во дворе, а баба да кошка в избе; мужик задним умом крепок; мужик хоть и сер, да ум у него не волк съел; мужик напьётся – с барином дерется, а проспится – свиньи боится» [2]. This small collection of proverbs and sayings shows that in Russian linguistic world view *баба (женщина)* is a human being who is unable to think, create tools or something durable, presenting a hindrance, an obstruction, or a burden in any case. *Мужик (мужчина)* is not an object of criticism in collective consciousness of Russian people, who have a respectful, slightly ironic attitude to him. Proverbs and sayings indicating the critical, derogatory attitude towards women are more frequent than those describing men from the negative side. At the same time, Russian linguistic world view reflects an understanding about important, if not the major role of women in family and domestic relations.

We have not come across proverbs and sayings that could possibly erase socio-cultural differences between men and women. In our opinion it manifests the impossibility of implementing the ideas of erasing gender boundaries in Russian collective consciousness and consequently in Russian linguistic world view.

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**«Человек», «мужчина» и «женщина»
в русской языковой картине мира**

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Ключевые слова и фразы: картина мира; коллективное сознание; универсальная языковая картина мира; языковая картина мира.

Аннотация: Рассматриваются понятия «картина мира», «языковая картина мира». Лексемы человек, мужчина, женщина анализируются как элементы русской языковой картины мира, входящей в состав картины мира. Прослеживаются изменения, произошедшие в лексических значениях этих слов в XX – начале XXI веков. Устанавливается взаимосвязь изменений в коллективном сознании русского народа, картины мира и русской языковой картины мира.

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