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### THE LINGUO-PHILOSOPHICAL ANALYSIS OF CORPOREITY IN THE ENGLISH WORLD PICTURE

**Abstract.** *The article is an attempt of interdisciplinary research of one of the universal features in modern humanities discourse, viz. corporeity, which is studied by philosophers (philosophy of “new corporeity” (somatic intention), philosophy of language (text body), philologists (corporeity phenomenal modus), psychologists (self-concept) and linguists (somatic field of the concept CORPOREITY) etc. The authors describe specific features of corporeity as a sociocultural phenomenon, present somatic field of the concept on the basis of English-language periodicals, show lexico-semantic variants of an archilexeme “body” and reconstruct the structure of the concept. The authors make an attempt to pick out axiological set within modern English language picture of the world system on the basis of analysis of the BBC and Daily News (500 articles 2011-2012).*

**Keywords:** *body, normal and anomalous body, concept, corporeity, new philosophy of corporeity, world picture.*

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### ЛІНГВО-ФІЛОСОФСЬКИЙ АНАЛІЗ ТІЛЕСНОСТІ В АНГЛОМОВНІЙ КАРТИНІ СВІТУ

**Анотація.** *Робота є спробою міждисциплінарного дослідження однієї з універсальних характеристик сучасного гуманітарного дискурсу, а саме тілесності, яка являється проблемним полем у дослідженнях і філософії «нової тілесності» (соматична інтенція), і філософії мови (тіло тексту), і літературознавства (феноменальний модус тілесності), і психології (Я-концепція), і лінгвістики (соматичне поле концепту ТІЛЕСНІСТЬ) тощо. У рамках дослідження з'ясовуються специфічні риси тілесності як соціокультурного феномену, послідовно вибудовується соматичне поле досліджуваного концепту на основі англomовних періодичних видань, показуються лексико-семантичні варіанти архілексеми «тіло», реконструюється структура концепту. На основі досліджених періодичних видань BBC та Daily News (500 статей за 2011-2012 роки) здійснено спробу виокремлення аксіологічного ряду в системі сучасної англomовної картини світу.*

**Ключові слова:** *тіло, нормальне і аномальне тіло, концепт, тілесність, «філософія нової тілесності», картина світу*

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## ЛИНГВО-ФИЛОСОФСКИЙ АНАЛИЗ ТЕЛЕСНОСТИ В АНГЛОЯЗЫЧНОЙ КАРТИНЕ МИРА

**Аннотация.** Работа является попыткой междисциплинарного исследования одной из универсальных характеристик современного гуманитарного дискурса, а именно, телесности. Которая является проблемным полем в исследованиях и философии “новой телесности” (соматическая интенция), и философии языка (тело текста), и литературоведения (феноменальный модус телесности), и психологи (Я-концепция), и лингвистики (соматическое поле концепта ТЕЛЕСНОСТЬ) и т.д.. В рамках исследования осмысливаются специфические черты телесности как социокультурного феномена, последовательно выстраивается соматическое поле исследуемого концепта на основе англоязычных периодических изданий, показываются лексико-семантические варианты архилексемы «тело», реконструируется структура концепта. На основе исследованных периодических изданий BBC и Daily News (500 статей за 2011-2012 гг.) сделана попытка выделения аксиологического ряда в системе англоязычной картины мира.

**Ключевые слова:** тело, нормальное и аномальное тело, концепт, телесность, «философия новой телесности», картина мира.

The concept CORPOREITY is one of the vital principles of a man; it is realized in language by means of a variety of lexical and phraseological expressions. As a result a “new philosophy of corporeity” appeared at the end of the 20th century. Philosophers, linguists, cultural researchers and sociologists studying human body within different socio-cultural contexts paid their attention to the notion of corporeity. It influenced the status of corporeity being of low importance in Europe; and it became general category of humanities [2, с.134].

The somatic vocabulary being one of the representatives of the concept CORPOREITY is one of the most important research objects of comparative historical and structural, linguistic and cultural works of linguists of our and foreign countries; as a rule these linguists define this layer of vocabulary to be the primary one in lexico-semantic system of any language (Y.Y. Avaliani, D.A. Bazarova, A.F. Bohdanova, R.M. Vaintraub, F.O. Vakk, V.H. Hak, Y.A. Dolhopolov, A.V. Dybo, V.A. Plunhian, V.N. Suietenko, E.M. Sendrovets, Y.S. Stepanov, A.V. Kunin, N.M. Shanskui etc.).

At the same time, the revival of the so-called “new body” in European culture of the 20<sup>th</sup> century influenced the appearance of many philosophical and social researches about corporeity phenomenon. Many scientists have interpreted the notion of corporeity as a cultural phenomenon; among them are E. Husserl, J. Lacan, H. Marcuse, M. Merleau-Ponty, J.-P. Sartre, S. Freud, the Surrealists (G. Bataille, A. Artaud), French poststructuralists (R. Barthes, G. Deleuze, F. Guattari, J. Baudrillard, Michel Foucault), M. Bakhtin, Y. Lotman and A. Losiev. General-theoretical problems of corporeity were also analysed by Russian (V. Podoroha, A. Henis, M. Yampolskiy, L. Zharov, V. Krutkin, I. Bykhovskiy, etc.) and Ukrainian scientists (L. Hasniuk,

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O. Homilko, S. Krymskyi, Y. Prychepii, V. Tabachkovskyi, V. Shynkaruk, N. Khamitov).

The research is a topical problem due to the fact that the problem of bodily nature has become a great interest in modern humanities discourse, in the context of the correlation between language, culture and mentality in particular. The problem is also urgent because of poor analysis of national and cultural peculiarities of somatisms and their role in modern world picture construction.

The goal of our study is to analyse the peculiarities of representation and to define the means of expression of the concept CORPOREITY on the basis of English-language periodicals.

Accordingly, here are the following tasks to be done: to clear up the peculiarities of understanding the notion "body" in modern humanities discourse; to determine a place of the concept CORPOREITY in the conceptual world picture of English-speaking people; to identify the values of English-speaking people on the basis of the results of our research.

Man has always been the dominant object of philosophy. Body is a special and particular object of the study. It is regarded as the first step to exteriorization of a man. The 21<sup>st</sup> century is a century of corporeity practices and researches. The universal sense of human body in modern Ontology of human being becomes the world outlook basis of today. Human corporeity reflects the world in which a human being exists. Owing to his body a man is located in the world, i.e. is not separated from the characteristics of objective reality. It means everything that surrounds a man and is connected with him influences his corporeity.

We distinguish the following world-view peculiarities of corporeity: the influence of cultural and social forms. There are no regular and developed practices in culture which could realize themselves without human body. There is a clear and regular connection between cultural practice and human body involved in it.

Awareness of one's own corporeity is directly connected with sociocultural factors. We can distinguish several sources of such factors on the basis of which a man forms an idea about body, for instance, sensation of pain, disease, death threat; existing in culture matrixes and standards of corporeity, ideals about health and beauty of a body, the ideas about the possibilities and limits concerning the influence on a body; interpersonal contacts and communication of verbal and non-verbal nature, etc. Modern scientists prefer to research socio-cultural peculiarity of corporeity, which in this case presents "a specific form of creative response of a person concerning challenge sent by nature, society, technosphere; and this form reflects the lifestyle and way of orientation in the world" and is represented in lexicons of languages in the form of vocabulary that is regarded as somatic one from the terminological point of view.

In the course of their practice people do not deal directly with the world surrounding them, but with its representations, cognitive pictures and models; as a result a notion of picture of the world, conceptual one in particular, is put in the forefront. Cultural features of a nation are always fixed in language and cultural patterns are spread all over the world and become known even to those who are not familiar with the culture of this or that nation [4, c. 51].

World outlook is based on concepts which are not always directly connected with the verbal code, but the immense part of them can be verbalized that allows us to consider language as a means of objectification of world reflection in human consciousness [3, c. 24]. Concepts are defined as multivariate idealized formations or as units of operations of the mind which are encoded in language and reflect the result of world categorization. Accordingly concepts are units of acquired knowledge about some thing or event, their individual features, characteristics and correlations with other things and events, which are operated by a man in the process of mental activity [1, c. 56].

The concept acts as mediator between culture and man, because it is realized in language, and helps to determine the peculiarities of national picture of the world. National sphere of concepts consists of a set of concepts (individual, group, national, universal) which are of universal value. Among them are such concepts as motherland, mother, freedom, love, faith, friendship, on the basis of which national cultural values as well as the following fundamental values such as time and space are formed. The existence of general and universal concepts makes mutual understanding between peoples possible. At the same time each nation has its own nationally specific world outlook, values and stereotypes.

Due to "linguistic turn" in the second half of the 20<sup>th</sup> century a man is considered to be a central element in language researches. The scientists research somatic units which express everything concerning corporeity sphere in their semantics.

General information structure of the concept CORPOREITY is a conceptual "frame" which underlies the meaning of all units representing this concept in modern language, English in particular.

Having analysed the BBC periodics, we define the following lexico-semantic groups (LSG): LSG "parts of human body" forms 36,4% of SL, which consists of several subgroups: LSSG "names of upper parts of human body (19,9%), LSSG "names of upper extremities" (11,4%), LSSG "names of lower parts of human body (0,4%), LSSG "names of lower extremities" (4,7%); LSG "organs of human body" forms 30,5%, which consists of the following subgroups: LSSG "names of respiratory organs" (1,5%), LSSG "names of sense organs" (5,5%), LSSG "names of digestive apparatus" (6,3%), LSSG "names of circulation organs" (9,9%), LSSG "names of organs of nervous system" (7,3 per cent); LSG "liquids of human body" forms 10,7%; LSG "names of the operations of the mind" – 7,1%; LSG "emotions" – 4,6%, which consists of the following subgroups: LSSG "names of positive emotions" (1,7%), LSSG "names of neutral emotions" (1,1%), LSSG "names of negative emotions" (1,8%); LSG "bodily nature actions" – 10,%, which consists of such sub-groups: LSSG "names of physical actions" (6,4%), LSSG "names of touch actions" (4,3%).

Having analysed the Daily News, we have defined that with respect to all nominations LSG "parts of human body" forms 31,7% of SL, LSG "organs of human body" – 24,2%, LSG "liquids of human body" – 10%, LSG "names of the operations of the mind" – 10,6%, LSG "emotions" – 5,8%, LSG "bodily nature actions" – 17,7%.

In turn, such somatizms as Heart, Head, Body, Back, Leg, Energy and Break are used in a figurative meaning.

The concept CORPOREITY being a diverse category can be presented by means of a scheme that systematizes knowledge of native speakers about corporeity and language means that are used by them for the expression of this cognitive corpus. Thus, the social aspect can be represented by means of the following notions: “normal” and “anomalous” body. The scheme represents the peculiarities of this concept: the standard features of a normal body and non-standard features of anomalous body; thus the scheme consists of two polar elements presented in the table.

Social and cultural aspect of corporeity is presented together with the analysis of such notions as normal and anomalous bodies, which shows the attitude of a definite cultural epoch towards body. Thus, “normal body” is a body that is acceptable to a man and his environment (in this case it is necessary to take into consideration the notion of “norm”). Accordingly, the “anomalous body” is understood as a kind of human deficiency, i.e. body that is not acceptable to a man has certain defects, which are rarely found in everyday life (such as injury, illness, ugliness, etc.).

Table

Body is normal if it	Body is anomalous if it
<b>A. has</b> a) all parts and organs b) healthy look, coloration (complexion) c) physical ability d) proper location of organs	<b>A. has</b> a) physical disability b) anomalous construction of the organs c) mutilation, deformity d) prosthetics
<b>B. looks</b> a) healthy, well, good b) fit, strong, vigorous, right c) without defects	<b>B. looks</b> a) unhealthy, deformed, improper, pathologic, feeble, horrible, awful b) weak, emaciated c) pale, grey, discolored, sallow complexion
<b>C. does</b> a) corresponds to the image of national culture b) healthy way of life c) hygiene	<b>C. does</b> a) breaks, cripples, b) injures, bleeds c) pains

In modern English normal body, from the point of view of human feelings, is characterized by the following adjectives: healthy, well, good, right, strong, fit, powerful. The paradigm of lexemes describing the anomalous body consists of such adjectives as spavine, deformed, unhealthy, unwell, invalid, improper, pathologic, disabled. Self-esteem has such parameters as good/ bad body.

Thus, the concept CORPOREITY has a complex structure, which is presented in linguocognitive scheme where positive and negative characteristics are shown. These features are arranged into separate sectors, each of which is divided into three parts according to the type of assessment –assessment of inner state, standard assessment, assessment of outer state. Among the objects of assessment of inner state are the structure of body and the way one feels; among the objects of standard assessment are appearance, strength, cleanliness; among the objects of assessment of outer state are attitude to social status, sports, habits, manners, feelings. The

scheme systematizes knowledge of native speakers about the concept CORPOREITY and language means which express this concept.

Periodicals and level of somatic vocabulary usage in them show specific priorities which reflect the picture of the world. Thus, one can analyse the attitude of the British towards health and medicine, the development of which in Britain leads over other European countries. The British are very anxious about people's health and comfort and take care of them, and therefore they develop artificial hands, feet, heart transplants (*bionic arms, legs, heart transplants*) which have been used for a long time and are very popular among disabled persons. The adjectives bionic and artificial are used predominantly with somatic units in analysed articles (in the part about Health in particular). Somatic vocabulary is also used in articles about high-tech materials that can replace human limbs (limbs) and even organs (organs). The articles describe how the British cure new viruses which infect the blood and "destroy" people's health. It gives an opportunity to reconstruct actual attitude of the British towards the notions "normal and anomalous bodies" which is changing dramatically in modern information society, and it is reflected immediately in vocabulary.

From the point of view of axiology certain social stereotypes are still important for the British: they are frequently meant to be abilities to move as well as somatic lexicon of LSG "clothes". For example, LSSG "names of physical activity" *Walking* (11,%) consists of 18 units, which presents an Englishman as a reasonable person who does not like to hurry (for example, phraseologism "on one's last leg" means a slow, heavy walk).

Thus, the concept CORPOREITY should be considered as universal one, but one should always take into consideration that it has its own peculiarities within national language picture of the world. A large number of nominations of the concept (direct and figurative meanings) indicates a high nominative capacity of this area of language system that reflects the currency of the verbalized concept for particular nation consciousness.

The English language picture of the world was partially described on the basis of the analysed periodicals (the BBC and the Daily News); the example of axiological characteristics of their worldview is given in particular.

The prospects of our study: the results of this work allow to continue our research of the concept CORPOREITY on the boundaries between philosophy and theoretical linguistics; the tasks and their solutions make it possible to expand linguistic and cultural searches, to study the main aspects of modern global picture of the world in the context of peculiarities of the concept CORPOREITY realization in particular.

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