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## **LINGUACULTURAL MODEL OF THE KAZAKH WORLDVIEW IN THE WESTERN CONTEXT**

*When the development of globalization processes become a huge field of communication, the question of the effectiveness of inter-ethnic interaction arises in the world. In this regard, it is very important to have a proper understanding of the worldview of a nation. This article is devoted to the close connection between the national worldview and language as well as the translation and interpretation of the concepts presenting the linguistic image of the world on the base of Abai's works were studied and conceptualised in western surveys.*

*This article examines the important values for science which are scientific and practical values. The problems of conceptualization of historical and cultural concepts and reception in other nation's consciousness are determined through the analysis of the linguistic image of the world. The results of the research can be used in the course «Abai studies» and in linguistics, philosophy, cultural studies as well as in conducting research works.*

*In the study of the linguistic image of the world as a cultural phenomenon, various paradigms, linguistic and cultural categories were considered based on the principle of consistency and interdisciplinary approach.*

*The works of western researchers dealing with the problems of Abai studies, poems from Abai's complete collection of works were selected as the object of research.*

*Keywords: culture, language, linguistic image of the world, national worldview, concept, metaphor, dialogue of cultures.*

## **Introduction**

Since the time, when correlation of 'language and culture' have been united the interests of almost all humanities, the development of the current globalization trends increased the interest of researchers on cultural studies, linguistics, and philosophical sciences in national cultures, the development of inter-national communications and issues of global cultural and historical trends.

Problems of connection and interaction between language and culture are among the eternal questions of the science of language. Currently, intercultural communication in the field of everyday communication is becoming relevant - knowledge of communication models, cultural stereotypes, value guidelines, images and symbols of culture. Particularly, it is important to know and understand the norms of verbal and non-verbal behavior; be able to structure your behavior taking into account these features and norms when contacting native speakers, master nationally marked forms of communication, speech and behavioral clichés. In the process of intercultural communication, the role of language cannot be overestimated which acts not only as a means of communication, but also as a means of expressing the cultural identity of the people.

Language, as one of the main characteristics of a nation, expresses the culture of the people who speak it, that is, national culture. Two national cultures never completely coincide. Each culture is individual and original and includes a number of culturally specific and ethnically specific aspects that form the national mentality. The latter are expressed by linguistically specific concepts in the language.

The words with special culture-specific meanings reflect not only the way of life characteristic of a given linguistic community, but also a way of thinking. The presence of linguistic-specific words, according to A. Vezhbitskaya, may be associated with the existence of special customs and social institutions characteristic of the culture that uses the corresponding language, as well as the peculiarities of the value system adopted in this culture [1, 263].

Learning a foreign language involves not only mastering a new way of expressing thoughts, but also becoming familiar with the source of information about the national culture of the people who are native speakers. At the same time, language is considered in close connection with the facts of the social life of its creators and speakers, with their history, geography, way of life, culture and literature. The complexity of this knowledge makes up the world of the language being studied without penetration into which it is impossible to fully understand linguistic phenomena.

## **Materials and methods**

This paper surveys the research methods and approaches used in multidisciplinary field of language studies. There was used a comparative analysis to study various concepts and findings related to the relationship between language

and culture, hermeneutic and cross-cultural methods to define the use of some cultural concepts in Abai's works attracted in western works to determine the features of their translations in harmony with the initial meaning.

The study of the problem of the connection between language and culture is based on the anthropological approach to language formulated by W. Humboldt. According to W. Humboldt, «language is a creative product of the national spirit with its whole structure» [1]. His ideas were developed in a variety of humanities, mainly in interdisciplinary studies in linguistic and cultural studies (E. M. Vereshchagin, V. G. Kostomarov, G. D. Tomakhin), linguistic and cultural studies (V. V. Vorobyov, V. N. Teliya), intercultural communication (S. G. Ter-Minasova), ethnolinguistics (F. Boas, E. Sapir, B. L. Whorf), sociolinguistics (M. A. K. Halliday, R. T. Bell, A. D. Schweitzer), ethnopsycholinguistics (Yu. A. Sorokin, I. Yu. Markovina), ethnopsychosemantics (I.G. Olshansky). The interdisciplinarity of these studies makes the science of language more complete, thereby enriching it.

The semantic systems of different languages are based on conceptual systems formed in the minds of representatives of one or another linguistic cultural community. However, despite all the general conditions in the life of each people, there are peculiar, inherent only to it, linguistic realities, life, and environment which in another culture correspond to complete or partial gaps. All these linguistic realities are reflected in language, primarily in the form of linguistic designations for these specific elements of civilization that bear a cultural imprint. Culture-specific concepts, according to A. Wierzbicka, are conceptual tools that reflect the past experience of a nation regarding actions and thoughts about things in certain ways which help perpetuate those ways [2].

The relevance of names that most clearly reflect the national characteristics of the culture of the native people of a particular language is confirmed by the fact that there are many terms to designate them: non-equivalent, incompletely equivalent vocabulary, realia, lacunae, background vocabulary, national verbal images, culturemes.

Researchers consider the semantics and pragmatics of these words as an area where language and culture come into very close contact.

The semantic systems of different languages and individual elements of these systems contain mismatched elements that carry national-specific information that is relevant only for a certain national-cultural community of people.

Linguacultural is currently engaged in the description and study of language and culture in national and universal forms.

In linguacultural, it is customary to divide lexical units into those in which culturally significant information is contained in the denotative aspect of meaning, and those in which culturally significant information is concentrated in the

connotative aspect of meaning. This approach is consistent with the principles of cognitive principles in which the denotative aspect of meaning is considered as a typical image of a class of objects and phenomena in the consciousness of native speakers.

In such an approach, the connotative aspect of meaning is the interpretation or addition of the denotative aspect with various information: associative-background, empirical, cultural-historical. National-cultural connotation is the most important concept of linguacultural. Its content is a correlation of linguistic meanings with one or another cultural code which is owned by representatives of a certain linguistic and cultural community. Mastery of the cultural code is the key to interpreting the culturally significant information contained in the concept.

The concept as an operational unit of memory, mental lexicon, conceptual system and the picture of the world reflected in the human mind arises in the process of constructing information about objects and their properties. Moreover, this information can include both information about the objective state of affairs in the world and information about imaginary worlds and the possible state of affairs in these worlds. Concepts tagged with ethnic specificity are included in the area correlated with mentality as a set of cognitive, emotive and behavioural stereotypes of a nation.

A linguistic community living in a certain ecological environment learns it under changing, but characteristic social and cultural conditions that «impose» on the speakers of this particular language a specific view of this or that fragment of reality or a prism through which the perception of the surrounding world is refracted. The conceptual information that members of a language community have about the actual or possible state of things in the world is oriented towards specific, significant social, cultural aesthetic values accepted in a given society that is a conventional «world view». Language forms a national conceptual model of the world and with the help of systems of meanings and their associations paint it in national and cultural colours.

All of the above is directly related to the concept of mentality. Mentality appears to us as a way of thinking, worldview, spiritual disposition inherent in an individual or group. The mentality of a culture is the deep structures of culture, historically and socially rooted in the consciousness and behaviour of many generations of people, combining different historical eras in the development of national culture. Mentality determines the state of mind and life position.

It is a worldview matrix, an entire picture of the world in a human's mind and his inscription into this picture. This is the norm for representing the world around you and yourself in it. In the most general form, we can define mentality as a certain way of perceiving reality, reflecting the national characteristics of a people and often determined in by its culture, history and geography.

World perception includes knowledge, which, in turn, forms a certain idea of the world – a picture of the world. Language, due to its unique structure is one of the specific ways of expressing the image of the world. When studying the problem of reflecting the world view in human language, they usually start from a simple triad: the surrounding reality (real world), the reflection of this reality in human mindset (conceptual or cultural picture of the world), and the expression of the results of this reflection in language (linguistic image of world) [3, 87–107].

The real picture of the world is the world surrounding a human being. In the real world there are objects and phenomena in language which are the words. A native speaker stands in between the world and language. Perceiving and realizing the world, he creates his own system of ideas about the world. «Having passed them through his consciousness, having comprehended the results of this perception, he transmits them to other members of his speech community with the help of language. In other words, between reality and language there is an imagination of thoughts» [3, 87–107].

Generally speaking, the concept of a linguistic worldview which incorporates the results of the projection of the surrounding reality into human consciousness should be noted that there is no consensus on its essence and the limits of its distribution. Linguistic view of the world is one of the ways to structure knowledge about objective reality.

### **Results and discussion**

Linguistic view of the world is closely related to the problem of language and thinking. It is a verbally expressed result of the spiritual activity of humankind as a social being. It changes with the development of man himself and his ideas about the world in the course of the global historical process. It is precisely those figurative expressions that are associated with cultural and national standards and stereotypes that are fixed in the language. They reproduce the mentality characteristic of a particular linguistic and cultural community. Linguistic picture of the world of the people is emerged from specific concepts, stereotypes characteristic of a given linguistic and cultural consciousness of the nation. «The linguistic picture of the world corresponds to the way of thinking inherent in the era, the spiritual values developed by humanity and existing in the national ideosphere of language and culture, interpretation of the general value hierarchy that organizes the life of society on the basis of declared goals and ideals» [4]. However, nations speaking different languages also have different worldviews.

National and cultural identity is determined by history, tradition, symbols, and myths. They form the basis of the ethnic characteristics of the language which is presented in the triad «picture of the world – linguistic picture of the world – national picture peace». The national picture of the world is not an unambiguously expressed, tangible concept; an idea of it can be formed by studying the cultural

heritage of a certain people, texts of different genres and various topics. The national picture of the world is a very complex, multifaceted manifestation of the social community from the lens of isomorphic sense including both conscious and unconscious. Moreover, there is a specific relationship between the rational and the emotional in their interactions. Whereas the linguistic picture of the world as a means of reflecting culture is inextricably linked with the process of thinking and the conscious reproduction of the image of reality in language.

The national worldview, like the picture of the world, includes universal and specific features. Universal traits are what unites properties that are characteristic of all peoples. Specific features are expressed by linguistically specific concepts in a language. Language, in its turn, being an important means of concentrating information about the world, at the same time acts as the most important characteristic of a particular people. It is a means of creating national literature about a definite people. Regarding this point, A. Wierzbicka notes: «What makes Japan a nation of Japanese or Russia a nation of Russians is reflected – more clearly than else – in the ways the Japanese or the Russians speak» [2, 130]. Her further on statement says: «It is impossible for a human being to study anything – be it cultures, language, animals or stones – from a totally extra-cultural point of view» [2, 9]. The study of key concepts in the corresponding pictures of the world makes it possible to clarify a number of problems associated with the culture of different peoples. The linguistic picture of the world includes at least three components - the world of reality, the world of thinking and the world of language. Consequently, language-specific concepts can also be divided into three groups depending on which of the three components of the linguistic picture of the world they are mediated.

The greatest interest, from our point of view, is that group of linguistic-specific concepts that are mediated by the corresponding world thoughts of a particular people. These words occupy that area of the world picture that is connected, on the one hand, with the world of thinking, and on the other, with the semantics of language. They are completely unique for each specific language and constitute its ideosemantic. Such words are a kind of lacunae that do not find direct correlates and equivalents in other languages.

As the main example of the article, let's deal with some concepts in Kazakh worldview. Concepts like «hospitality», «tradition», «honour», «homeland» and so on, are the ones which can be unique for the Kazakh linguistic model of the world. No doubt that these concepts are extremely specific to the Kazakh model of the world that permeates it and reflect the national worldview of the Kazakh people. There are many of them. However, further on, we will only discuss some concepts in Abai's oeuvre that have been interpreted by western scholars.



It is known that the translation of the works of western writers into the Kazakh language has been carried out since the second half of the XXth century. Over the years of independence, a qualitative and quantitative increase in the translation of the best works of world literature into the Kazakh language, as well as the works of Kazakh writers into world languages began to be acknowledged. Today, when the importance of translating Abai's writings into the world languages is increasing, the reception and appreciation of the poet's poetry by modern readers, translators and publishers, as well as western culture, in the context of the dialogue of cultures, is of particular importance.

Also, the introduction of Abai's classical and philosophical texts into the world literary and cultural context has become a unique way for western researchers to reach Abai and through him Kazakh history and culture. The ground of reason for it is that when we read Abai's «Words of Edifications», we understand the analysis of a man who has fallen into helplessness and anxiety from a life of strife and grief, reflecting on and digesting many different ways of life. In particular, he gave importance to the ideals of humanity, upbringing of children, education, life existence, time, knowledge, science and art, tradition and religion, and as a result, he stated: «Finally I thought: let me write down these thoughts that came to me, let me have fun with white paper and black ink... Whoever finds the right word in it, let him write it down or read it, if he says that it is not necessary, I said that my words are mine, and finally I am tied to this, and now I have no other work» [5].

To the extent that reception of the world is common to all, recipients of different languages with a national identity can see the world in their own way through the prism of the internal capabilities of their languages. In this regard, Abai's poems «Spring», «Summer», «Autumn», «Winter» are rich in symbolic concepts like *auyl, zhailau, zhar-zhar, betashar, kobyz, dombyra, bii and bolys* and so forth. These linguistic realias have no equivalents in western languages. The reason for this is that these elements are characteristic of only one nation, and they have linguistic and cultural terms that represent the cultural manifestations of that nation's worldview.

From his era to the present day, Abai has bridged centuries of cultural distance by entering into a dialogue with future generations and researchers of his legacy. He was able to find Kazakh equivalents for Russian and western concepts using metaphorical language in his own translations. Thus, F. Schiller's poem «Das Kind in der Wiege» translated as «Дитя в люльке» by M.Y u. Lermontov which Abai sounded it as «Кең жайлау – жалғыз бесік жас балаға» [6, 40].

The theme of Schiller's poem sounds in English as 'a child in cradle' which was followed by Yu. M. Lermontov keeping the same topic and sense, however, Abai used a figurative speech evoking vivid imaginary and connected it with Kazakh worldview to name it rather than leave it unchangeable as 'люлька'.

If the function of cradle is the same as it is «a small bed for a baby that can be pushed gently from side to side» [7], or for Kazakh nation, «Besik» is literally same «a wooden rocking bed made for a newborn baby» [8].

Besik is a sacral treasure. When a baby is born, there is a ritual and tradition of ‘besikke boleu’ (laying in a cradle), ‘besik zhyry (a lullaby), etc. Besik is a safe, clean and comfortable place for a baby which is accepted as «baby’s ak otau». Therefore, the contextual meaning of besik for Kazakh people is of great significance which means ‘*atameken*’, ‘*ataqonys*’, ‘*tugan zher*’. In Abai’s sense *besik* has a wide range of metaphorical use considering the meaning «native land where a man born and raised up, homeland» [8, 128]. An American scholar Charles Weller translated it as ‘The vast Kazakh Steppe is the cradle of its children’ [9]. His understanding and comparing ‘*besik*’ to Kazakh steppe were of historically importance highlighting the deep roots of the nation and enrolling attention on a cultural code of the Kazakhs that associated with nomadic way of life.

However, for western culture it is an object used in everyday life with no superstition sense as two national cultures never completely coincide. Each culture is individual and original and includes a number of culturally specific and ethnically specific aspects that form the national mentality and worldview. The symbolic meaning of the *besik* is expressed by linguistically specific concepts in the language and has been found a close interaction and reflected language expressions regarding motherland as ‘Golden Cradle’. Therefore, Abai describes his country as ‘*altyn besik*’ using metaphorical language. Due to this, there exists a number of proverbs and sayings which display respect and patriotism for native country. For instance, «My native land is my golden cradle», «My auyl (village) is my golden cradle», «Your country is your golden cradle» because auyl, fatherland, native land and country are, metaphorically, the pillars of the nation.

This harmony was discussed in Gabriel McGuire’s researches where he compared ‘auyl’ with «golden cradle of the nation» [10].

Regarding the ‘The vast Kazakh Steppe’, one can say that it is associated with ‘zhailau’. «Zhailau» represents the space and time in harmony with nature and gives the concept of «cattle grazing in the summer, on a high mountain or a grassy plain» [8, 139]. The concept «zhailau» is a concept which is unfamiliar to the worldview of western culture, that is why in Ch. Weller’s translation ‘zhailau’ is analogous to ‘The vast Kazakh Steppe’, i.e., ‘Kazakh steppe’ and ‘besik’ as ‘the cradle’ [9, 130–131]. This way of analogous translation makes a full picture in reader’s mind that zhailau is located in ‘vast steppes’ that the steppe is wide and spacious land where people settle in all year round.

Moreover, he focused on the cultural worldview and language units of the Kazakhs that determine the linguistic image of the world. For example, he described and explained the meaning of *zhailau* using an analogue translation as a «summer

pasture» of Kazakh cultural worldview. Further to this, he focused on Kazakh words which expand the boundaries of national worldview - «aitys», «zhoktau», «kuyi», «kobyz», «dombyra», «kymyz», «kurt», «shangyrak». Thoroughly having examined Kazakh world from linguistic lens, he highlighted: «Most western scholarship on the language arts of the Kazakhs has focused on the astonishingly rich oral literature of the Kazakhs». It means that the semantic systems of different languages are based on conceptual systems formed in the minds of representatives of one or another linguistic cultural community. However, despite all the general conditions in the life of each people, there are peculiar, inherent only to it, linguistic realities, life, and environment which in another culture correspond to complete or partial gaps. All these linguistic realities are reflected in language, primarily in the form of linguistic designations for these specific elements of civilization that bear a cultural imprint.

In addition to this, several American researchers who study Kazakh oral literature T. Winner [11], N. Chadwick [12], L. In Harvalati [13] claimed their attention to folk genres which were depicted in Abai's poems. For example, songs accompanied with national musical instrument dombyra «aitys», «kyui», «zhoktau» and so on. They believe that: «Major genres include aitys, a sung verbal duel in which the performers trade insults back and forth», i.e., «competition of songs sung against each other», while considering zhoktau and kuyi as a genre of the same style explaining that «joktay and kyui» are songs of mourning and elaborate oral epic cycles». They grouped them as «oral epic cycles including mourning and sorrow poems». It shows that Kazakh folklore is in language that the people's worldview, their psychology, customs and moral norms are most clearly expressed. All linguistic and cultural concepts above cannot find equivalent rather than descriptive or analogue translation apart from Turkic languages. However, it might depend on translator's mastery to reveal the major idea of any writing in the original sense requires the hard work and deep knowledge of a translator in the field of studied sciences [4, 6] which means if the translation text is translated without a full content of author's thoughts, the national-cultural tone may be perceived differently in the consciousness of different people causing a problem of misinterpretation.

### **Conclusion**

Summing up what has been said above, the linguistic picture of the world is a reflection of the national picture of the world of the people. In this case, such features of the language are important as the presence in it, in addition to universal (common to all languages) elements, elements (concepts) that have semantic content that is culture-specific for a given language. In the process of forming the linguistic personality of a particular native speaker, ethno-specific elements of the linguistic picture of the world (concepts) receive individual comprehension.

At the same time, the linguacultural community of the collective is ensured due to the presence of invariant semantic content in the concepts also laid down in linguistic the process of their formation. This allows us to speak about the legitimacy of identifying a national layer of linguistic pictures of the world. Thus, Abai's poetry stands out for its deep understanding of the national consciousness and cultural heritage of the Kazakh people. By blending the literary traditions of the people's oral literature and the eastern literary tradition, his works convey a unique poetic style. Incorrect translation without the sense of his ideas leads to misunderstandings of nation's treasures and world image because the national uniqueness of the worldview of a particular ethnocultural community is rooted in the way of life and psychology of the people, reflected in the language of semantic structure of linguistic signs. Thus, in spite of nations speaking different languages have different worldviews, if they are familiar with cultural figures' works then they can imagine and reveal new knowledge about a nation.

As a result, in order to understand the worldview of a certain nation in a proper way, it is essential to translate and re-interpret the concepts which give a full picture of the nation in the works of the people who form the cultural portrait of that nation through the language and interpretation as the main instruments of introducing the nation to the world. It is obviously seen in the works of mentioned scholars that understanding the «linguistic view of the world» systematically ordered and socially significant model of signs containing information about the surrounding world, historically developed in everyday life consciousness of a given linguistic community and the set of images, concepts, stereotypes and symbols reflected in the language, representing the knowledge of a certain people about the world around us which are stored at the level of consciousness in the form of concepts.

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## БАТЫС КОНТЕКСИНДЕГІ ҚАЗАҚ ДҮНИЕТАНЫМЫНЫҢ ЛИНГВОМӘДЕНИ МОДЕЛІ

*Жаһандану процестерінің дамуы, әлемнің орасан зор коммуникация өрісіне айналғанда, этносаралық өзара әрекеттестіктің тиімділігі туралы мәселе туындайды. Осыған байланысты жеке ұлттың дүниетанымы туралы дұрыс түсініктің болуы өте маңызды. Бұл мақалада ұлттық дүниетаным мен тілдің тығыз байланысы және Абай шығармаларындағы әлемнің тілдік бейнесін сипаттайтын*

ұғымдардың батыс зерттеулерінде тәржімалануы мен интерпретациялануы ғылыми тұрғыда тұжырымдалды. Мақаланың мақсаты – Абай өлеңдеріндегі әлемнің тілдік бейнесін бейнелейтін метафоралық қолданыстағы ұғымдарды лингвомәдениеттанулық аспектіде зерделеу.

Зерттеудің ғылыми, әрі практикалық маңызы зор. Әлемнің тілдік бейнесін талдау тарихи-мәдени түсініктердің концептуалдануы және өзге ұлттар санасында қабылдану мәселелерін нақтылауға мүмкіндік береді. Зерттеу нәтижелерін «Абайтану» курстарында, филология, мәдениеттану және лингвомәдениеттану пәндерін оқытуда және ғылыми-зерттеу жұмыстарын жүргізуде пайдалануға болады.

Әлемнің тілдік бейнесін мәдени феномен ретінде зерделеуде әртүрлі парадигмалар мен тілдік және мәдени категориялар жүйелілік қағидасына негізделі отырып, пәнаралық тұрғыда қарастырылды.

Зерттеу нысаны ретінде абайтану мәселелерімен айналысатын батыс зерттеушілерінің еңбектері, Абайдың толық шығармалар жинағынан өлеңдері таңдалып алынды.

Кілтті сөздер: мәдениет, әлемнің тілдік бейнесі, концепт, метафора, ұлттық дүниетаным, мәдени диалог

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## ЛИНГВОКУЛЬТУРНАЯ МОДЕЛЬ КАЗАХСКОГО МИРОВОЗЗРЕНИЯ В ЗАПАДНОМ КОНТЕКСТЕ

*С развитием глобализационных процессов в мире встает вопрос об эффективности межэтнического взаимодействия. В связи с этим возрастает важность правильного понимания мировоззрения нации. Данная статья посвящена тесной связи национального мировоззрения и языка, а также переводу и обобщению концептов, представляющих языковую картину мира в творчестве Абая на основе западных исследований.*

*Цель статьи – исследование метафорических концептов в стихотворениях Абая, отражающих языковую картину мира с лингвокультурной точки зрения.*

*В данной статье рассматриваются важные научные и практические ценности. Проблемы концептуализации и рецепции историко-культурных концептов в сознании другого народа определяются через анализ языковой картины мира. Результаты исследования могут быть использованы в курсе «Абаеведение», а также в лингвистике, философии, культурологии и при проведении научно-исследовательских работ.*

*Различные парадигмы и лингвокультурные категории были рассмотрены при изучении языковой картины мира как феномена культуры с опорой на принцип междисциплинарного подхода.*

*Объектом исследования стали труды западных исследователей, занимающихся проблемами абаеведения, стихотворения из полного собрания сочинений Абая.*

*Ключевые слова: культура, язык, языковая картина мира, концепт, метафора, национальное мировоззрение, культурный диалог.*



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