THE PECULIARITIES OF THE LINGVO-CULTURAL CONCEPT "SINCERITY" IN ENGLISH AND ROMANIAN

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The paper is based on the verbalization of the conceptual component of the linguistic and cultural concept "sincerity" in English and Romanian, which is studied on the materials of dictionaries, proverbs, idiomatic expressions and phrases in both languages, this linguistic data being a typical cultural vocabulary of a language. The comparison of concepts cross-culturally is a modern trend in linguistics in the context of globalization and intercultural communication.

The study of the linguistic and cultural concepts, marked by linguistic and cultural specifics, represents a natural step in the formation of an anthropocentric paradigm of knowledge about language [1, p.352]. The concept acquires the status of a linguocultural concept with its cultural or national coloring, due to the presence of a pronounced value component in its structure. In this work, the definition of the linguocultural concept given by V.I. Karasik is taken as a basis. Karasik and G.G. Slyshkin consider the linguocultural concept a conditional mental unit aimed at a comprehensive study of language, consciousness and culture [1, p.352]. V.I. Karasik, speaking about the structure of the linguocultural concept, highlights its three-component nature. In addition to the named value element, conceptual and figurative elements are distinguished in its composition [2, p.477].

According to the remark of G.G. Slyshkin, the conceptual component of the concept includes information aggregates of three types:

- everyday knowledge embodied in languages;
- elements of scientific knowledge and general erudition;
- stereotypical and prototypical structures [3, p.128].

The linguocultural concept of "sincerity" in its content part is associated with the disclosure of the concept of sincerity in a number of humanities. As S.S. Avakimyan notes, in a general meaning "sincerity" is defined as the relation of correspondence between the thoughts and feelings of the speaker and his utterance. The phenomenon of "sincerity" can be considered in various fields of humanitarian knowledge in addition to linguistics, namely: in philosophy, psychology and sociology.

Thus, a review of works concerning "sincerity" in the humanitarian sphere allows us to draw the following conclusions:

– "sincerity" in the general philosophical understanding, which is also accepted by linguists – is the relation of correspondence between the utterance and the real feelings, thoughts of the speaker;

– “sincerity” in sociology and linguistics (sociolinguistics) is an important communication category that ensures the success of a speech act;
– psychologists and linguists distinguish between verbal and nonverbal ways of expressing sincerity; verbal linguistic descriptions, in turn, are divided into conventional and non - conventional;
– in pragmatic linguistics, there are several aspects in the consideration of “sincerity”: from the point of view of the speaker’s characteristics, as a property of the utterance and as a reaction of the listener;
– linguists recognize that the recognition of “sincerity” is complicated by the discrepancy between the linguistic expression of the utterance and its propositional content and requires taking into account many extralinguistic factors.

A sincere person is not rich, speaks simply, has a strong faith, has spiritual beauty. In combination with the requirements of English upbringing, traditions and etiquette, sincerity appears as something unreasonable in relations with unfamiliar people [4, p.378].

As part of the linguo-cultural concept, we distinguish conceptual, figurative and value components. The conceptual meaning of the concept under study represents an understanding of “sincerity” as a sincere expression of one’s opinion, sometimes unpleasant for others, honesty, hypocrisy, deception, truthfulness, directness, frankness, openness and spontaneity.

In a relationship, *sincerity* is highly valued by both sides, but when stylized it seems like a compliment. Nowadays, everything must be said subtly and somehaw in a manipulative manner, so sincerity loses its primary value and acquires nuances, so as not to hurt the “soul mate”.

The conceptual part of the linguistic and cultural concept “sincerity” can be verbalized in English by the lexemes *frankness, truth, openness, candour/ candor, honesty, wholeheartedness, seriousness, earnestness, candidness, faith, probity, rectitude, genuineness, integrity, transparency, directness, truthfulness and trustworthiness*. The proposed list of lexemes was created based on the fact that the *sincerity* lexeme was chosen as the nuclear lexeme of the representation of the conceptual component of the studied component, which corresponds to its semantics to a greater extent the philosophical interpretation of *sincerity.*

Therefore, sincerity is understood in Romanian, first of all, as: *appropriation of being sincere; frankness; treachery; lack of pretense or cunning.*

Theretore, the national specificity of the lexico-semantic representation of the concept of “sincerity” in the Romanian language lies in the fact that the nuclear conceptual feature is the utterance of the truth, which may be unpleasant for others. Such conclusions once again prove the fact that the concept under study belongs to the category of linguistic and cultural concepts.

We distinguish conceptual, figurative and value components. The conceptual component of the concept under study represents, on the basis of data from explanatory, ideographic dictionaries and dictionaries of synonyms of the Romanian language,

an understanding of sincerity *as appropriation of being sincere, freedom from simulation, hypocrisy, truthfulness, frankness, openness, spontaneity, the ability to be honest; lack of pretense or cunning; frankness, loyalty.*

Enumerating the proverbs, expressions and phrases with the lexeme "sincerity" in Romanian, we came to the conclusion that most of all are used the words: *heart, man, truth, faith.* The word *truth,* is mostly used above. Also, we can see the antonym *lie* in the proverbs, expressions and phrases as being the opposite to the lexeme "sincerity".

The proverbs, expressions and phrases with the lexeme "sincerity" have the following meanings: *honest, frankly, sincerely, to be open.*

Consequently, the linguistic and cultural concept of "sincerity" has a value component, where the open expression of opinions, the eye contact of interlocutors, the desire to show a kind attitude of the speaker to the people around him, which is associated with cordiality, are positively evaluated.

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Recomandat
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