NATIONAL IMAGES OF THE WORLD: VERBAL AND VISUAL COMPONENTS OF THE LINGUISTIC CONSCIOUSNESS OF THE CHINESE AND RUSSIANS (ON THE EXAMPLE OF THE CONCEPT "HOLIDAY")

IMAGENS NACIONAIS DO MUNDO: COMPONENTES VERBAIS E VISUAIS DA CONSCIÊNCIA LINGUÍSTICA DOS CHINESES E RUSSOS (NO EXEMPLO DO CONCEITO "FERIADO")

IMÁGENES NACIONALES DEL MUNDO: COMPONENTES VERBALES Y VISUALES DE LA CONCIENCIA LINGÜÍSTICA DE CHINOS Y RUSOS (SOBRE EL EJEMPLO DEL CONCEPTO "VACACIONES")

Pei HAITONG[1]
Nina Leonidovna CHULKINA[2]

ABSTRACT: The purpose of the study is to analyze the verbal and visual components of the linguistic consciousness of the Chinese and Russians as components of the national image of the world. The study discusses various points of view on the concept "national image of the world", and points to certain criteria for defining it. Various interpretations of the concept of human linguistic consciousness in modern linguistics are considered. The method of a drawing experiment was used. At the first stage of the experiment, students were asked to draw the first things that come to mind as a reaction to words and phrases that were obtained as reactions to a HOLIDAY stimulus at the stage of a previously conducted associative experiment. At the second stage, these drawings were shown to new respondents collected. They received the following task: to name the first five words that arise in mind when looking at this picture. The results of the study confirmed the hypothesis that representatives of different nationalities have similarities in the main thematic groups of associations, but the ratio of these groups is different, which leads to a difference in conceptual fields.

KEYWORDS: Drawing experiment. Questionnaire. Linguoculture. Students.

RESUMO: O objetivo do estudo é analisar os componentes verbais e visuais da consciência linguística de chineses e russos como componentes da imagem nacional do mundo. O estudo discute vários pontos de vista sobre o conceito "imagem nacional do mundo" e aponta alguns critérios para defini-lo. Várias interpretações do conceito de consciência linguística humana na linguística moderna são consideradas. O método de experimento de desenho foi usado. No primeiro estágio do experimento, os alunos foram solicitados a desenhar as primeiras coisas que vêm à mente como uma reação a palavras e frases que foram obtidas como reações a um estímulo FERIADO no estágio de um experimento associativo conduzido anteriormente. Na segunda etapa, esses desenhos foram mostrados a novos respondentes coletados. Eles

[1] Peoples' Friendship University of Russia, Moscow - Russia. Department of General and Russian Linguistics, Faculty of Philology. ORCID: https://orcid.org/0000-0002-5031-6586. E-mail: haitong.pei@mail.ru

[2] Peoples' Friendship University of Russia, Moscow – Russia. Department of General and Russian Linguistics, Faculty of Philology, Professor, Doctor of Philology. ORCID: https://orcid.org/0000-0002-6758-4683. E-mail: n.l.chulkina@mail.ru

receberam a seguinte tarefa: nomear as cinco primeiras palavras que surgem na mente ao olhar para a imagem. Os resultados do estudo confirmaram a hipótese de que representantes de diferentes nacionalidades apresentam semelhanças nos principais grupos temáticos de associações, mas a proporção desses grupos é diferente, o que leva a uma diferença nos campos conceituais.

PALAVRAS-CHAVE: *Experimento de desenho. Questionário. Linguocultura. Alunos.*

RESUMEN: *El propósito del estudio es analizar los componentes verbales y visuales de la conciencia lingüística de los chinos y rusos como componentes de la imagen nacional del mundo. El estudio discute varios puntos de vista sobre el concepto de "imagen nacional del mundo" y apunta a ciertos criterios para definirlo. Se consideran varias interpretaciones del concepto de conciencia lingüística humana en la lingüística moderna. Se utilizó el método de un experimento de dibujo. En la primera etapa del experimento, se pidió a los estudiantes que dibujaran las primeras cosas que les vienen a la mente como reacción a palabras y frases que se obtuvieron como reacciones a un estímulo HOLIDAY en la etapa de un experimento asociativo realizado previamente. En la segunda etapa, estos dibujos se mostraron a los nuevos encuestados recopilados. Recibieron la siguiente tarea: nombrar las primeras cinco palabras que surgen en la mente al mirar esta imagen. Los resultados del estudio confirmaron la hipótesis de que representantes de diferentes nacionalidades tienen similitudes en los principales grupos temáticos de asociados, pero la proporción de estos grupos es diferente, lo que conduce a una diferencia en los campos conceptuales.*

PALABRAS CLAVE: *Experimento de dibujo. Cuestionario. Linguocultura. Estudiantes.*

Introduction

Research problem

Recently, on the pages of linguistic literature, the concept "linguistic consciousness" has been increasingly used. Without it, it is difficult to explain the facts of speech behavior of individuals and national communities and find out the external causes of many linguistic changes. However, it is difficult to reliably assess the degree of significance of linguistic consciousness, since it remains relatively new and poorly developed.

The views of the world and person are in constant motion and their changes depend on several factors, which include spatio-temporal, ethnographic, philosophical, linguistic, etc. (OTPENOV *et al*., 2019). Correspondingly, all the components accompanying this concept change, which are immanently weighed relative to a separate community. In its development, the image of the world of any ethnic group goes a long way of formation, while maintaining the basic signs of identification. It is also obvious that these national qualities are not frozen or timeless, but have a historical character (ZHONDOROVA, 2020). Therefore, in contrast to the

essential approach based on the belief that nations exist objectively and each of them has its own national character, in the second half of the 20th century, a discursive approach has spread, which considers ethnocultural differences rather as socio-communicative traditions and practices than objective entities, rather as forms of identification than identity.

The ability to critically analyze national cultural development constitutes an important sign of a dialogical understanding of other cultures and communities (the dichotomy "own vs other"). Dialogue and understanding are interdependent; in the dialogue, the solidarity of people is formed accordingly. The study of national images of the world is of practical importance for the mutual understanding of peoples. However, for this understanding to become as close as possible to reality, it is necessary to make "an amendment to the national-historical system of concepts and values, that is, consider that a representative of another nation can perceive the world somewhat differently than me" (GACHEV, 1988, p. 44), which determines the relevance of the study of the linguistic consciousness of different peoples, the national image of the world.

Literature review

The most complete concept of "national image" is presented in the works of G. Gachev (1988), A. Kornilov (2003), and S. Smirnov (1985).

G. Gachev substantiated the original concept of national images (models) of the world. He considers the national images of the world as a spiritual unity in a variety of national variants. According to him, when studying the national image, it is advisable to proceed from the understanding of the One Whole as the interaction of different members in one harmonious organism of mankind. Naturally, all peoples interact in a single world historical process, but they "walk on different lands", have different histories and ways of life. Consequently, the values common to all peoples (life, bread, home, family, word, etc.) have different relationships; this special structure of elements common to all peoples (although they are understood in different ways and have their own emphasis) and forms a national image or model of the world (GACHEV, 1988, p. 46-47).

A deep and comprehensive analysis of the essence of the national image of the world and its reflection in the national language can be found in the monograph by A. Kornilov. He notes that acquaintance with any culture and its study will be incomplete if the fundamental component – the mentality of the nation, the national logic of world perception, and world outlook – is not considered by the researcher. In his opinion, a kind of "glasses" through which representatives of a certain culture look at the world and see it in a certain way, like other

carriers of the same "glasses", is the national mentality, which is fixed in the national language of the representatives of this culture (KORNILOV, 2003, p. 77). At first, the external conditions of existence (climate, nature), cultural and everyday traditions, and physiological and anthropological characteristics form specific qualities that form the basis of the national character, temperament, and national mentality. Then, these features are displayed and fixed in the national language. Later, they are passed on to the next generations of native speakers in a ready-made verbalized form, that is, they become socially inherited.

Therefore, the uniqueness of the verbal reflection of the world – the so-called "linguistic consciousness" is set and determined by the peculiarities of the national mentality and objective (sometimes quite obvious) differences between the natural environment and material culture.

The term "linguistic consciousness" often receives different interpretations in scientific literature. In linguistics, the mental mechanisms of speech that provide human speech activity have not yet been terminated. Z.D. Popova and I.A. Sternin consider that these mechanisms and knowledge make up the linguistic consciousness of a person and distinguish three types of consciousness: cognitive, linguistic, and communicative. Cognitive consciousness is associated with human cognitive activity. Linguistic consciousness is considered an integral part, an aspect of communicative consciousness, which, in turn, is considered an integral component of the nation's cognitive consciousness. Linguistic consciousness is a set of mental mechanisms for generating and understanding speech, as well as storing language in consciousness. It includes the semantics of linguistic signs, semantic content assigned to linguistic signs. Human speech activity is a component of a broader concept – human communicative activity. Communicative consciousness is formed by a set of knowledge and mechanisms that ensure a person's communicative activity and includes communicative attitudes, a set of communicative categories, as well as a set of norms and rules of communication accepted in society (POPOVA; STERNIN, 2007).

I. Zimniaia (1993) defines linguistic consciousness as a form of existence of individual, cognitive consciousness of homo sapiens, a person speaking, a person communicating, a person as a social being, as an individual. N.V. Ufimtseva (2015) interprets linguistic consciousness as an interiorized system of verbal behavior.

Representatives of modern cognitive linguistics have concluded that linguistic consciousness is a special mechanism that ensures the fusion, integration of knowledge of the language with knowledge of the world. Linguistic consciousness arises as a result of the interaction of units of knowledge about the world with linguistic units. It is characterized by its own units, which have a binary structure, which is formed from two components – units of

knowledge and units of language. According to Iu. Sorokin's definition, linguistic consciousness is a dynamic formation that operates with elementary units of knowledge (figures of knowledge) and functions in active (in the direction from sign to meaning) and passive (from meaning to sign) modes (SOROKIN, 2007).

The purpose of the study is to analyze the verbal and visual components of the linguistic consciousness of the Chinese and Russians as components of the national image of the world.

The objectives of the study:

1. Conduct a theoretical analysis of the concepts "national image of the world" and "linguistic consciousness".

2. Carry out an experimental study of the verbal and visual components of the linguistic consciousness of representatives of different nationalities (Chinese and Russian).

The hypothesis of the study: representatives of different nationalities have similarities in the main thematic groups of associates, but the ratio of these groups is different, which leads to a difference in conceptual fields.

Methods

Research tools

In the study of national images of the world, verbalized by a concept, a significant role belongs to such a research method as a drawing experiment. Its results are most indicative in combination with other methods (in particular, with questioning and interpretation of its results), however, the drawing experiment itself shows effectiveness.

It is known that the consciousness of the recipient contains both verbal and nonverbal information, and drawings help to determine the features of the latter.

However, linguistics is not yet actively using drawings as a research method. To a much greater extent, this type of research is used in psychology. Nevertheless, among linguists, we can note N.L. Chulkina and N.V. Koltsov (2019), who study the conceptual fields of "wealth/poverty" in Russian and Chinese linguocultures; M.V. Zimina (2018), who explored certain concepts in the American linguistic picture of the world, including through a drawing experiment. The specificity of the drawing experiment as a method for studying the concept is also discussed in one of the studies by N.V. Ufimtseva (2019).

It is the absence of a significant number of works devoted to the role of the drawing experiment in modern linguistics that determines the relevance of our study.

Procedure

The experiment was carried out in two stages.

At the first stage (October 2020), students of the first and second year of study (Russian University of Peoples' Friendship) were involved. They were asked to draw the first things that come to mind as a reaction to the following words and phrases: *delicious food; journey; purchases; red envelope; Chinese New Year; vacation/vacation; party; close people; music; fun.*

The choice of these words and word combinations was not accidental: it was these constructions that were obtained as reactions to the HOLIDAY stimulus at the stage of our preliminary associative experiment with continuing reactions in the Chinese audience.

At the first stage of the drawing experiment 126 drawings, of which 76 from Russian students, 50 from Chinese students were collected.

The second stage of the experiment was carried out in February-March 2021. At this stage, the drawings were shown to the new respondents. The Russian students were shown the drawings of the Russian students, but from a different group, and the Chinese, respectively, were shown the drawings of the Chinese students. For the purity of the experiment, all the inscriptions made by the authors were painted over.

The respondents received the following task: to name the first five words that arise in the mind when looking at the picture. In total, 76 drawings by Russian students and 50 by Chinese students were processed.

Results and discussion

The drawings obtained at the first stage of the experiment varied in their technique of execution: some respondents drew color pictures with clear outlines and carefully selected colors, others limited themselves to schematic drawings in pencil. There were also those respondents who did not draw themselves but looked up the appropriate drawings from the Internet. In our opinion, such responses can be considered, since the pictures were chosen not by chance, but as a response to a stimulus.

Examples of drawings are shown in Figs. 1-2.

Figure 1 - Drawing of a Chinese female student

Source: Author's archive

Figure 2 - Drawing of a Russian female student

Source: Author's archive

Based on the answers received at this stage of the experiment, we assigned the drawings into thematic groups. The first part includes drawings by Chinese students. The following groups are:

1. *Food*: table with food, dumplings, hamburger.

2. *Family relations*: a table with food, around which people sit, 2 generations of people, grandchildren bow to their grandparents.

3. *Fun*: people having fun in the street, people walking along the festive street.

4. *Attributes of the holiday*: fireworks, Chinese dragon, Chinese lion, firecrackers, flags.

5. *Travel and other types of recreation*: the sea, sun loungers against the background of the sea, a girl with a suitcase, shopping.

6. *Chinese versions of congratulations*: a red envelope (in black and white drawings, just an envelope).

7. *Season*: winter, snowman.

The largest number of drawings depicted a table with food or people sitting at the table.

Among the drawings of Russian students (second part), the following groups were distinguished:

1. *Attributes of the New Year*: tree, set table, garlands.

2. *Celebration*: people on the street, festivities, fireworks, bottles, music (in the form of notes or speakers), concert.

3. *Travel*: sea, beach, plane.

4. *Family relationships*: family at or near the table, cat.

5. *Love relationships*: a couple on the street (or in the house), a heart.

6. *Chinese realities*: pagodas, hieroglyphs, Chinese lanterns, envelopes.

7. *Good mood*: emoticons with a smile.

Comparison of the two parts with the answers allows to note the following features:

1) From the very beginning, the realities of the Chinese linguistic culture were laid down in the proposed words and word combinations (the drawings were created based on a survey of Chinese respondents). Therefore, Chinese realities were present in the drawings of not only Chinese but also Russian students. But in this case, Russian students did not so much reflect their knowledge of Chinese traditions as demonstrated their general understanding of Chinese culture.

2) The ideas about celebrating the New Year were displayed by students, depending on the peculiarities of their linguistic culture. That is, in the drawings of Russian students, for the most part, a Christmas tree is represented, while among Chinese students, a red envelope, a table with food, a dragon, a lion, and fireworks are more common.

3) Both the Russian students and the Chinese had a table with a frequency nonverbal response. But here there is a difference in the two linguocultures: if in the drawings of Russian students, the table is mostly rectangular, then for Chinese students it is round in accordance with Chinese traditions.

4) Another difference between the two linguocultures, revealed with the help of drawings, is that many drawings of Chinese students depict dumplings – an integral part of the

celebration. At the same time, Russian students do not specify the types of food in their drawings.

5)   In the drawings of both Russian and Chinese students, there is a family, but it is represented in different ways. For Russian students, the family is a married couple, while for the Chinese there are parents and children, and often grandparents. This may indicate a stronger cult of the family characteristic of the Chinese.

At the second stage of the experiment, the drawings were shown to the new respondents (Russian and Chinese students) but from a different group. All the inscriptions made by the authors were painted over (Fig. 3).

Figure 3 - Drawing with captions painted over

Source: Author's archive

As a result of processing the data collected among Russian students, we obtained the following indicators (Table 1).

Table 1 - Frequency of answers of Russian students

Word	Number of answers, units	Number of answers, %
Joy	27	7.1
Holiday	25	6.6
Fun	17	4.5

New Year	14	3.7
Family	13	3.4
Firework	12	3.2
Presents	10	2.6
Happiness	10	2.6
Christmas tree	8	2.1
Flashlights	8	2.1
Tasty food	7	1.8
Music	7	1.8
Present	6	1.6
Temple	6	1.6
Guests	5	1.3
House	5	1.3
Wishes	5	1.3
Stars	5	1.3
Love	5	1.3
Romance	5	1.3
Sun	5	1.3
Dinner	5	1.3
China	4	1.1
Summer	4	1.1
Night	4	1.1
Sea	4	1.1
Expectation	4	1.1
Purchases	4	1.1
Dancing	4	1.1
Flashlight	4	1.1
Dragon	3	0.8
Dreams	3	0.8
Couple	3	0.8
Journey	3	0.8
Heat	3	0.8
Street	3	0.8
Meeting	2	0.5
Garland	2	0.5
Evening	2	0.5
Girl	2	0.5
Candy	2	0.5
Red envelope	2	0.5
Beauty	2	0.5
Sky	2	0.5
Vacation	2	0.5

Festive table	2	0.5
Conversations	2	0.5
Mystery	2	0.5
Smile	2	0.5
Other answers * (94)	1 of each	24.7

* Other answers include: *Pineapple. Angel. Dish. Bottle. Significant event. Greatness. Faith. Party. Sweets,* and so on.
Source: Devised by the authors

The results of this stage of the experiment indicate that visual association when translated into verbal shows the predominance of such concepts as *joy* and *holiday*. Considering that the subject of the research is the concept of HOLIDAY, it is not surprising that a similar word appears in the research results. It accounts for 6.6% of the answers. Nevertheless, among the repetitive answers, it is not *holiday* that leads, but *joy*. Slightly less frequent are such responses as *fun, New Year, family, fireworks, presents, and happiness*. Note that these answers were obtained as a result of the analysis of the drawings, and not as a result of a direct reaction to the concept. Nevertheless, among the "leaders" of the survey, there are such concepts as *joy* and *holiday*, which cannot be directly reflected in the drawings. Consequently, these words are associated with the festivities displayed in the pictures, festive spruces, tables with food, fireworks, and so on.

The topics of the other responses received are varied, it is associated with specific holidays, among which New Year is most often encountered (Christmas trees, garlands, the name of the holiday itself). Perhaps this is due to the fact that the first stage of the experiment was carried out in October when the next major holiday is the New Year. Nevertheless, there were also drawings associated with the warm season, hence the appearance at the second stage of the experiment of such words as *travel* and *heat*.

Among the answers received, there is not a single negative one, which indicates both positive associations from the holiday, and that the drawings made at the first stage of the experiment carried only positive emotions.

Russian students gave a fairly large number of single answers (94 out of 380), which indicates a variety of associations caused by the concept of HOLIDAY. The drawings made at the first stage of the experiment did not differ so much.

Based on the analysis of the literature, we have compiled the conceptual field of the concept "HOLIDAY" based on the dictionaries – Russian Associative Dictionary (RAS), Siberian Associative Dictionary of the Russian Language (SIBAS), Russian Regional Associative Dictionary-Thesaurus (EVRAS) (Fig. 4).

Figure 4 - The core and periphery of the concept of *holiday* in Russian linguoculture based on RAS, SIBAS, and EVRAS
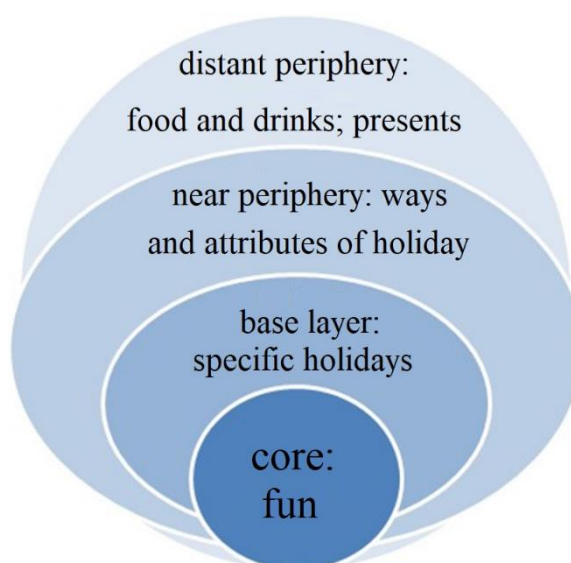
Source: Devised by the authors

The drawing experiment showed slightly different data: the base layer, the near and distant periphery remained unchanged, but the core of the concept became different: if based on the dictionary selection the core was *fun*, then based on the drawing experiment is *joy*. However, the word *fun* is also present among the "leaders". In addition, dictionaries record *fun* as one of the synonyms for *joy*. All this suggests that, in general, the data of the drawing experiment confirm the data collected from dictionaries.

As a result of processing the data collected among Chinese students, we obtained the following indicators (Table 2).

Table 2 - Frequency of answers from Chinese students

Word	Number of answers, units.	Number of answers, %
灯笼 lantern	10	4
烟花 fireworks	10	4
春节 Spring Festival	7	2.8
新年 New Year	6	2.4
对联 couplet	5	2
孩子 child	5	2
开心 happy	5	2

餐桌 dining table	4	1.6
红包 red envelope	4	1.6
晚餐 dinner	4	1.6
拜年 wish happy New Year	3	1.2
放鞭炮 set off firecrackers	3	1.2
欢乐 joy	3	1.2
家人 family	3	1.2
饺子 dumplings	3	1.2
聚餐 have a dinner party	3	1.2
雪人 snowman	3	1.2
爸妈 parents	2	0.8
鞭炮 firecracker	2	0.8
餐具 tableware	2	0.8
繁华 bustling, flourishing	2	0.8
放烟花 light fireworks	2	0.8
丰盛 rich, sumptuous, lavish	2	0.8
福字 hieroglyph 福 means "blessing", "good fortune"	2	0.8
歌声 singing	2	0.8
孤单 alone, loneliness	2	0.8
家人 family	2	0.8
年夜饭 New Year's Eve Dinner	2	0.8
炮声 fireworks	2	0.8
糖葫芦 tanghulu (candied fruit)	2	0.8
团圆 reunion	2	0.8
团圆饭 reunion dinner	2	0.8
新春 New Spring (*first days after* 春节 *Spring Festival*)	2	0.8
压岁钱 New Year's money	2	0.8
元宵节 Lantern Festival	2	0.8
微笑 smile	2	0.8
Other answers * (131 words)	1 of each	52.4

* among other answers are: *表演 performance. 冰激凌 ice cream. 踩球 step on the ball. 菜肴 dishes.*

餐具 tableware. 吃饭 eat, and so on.
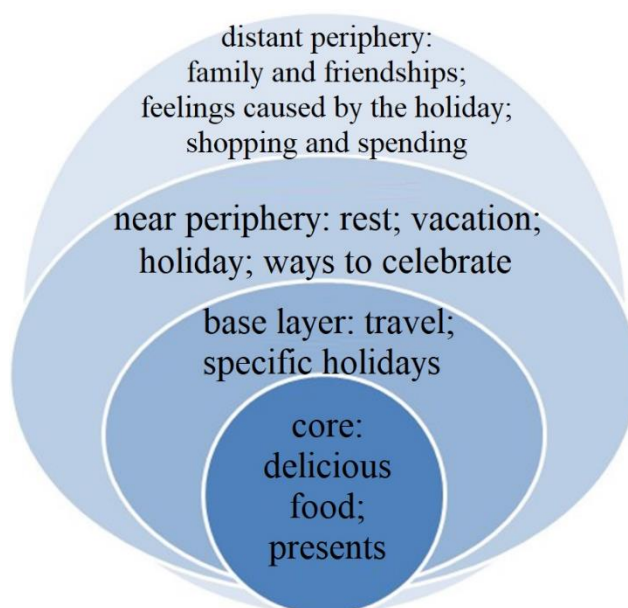
Source: Devised by the authors

In this case, among the leading associates, not abstract concepts, as among Russian students, but specific names of the attributes of the celebration: *lanterns* and *fireworks*, followed by the names of specific holidays (*Spring Festival* and *New Year*).

Compared to the answers of the Russian respondents, we note a greater variety of answers among the Chinese. There are almost half of single, nonrepetitive answers (131 words out of 250). Perhaps the drawings offered to the students were more symbolic than the drawings of Russian students, and the interpretation of symbols is always polysemantic, which led to the emergence of various associations.

Negative associations, as in the responses of Russian students, were not identified.

If we draw parallels between the answers of Russian and Chinese students, then we note the similarity of the main thematic groups of associates: feelings caused by holidays; specific holidays; celebration attributes; food, drinks, and presents. However, the ratio of these thematic groups among representatives of different nationalities is also different, which led to a difference in the conceptual fields that we constructed in the previous experiment. For the Chinese linguistic culture, this was a field of this type (Fig. 5), created based on a questionnaire survey of students.

Figure 5 - The core and periphery of the concept of *holiday* in Chinese linguistic culture based on a survey of recipients

distant periphery:
family and friendships;
feelings caused by the holiday;
shopping and spending

near periphery: rest; vacation;
holiday; ways to celebrate

base layer: travel;
specific holidays

core:
delicious
food;
presents

Source: Devised by the authors

Note, how much the conceptual field can change after the drawing experiment. If we consider not only the "leaders" among repeating associates but also the themes of single responses, as well as the drawings themselves, we conclude that the core and the base layer have changed places. Now the core is made up of specific holidays and travel, and the base layer is delicious food and presents. The near and distant periphery has not changed.

In general, the changes are not particularly significant, which allows us to conclude: the data of the drawing experiment do not refute the data of the survey of respondents but allow us to correct them.

Conclusion

The basis of the perception of the world – the image of the world – of each nation is made up of a system of unchanging archetypes that are embodied in the cultural traditions of each nation, its artistic expression, religious beliefs, science, and the like. The uniqueness of the verbal reflection of the world, the so-called "linguistic consciousness" is set and determined by the peculiarities of the national mentality and objective (sometimes quite obvious) differences between the natural environment and material culture.

The results of the experiment carried out in groups of Chinese and Russian students confirmed the hypothesis that representatives of different nationalities have similarities in the main thematic groups of associates, but the ratio of these groups is different, which leads to a difference in conceptual fields.

The study is limited by using a single HOLIDAY concept. Carrying out similar experiments with more significant value concepts LIFE, HOME, FAMILY, etc., as well as negative concepts DEATH or WAR may become a prospect for further research.

REFERENCES

CHULKINA, N. L.; KOLTSOVA, N. V. Sopostavlenie kontseptualnykh polei "bogatstvo / bednost" v kitaiskoi i russkoi lingvokulturakh: analiz iazykovykh i risunochnykh assotsiatsii [The comparative analysis of the conceptual domain "wealth/poverty" in the language conciousness of Russians and Chinese: a case study of language and picture associations]. **Journal of Psycholinguistics**, no. 1(39), p. 149-164, 2019 (in Russian).

GACHEV, G. D. **Natsionalnye obrazy mira** [National images of the world]. Moscow: Sovetskii pisatel, 1988. 448 p. (in Russian).

KORNILOV, O. A. **Iazykovye kartiny mira kak proizvodnye natsionalnykh mentalitetov** [Linguistic pictures of the world as derivatives of national mentality]. 2nd ed., revised and supplemented. Moscow: CheRo, 2003. 349 p. (in Russian).

OTPENOV, T.; SMAGULOV, K. N.; AL'MUHAMETOV, A. R.; AKIMHANOV, A.; ANARBAIEV, N. Ethnoconfessional conflict as a destructive way to resolve contradictions in social and religious relations. **European Journal of Science and Theology**, v. 15, no. 2, p. 179-190, 2019.

POPOVA, Z. D.; STERNIN, I. A. **Kognitivnaia lingvistika** [Cognitive linguistics]. Moscow: AST: "Vostok-Zapad", 2007. 226 p. (in Russian).

SMIRNOV, S. **Psikhologiia obraza: problema aktivnosti psikhicheskogo otrazheniia** [Image psychology: the problem of the activity of mental reflection]. Moscow: Izd-vo MGU, 1985. 231 p. (in Russian).

SOROKIN, Iu. A. Etnos, soznanie, kultura, iazyk [Ethnicity, consciousness, culture, language]. In: **Sotsialnaia psikholingvistika: Khrestomatiia**. Moscow: Labirint, 2007. p. 8-36 (in Russian).

UFIMTSEVA, N. V. Iazykovoe soznanie – obraz mira – iazykovaia kartina mira [Language consciousness – worldview – language picture of the world]. **Journal of Psycholinguistics**, no. 24, p. 115-119, 2015 (in Russian).

UFIMTSEVA, N. V. Assotsiativnyi eksperiment i kognitivnye strategii respondentov [Associative experiment and cognitive strategies of respondents]. **Kognitivnye issledovaniia iazyka**, no. 37, p. 920-925, 2019 (in Russian).

ZHONDOROVA, G. E. Culture-bound words used in everyday communication by Yakutian old-timers: ethnolinguistic aspect. **Revista Inclusiones**, v. 7, no. Especial, p. 293-302, 2020.

ZIMINA, M. V. **Spetsifika predstavleniia kontseptov Beauty, Home, Freedom v amerikanskoi iazykovoi kartine mira** [The specifics of the presentation of the concepts Beauty, Home, Freedom in the American language picture of the world]: the author's abstract of the dissertation of the Candidate of Philological Sciences: 10.02.04. Nizhny Novgorod State Linguistic University named after N.A. Dobrolyubov, Nizhny Novgorod, 2018. 25 p. (in Russian).

ZIMNIAIA, I. A. Sposob formirovaniia i formulirovaniia mysli kak realnost iazykovogo soznaniia [The method of forming and formulating thought as a reality of linguistic consciousness]. In: **Iazyk i soznanie: paradoksalnaia ratsionalnost**. Moscow: Prosveshchenie, 1993. p. 51-58 (in Russian).

How to reference this article

HAITONG, P.; CHULKINA, N. L. National images of the world: verbal and visual components of the linguistic consciousness of the Chinese and Russians (on the example of the concept "holiday"). **Rev. EntreLínguas**, Araraquara, v. 7, n. esp. 4, e021109, Nov. 2021. e-ISSN: 2447-3529. DOI: https://doi.org/10.29051/el.v7iesp.4.15667