The Research on English and Chinese Semantic Fuzziness Based on the Ethnic Culture

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Abstract: The fuzziness of language is closely related to human cognition, while the cognitive activity of human beings is restricted by ethnic culture. From a cognitive point of view, we can not only clarify the deep relationship between fuzziness and ethnic culture, but also analyze the deep national cultural connotations of language units and provide a theoretical basis for multi-angle studies of language and culture.

Since fuzziness is a universal feature of the language, it will inevitably play its unique role in intercultural communication. We will encounter the problem of fuzzy language understanding whether in intercultural verbal communication, or in the interpretation of different languages. If you do not understand the national cultural characteristics of fuzzy language, it will affect the communication effect and even communication errors. Cultural linguistic research on fuzzy language helps to avoid such phenomena. In addition, it is of great significance to the research of artificial intelligence that is the research of fuzzy semantic cognition. How to make the machine possess the ability of fuzzy recognition and judgment of the human brain is an important issue to be studied by experts and scholars who study artificial intelligence. In the objective world, fuzzy information exists in large numbers, and the ability of fuzzy recognition and judgment can make artificial intelligence gain the ability to deal with fuzzy information. The study of fuzzy language has a close relationship with solving urgent practical problems in the development of contemporary science and technology, such as artificial intelligence, machine translation and natural language understanding. We believe that the study of ambiguous linguistic and cultural characteristics will also greatly help the interpersonal communication in the new century and even the exploration of machine language.

1. Introduction

Language not only has communicative functions, but also has a carrying function. Cultural factors such as the unique cultural psychology, aesthetics, and world outlook of different ethnic groups can be reflected in the language of the nation. The introduction to fuzzy theory of the study of English and Chinese cultural linguistics is not only a supplement and improvement of its theory but also an explanation of its practical value. It will broaden the research field of cultural linguistics and will provide the study of fuzzy linguistics useful material at the same time. Fuzziness is one of the essential features of language and it is also a universal feature of all languages. Although fuzzy linguistics has formed an independent discipline, its theoretical system needs to be perfect. Even more, cultural linguistics needs to broaden its research field and research perspectives.

While reviewing the semantic fuzziness research for 40 years, Chinese linguists have made remarkable achievements. At the same time, there are also restrictions on the inadequate translation and introduction of foreign achievements and the lack of interdisciplinary and multilingual research on the study of Chinese fuzzy linguistics. After a few years of domestic and foreign linguistic theory research, researchers can now stand on a higher starting point for critical theory of foreign theory. At present, undergraduate education in many ordinary colleges and universities in our country is exploring application-oriented development mode. The development of the combination of fuzzy linguistics and other disciplines will produce results in many fields such as machine translation, artificial intelligence and fuzzy control.

From 2010 onwards, based on these researches, the influence of vague linguistics in linguistics is growing. Many sub-disciplines related to it have emerged: vague pragmatics, vague semantics and vague rhetoric, which provide new perspectives and fields for the study of language. In my recent years of study and research, I began to discover that there are many words in English and Chinese which are very important cultural expressions of language and are frequently used thinking and communication tools. Under the influence and restriction of the cultural contexts that formed and developed, these words have lost their transformation from objectified meaning to vague semantics that must be accurately communicated. Under the background of different nationalities, the contrastive study of vague semantic vocabularies can find the commonness and difference of vagueness between different languages, and at the same time it can also find the great influence of national culture on semantic vagueness.

In general, up till now, in Chinese linguistics field, we have not yet seen a comprehensive and systematic study of the semantic fuzziness of English and Chinese. The research on the relationship between semantic vagueness and national culture is even more a field that few people get involved in. The study of the relationship between the fuzziness of language and the national culture lacks a systematic and in-depth theoretical exposition and analysis of the actual materials. In this respect, it is very necessary to explore and study. Because vague language, like precise language, has distinctive ethnic and cultural features, it also plays a very important role in communication. If you do not understand the language characteristics of the national culture tend to appear in the vague understanding of the language deviation, resulting in misunderstanding, thus bringing inconvenience to communication.

2. The process of semantic fuzziness in English and Chinese

The semantic fuzziness arises from the cognitive process of human beings. Human cognitive psychology plays an important role in the generation and recognition of semantic ambiguity. The research results of modern cognitive psychology and cognitive linguistics show that language is the product of human cognitive activities and a tool for cognitive activities. The formation of the meaning of linguistic signs is the result of categorization and conceptualization of the world in which human beings live. The ambiguity of semantics arises from the process of categorization. Human cognition activities are carried out under a certain cultural background and are influenced by national culture. Therefore, through human cognitive activities, from the perception and representation of the objective world, to the abstraction and generalization of things and phenomena, to concepts and categories, to the process of the formation of the symbol and its meaning, we can look at the language outside culture. How knowledge is characterized in language form and content, thus effectively revealing the inherent and organic connection between language and culture. From the perspective of the generation and development of semantics, the categorization of language can be divided into two processes: the formation process of basic semantic categories and the formation process of complex semantic categories. The ambiguity and nationality of semantics arise from both processes.

3. The definition of semantic fuzziness

3.1 On the definition of fuzziness

A very famous linguist Zade, the founder of fuzzy set his theory, pointed out the definition in his article: Objects encountered in the real material world often lack precise boundaries. The idea of fuzzy set theory can be seen as an attempt to establish a set of concepts and methods for studying some type of fuzziness. This type of fuzziness occurs when the boundaries of the classes that our subject consists of cannot be unequivocally determined, and fuzziness involves not a set of uncertainties but subordination to a process of change that does not belong progressive. His definition fully sums up the ambiguous nature of "oneness and oneness". There are other academic definitions of semantic fuzziness："Who belong to the generic issues to determine the object or not, is a clear thing; all belong to the genus difference between the degrees, the object is fuzzy things." and

"Fuzziness is the uncertainty of things and is Gradualness of the degree of eligibility of the object?" This definition is compatible with the above two features of fuzziness. From the perspective of epistemology, it is considered that "the so-called fuzziness is the uncertainty that people realize when it comes to the boundary and the state of the object genus." Such a definition reveals the essence of fuzziness.

Because different people's cognitive habits are different, different languages often produce differences in the expression of the same thing, which leads to the ambiguity of the word meaning. This kind of ambiguity sometimes brings obstacles and misinterpretation of communication. The above definitions reveal the characteristics and essence of fuzziness from different aspects. Fuzziness is an uncertainty that is based on the nature of things or the boundaries of their genres. However, these definitions only deepen our understanding of fuzziness, but do not say what semantic fuzziness. Because things, the fuzziness of the phenomenon is not equal to the fuzziness of the language, semantics represent not objective things or phenomena, but the reflection of these things or phenomena in people's consciousness. To understand this, we can easily define the semantic fuzziness. The so-called semantic fuzziness is, in the final analysis, a reflection of language in the people's understanding of the uncertainty of the boundary and the state of the object genus. It is the product of the material shell of a language as a mind. The essence of fuzzy semantics is the fuzzy reflection of objective things or phenomena in people's consciousness. The so-called fuzzy reflection is the imprecise or unnecessary accurate reflection of objective things or phenomena in people's consciousness. However, it is still difficult to determine the research object and scope of fuzzy semantics only through the definition of fuzziness. To solve this problem, we start from the origin of semantic fuzziness.

3.2 The origin of semantic fuzziness

After research, draw the conclusions that there are three main causes of the semantic fuzziness: the fuzziness of the meaning of the language symbol comes from the fuzziness of things; the semantic fuzziness lies in the limitation of cognition and the fuzziness is the attribute of linguistic signs. Objectively speaking, all three views are lost one-sided and cannot fully explain the semantic fuzziness. The fuzziness of semantics cannot be explained by any one of these three elements, but rather the result of the cognitive relationship between subject and object. Confidence and uncertainty, exact and fuzzy oppositions, are meaningful only in the context of epistemology, given the cognitive relationship between things and people. Accuracy and fuzziness arise in the objective process of human cognition. Fuzzy semantics are relative to exact semantics, meaning that some linguistic symbols have. Because the fuzziness of semantics is closely related to the nature and source of the semantic itself, to explore the origin of fuzzy semantics just as the reason for the exact semantic generation, we must start with the nature and source of the semantics. The ambiguity of semantics is the need of social communication activities and plays an active role in it. We can see the use of many ambiguous words in everyday life and in some literary works, which make expressions more effective, and sometimes they can even express more precise semantics than the so-called precise language.

4. The research on English and Chinese semantic fuzziness based on the influence of ethnic culture

Fuzzy language is restricted by national culture, and it reflects the distinctive characteristics of national culture in the fuzzy area of semantics. Human cognition is based on the categorization of human beings into the world, and this activity is constrained by human cognition, cognitive needs, and objective reality. The objects to be recognized and categorized by mankind are the objective world as well as the human spiritual world. There are two situations in the division of things and phenomena in the world: one is the thing that can be divided according to necessary conditions; the one that is obtained by the division is definite; the other is that one cannot determine the boundary according to the necessary and sufficient conditions The division of things, the boundary of the category obtained by this division is fuzzy. The fuzziness of the objective world ontology and the fuzzy thinking ability of people make certain basic concepts have fuzziness, and the fuzziness of the

category of things makes the meaning of linguistic symbols also fuzziness. The classification of all things in the world by human beings is based on their own experience and understanding. All ethnic groups divide the world on the basis of collective cultural experience. The category of language is affected by the ethnic culture, mainly in two aspects: one is the difference in the choice of conceptual characteristics when things are called; the other is the difference in classification fineness. The fuzziness of the semantic arises from the process of humankind's categorization of the world. In the process of naming, the ethnic culture is also taken into consideration. Therefore, the meaning of the linguistic signs has fuzziness and nationality

Fuzziness is an attribute of all languages, and nationality reflects the personality characteristics of different languages. The close relationship between the two is also reflected in the verbal communication level. After the formation of the concept category, it is necessary to change. With the development of cognition, new things are emerging constantly. The cognitive activity of the brain is based on the most economical way of remembering the knowledge. When knowing new things, the brain always looks for something in memory the concept of existence, according to the physical, functional properties of new things with known things having some connection, its classification. This involves the expansion and conversion of semantic categories. The transformation of semantic category is to use the image schema and its metaphor and metonymy mapping to illustrate. Semantic category transformation is based on association, using metaphor and metonymic cognitive mechanism, linking the newly recognized abstract concepts with known things and expressing the new concepts with known things. Associations are mostly caused by similarities between things, resulting in similarities and ambiguities. At the same time, the use of Lenovo cannot be separated from the cultural environment in which the subject is located. Which aspect of the new category relates to the known category depends on the association mechanism of different peoples. As a result, the escaping of words resulting from the transformation of semantic categories also has fuzziness and nationality. In social communication activities, it is impossible and unnecessary to make accurate measurements on the objects of discussion as always as scientists experiment. In this case, if there is no ambiguity in semantics, but strict and precise rules are imposed on all semantics, social communication activities will be difficult to carry out.

Semantic fuzziness and nationality are the results of human cognitive activity, and there must be an inextricable link between the two. Fuzziness is a property of all languages, while nationality embodies the individual characteristics of different languages. The close relationship between the two is also reflected in the verbal communication level. Fuzziness is considered to be one of the natural attributes of language. The use of vague language breaks through the rules of traditional language use. A language should be accurate, clear and vivid.

Due to the universal cognitive mechanism of human existence, there are many similarities between the objective worlds that different peoples face. They may make the same perception and deduction of the stimuli they receive and produce the same or similar language expressions. On the other hand, due to differences in the objective circumstances in which different ethnic groups live, they also have different understandings of the same things under the influence of their socio-cultural environments. The same situation in the objective reality, due to different perspectives and focus of attention, will produce different images in the brain, resulting in different language expressions, the basic meaning or extended meaning is also different. The fuzzy expression of different languages highlights the knowledge and experience of different ethnic groups in the world.

The use and understanding of fuzzy language can be influenced and restricted by the social and cultural environment in which the individual lives. As a member of a certain linguistic and cultural community, an individual's growth process is a social process. Under the influence of the culture, his spiritual world is gradually developed and formed under the influence of the values and codes of conduct of certain social groups. He will reveal the character and psychological characteristics of his own nation in his speech communication. Therefore, in cross-cultural communication, the understanding and use of fuzzy language are linked to a specific cultural background. Since semantics is the carrier of national culture, it will inevitably reflect the personality and cultural characteristics of

the nation from the concrete practice of material production to the content of spiritual activities, including national psychology, thinking, morality, religion and customs.

Summary

The systematic study of the ambiguity of semantics and national culture opens up a new perspective for the study of cultural linguistics, which also enriches the research content of fuzzy linguistics. This topic is a comprehensive study involving multidisciplinary theory. From the perspective of cognition, the ambiguity of semantics and the generation of nationality are explained, so that the ambiguity of semantics and the national culture are organically combined; not only the vague language phenomenon is concerned, but also the specific application is studied, and the ambiguity of semantics is placed The context and certain national culture backgrounds are examined to highlight the use characteristics of fuzzy words in a certain cultural mode, so that the research fields of fuzzy linguistic and cultural linguistics can be expanded and deepened.

In intercultural communication, the understanding and use of vague language is related to a specific cultural context. Because of the universal cognitive mechanism of human beings, there are many similarities in the objective world faced by different nationalities. They may make the same perceptual processing and cognitive estimation for the stimulus they receive, producing the same or similar language expression. On the other hand, due to the differences in the objective environment of different ethnic groups, and under the influence of their respective social and cultural environments, they will have different understandings of the same things. The same situation in objective reality, because the observation angle and the focus of attention are different, will produce different images in the brain, resulting in different language expressions, and their basic meanings or extended meanings are also different. The vague expressions of different languages highlight the different countries' understanding and experience of the world.

Fuzziness is one of the essential features of language and is a universal feature of all languages. Although fuzzy linguistics has formed an independent discipline, its theoretical system needs to be improved, while cultural linguistics needs to continuously broaden its field of research and the perspective of research. Fuzzy language, like precise language, has distinctive national and cultural features. It also plays a very important role in communication. The introduction of fuzzy theory into the study of English and Chinese cultural linguistics is not only a supplement and improvement of its theory, but also an explanation of its practical value. It will broaden the research field of cultural linguistics and at the same time will provide the study of fuzzy linguistics significant material. Fuzzy language is restricted by the national culture and embodies the distinctive national cultural characteristics in the semantic fuzzy region. Semantic fuzziness and nationality are the result of human cognitive activity, and there must be an inextricable link between the two factors. The close relationship is also reflected in the verbal communication level. Based on the dialectical relationship between semantic fuzziness and national culture, the prejudice of cross-cultural discourse is reduced, which in turn promotes the exchange of verbal communication between different national and cultural backgrounds.

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