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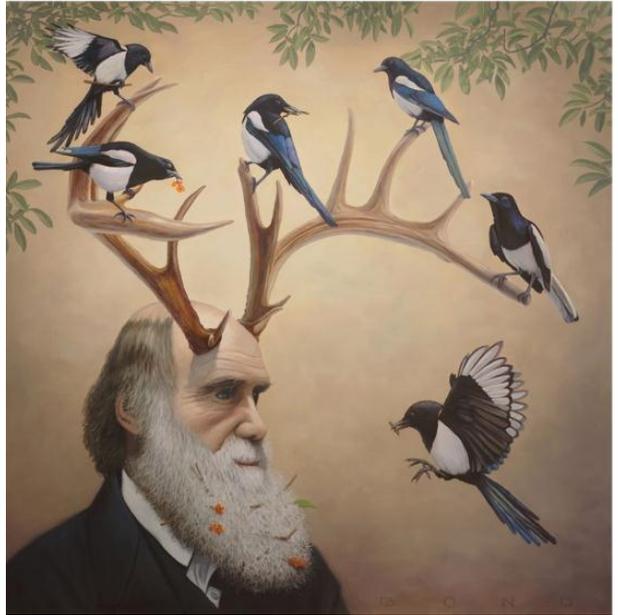
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The concept of people's cognitive model as a national and cultural worldview

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Abstract

The main goal of the research is to examine national and spiritual values, as well as the artistic and aesthetic attitudes in M. Auezov's worldview by exploring the author's dramatic discourse with a focus on verbal-semantic, linguistic-cognitive and pragmatic features of his linguistic personality. As a result, in a dramatic discourse, the cognitive model of the concept people represents country in the conceptual system. In conclusion, the concept of linguistic means people; country has social, ethnographic and aesthetic functions.

Keywords: concept, mentality, country, people, cognition.

El concepto de modelo cognitivo de las personas como cosmovisión nacional y cultural

Resumen

El objetivo principal de la investigación es examinar los valores nacionales y espirituales, así como las actitudes artísticas y estéticas en la cosmovisión de M. Auezov, explorando el discurso dramático del autor con un enfoque en las características verbal-semántica, lingüístico-cognitiva y pragmática de su lingüística. Como resultado, en

un discurso dramático, el modelo cognitivo del concepto personas representa país en el sistema conceptual. En conclusión, el concepto de lingüística significa gente, país tiene funciones sociales, etnográficas y estéticas.

Palabras clave: concepto, mentalidad, país, personas, cognición.

1. INTRODUCTION

A comprehensive study of the relationship between language and thinking, language and consciousness, language and culture led to the emergence of new scientific categories and, most importantly, that of the concept. Monographs and scientific articles by KARASIK (2004), KOLESOV (1992) and other scientists give basic theoretical propositions about the concept as one of the key terms of the anthropocentric paradigm. Within this approach, it seems particularly interesting to explore the concept people. Researchers have been actively investigating this phenomenon, the methods of its research and presentation. However, there is no unified approach to solving the problem of the concept. There is no agreement about the structure of the concept and the possibility of its modeling, the relationship between the concept and its representation, and the relationship between the concept and the meaning of language units objectifying it.

Debates on the essence of the concept are due to the relative novelty of conceptual research and the complexity and multifunctionality of this subject. The theories of the concept have been developed in cognitive linguistics, in psycholinguistics. In addition to this, there are many syncretic theories of the concept. At the

same time, the features of the concept remain the most debatable issue (BABAEIPOUR, SAHEBOZAMANI, MOHAMMADIPOUR, & VAKILIAN, 2018; OLIVEIRA, OLIVEIRA, GOMES & QUEIROS, 2018).

The linguistic personality of M. Auezov can be considered one of the main examples of the cognitive characteristics of the concept people. The concept people is viewed as the main cognitive unit of the linguistic personality of M. Auezov. It is rooted in the conceptual system of heroic epics, poetic songs and develops itself in the dramas of M. Auezov. It is clear that the concept people in his plays is shown from the perspective of national cognition. In his dramas, the author used the concept people 999 times (ZEKENOVA, 1992).

As mentioned above, according to the methods of linguistic research applied by POPOVA & STERNIN (2000), the semantic description of the concept people is given on the basis of three interrelated components: a figurative and emotional-evaluative layer that includes the definitional structure and the cognitive designation of conceptual metaphors.

According to KUSHKIMBAYEVA, KARAGULOVA, BAGILA, NURDAULETOVA, ABDRAKHMANOVA, SULEIMENOVA & AKBERDIEVA (2017), in dramatic discourses, characters are usually classified according to major and minor roles, depending on the degree of their importance in the drama. In this case, the development of the main characters is determined by the author's

eloquence. Minor characters are grouped around these main characters, and they usually fight against them. Their role is to convey the message of the author to the addressees. The dramatic plot is based on external (explicit) and internal (implicit) conflicts in the presentation of truth by the author (MASLOVA, 2001).

The concept people can be explored by analyzing its constituent components. The semantic field of the concept people encompasses the following lexical unities: халық, жұрт, әлеумет, жамағат, қауым, көпшілік, тайпа, қарындас, өңір, аймақ, мемлекет, тобыр (nation, people, society, community, majority, tribe, sister, region, state, crowd). These six words are crucial—ел, халық, жұрт, әлеумет, жамағат, қауым (country, nation, people, society, community), whereas other lexical units are detached. Exploring the process of the emergence and development of the concept people, we came to the conclusion that the lexical units considered above can transform into each other (SAZESH & SIADAT, 2018: TOPRAK & KARAKUS, 2018).

The figurative nature of the concept people is connected with the perception of the world through national thinking (Kazakh) by the linguistic personality. The basic elements of the concept people in the author's dramas are *бала, ауыл, жұрт*, etc. (children, village, and people). They are described with elaborate images, frames, speech patterns, schemes, and plots. The images of the concept are created with spatial, material, substantial, receptor, constructive, informational, scientific, and scenic metaphors.

According to Professor E. Suleimenova, the cognitive aspect of language is acquired by learning about the whole world through a comprehensive understanding of its content. However, language itself cannot absorb the truth of the whole world (SULEIMENOVA, 1989).

2. MATERIALS AND METHODS

The following methods and techniques were used in this paper: descriptive research, lexical-semantic analysis, etymological analysis, and cognitive-conceptual analysis. During the study conducted by a group of professors at the Aktobe Regional State University, K. Zhubanova worked under the supervision of researcher Kushkimbayeva and analyzed in detail the tactics and strategies used in the historical drama of M. Aueзов Хан Кен. They explored the concept people in the author's dramas and studied the communicative methods used by the characters, proving that the communicative tactics are a spontaneous language system with explicit and implicit meanings.

The main research materials were M. Aueзов's dramas created in the period from 1917 to 1950. The materials were published in 20 volumes of collected works and 50 volumes of complete works of the writer. For instance, the following works of the author were analyzed: Еңлік-Кебек, Түнгісарын, Айман-Шолпан, Бәйбіше-тоқал, Абай, Қарагөз, Намыс гвардиясы, Ақан-Зайра, Сын сағатта, Қарақыпшақ

Қобыланды, Асылнәсілдер, Хан Кене, Бекет, Дос-Беделдос and others.

3. RESEARCH RESULTS

Unity is the main condition for the development and functioning of the country for the Kazakh people. When analyzing M. Aueзов's dramas, we obtained the following interpretations of the concept:

People as a crowd, a mass—80% (x);

People as citizenship, society—75%, of which 50%—with a negative connotation in the phrase servant of the people where the people are described as a victim;

People as ordinary people, ordinary folk—90%;

People as a nation—100%;

People as the population of the state—100%;

People as the working population—100%.

Figure 1 presents the linguistic cognitive model of the concept people in M. Aueзов's dramas.

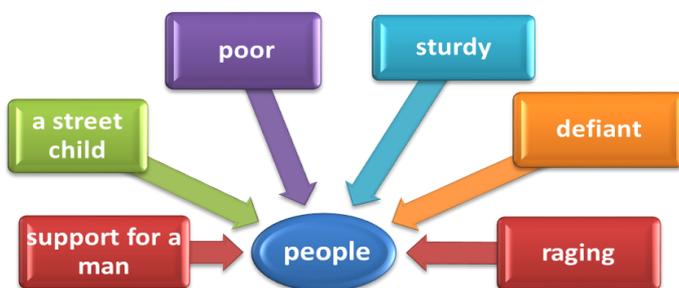


Figure 1: Linguistic cognitive model of the concept people

The main context markers connected with the concept people are the following: theft, power, national wealth, savages, robbing people, Kazakh people, to become mature, mischievous people, difficult life, etc.

Thus, in a dramatic discourse, the cognitive model of the concept people represents a country in the conceptual system. It should be added that Auezov uses powerful metaphors in his writing.

To conduct this research, we selected Auezov's dramas that contain the lexical concept people. According to the results obtained, in all cases, the concept people is a positively marked category. There are the following markers: people, Kazakh, Motherland, Fatherland, traditions, generation, state, inhabitants and the word from Tatar language милләт—nationality.

4. DISCUSSION

The concept people in the author's understanding and poetic imagery is expressed with particular situations and metaphORIZATION of language units. This can be determined by analyzing the cognitive models of different concepts.

In Auezov's dramas, the positive meaning of the emotional-evaluative layer of the concept people includes a series of relative concepts, positive meaning (шоғыры ғана бүтін, азған ел, білегі жуан, ұзында өшті, қысқада кекті, шолақ байталдың құйрығындай, өктем, өр, көзіне қан толған, түгі сыртқа тепкен, сөзге еретін, елдігі кеткен ел, тасбауыр ел, қанішер, қанқұйлы, жат ел, есалаң ел— only people survived, emaciated people, strong (mighty), enmity (disputes) ended before beginning, small (insignificant), domineering (authoritative), proud (stubborn), frenzied, angry (furious), believing false accusations, a country ready for war (unfriendly), heartless people, bloodsucker, bloodthirsty (cruel), strangers, crazy people).

We classified the concept people according to far, near, and distant fields. In Auezov's discourse, the basis of this concept is represented by the following group of words: ағайын, ру, алты арыс, халық, жұрт, топ, тобыр, қазақ, милләт (brothers, kin, people, nation, group, crowd, Kazakh, nationality).

The near periphery of the concept people includes 24 associations. These are such lexical units as ауыл, аталас, ауылдас, туысқан, туған, аудан, жандар, көп, көпшілік, малшы-қосшы, бейшаралар, зиялылар, азаматтар, мен, сен, жаман-жәутік, кемпір-шал, бала-шаға, кедей, адам (village, kinsman, fellow villager, relatives, family, district, souls, many, most, shepherd-farmer, unhappy, professional class, me, you, lousy, elderly, children, poor man, person). An example of the far periphery is the word қасқыр: Қасқырша өз күшігіңді өзің жейін дедің бе, жау, көкбөрі, бауырсақ, өрт (enemy, wolf, fire). The concept people is one of the dominants that reflect the axiological nature of Auevov's thinking. This is a widely used lexical unit, the axiological word for the whole nation, mankind.

Eloquence is crucial for having a way with words. However, not every writer can convey the linguistic meaning of the cognitive space in a particular conceptual worldview. The specifics of forming the concept in the consciousness of a linguistic personality are primarily connected with manifesting the original author's meaning of the concept in a lexical unit. Traditionally, people are a historical community living in a certain territory. The word country in academic papers is used in two basic meanings: political and cultural-ethnic. In its original meaning, it was synonymous with the word ҰЛТ—nation.

In this study, the concept people is considered as a socio-philosophical, biological, psychological, ideological and culturological category, as well as an intellectual structure with ontological,

epistemological and axiological dimensions. It includes the concepts ethnos, ethnicity, ethno-genesis, ethnic memory, ethnic identity. The thinkers of the past interpreted the basis of ethnicity and ethnic life in different ways.

Socio-political interpretation of ethnicity implies the existence and development of the state, which was noted by such philosophers as G. Hegel. He claimed that the national component was partly the realization of the absolute spirit in the form of a national state. M. Weber defines a nation as a community striving to create its own state. N. Berdyaev considers the state as being of the nation, and the situation when the nation loses its state—a great misfortune that cripples the soul of the nation (BERDYAEV, 1990).

In folk ethnology, the word *ел* (people) acts the basic concept in the context of various oppositions. Oral folklore forms a positive concept about its people and controversial physical, social, and moral characteristics about other countries.

The cognitive aspect of the language implies solving two problems:

1. Building the cognitive structure of complex knowledge in the consciousness;
2. Describing the linguistic picture and finding ways of its conceptual systematization.

In M. Auezov's play *Енлик-Кебек*, Abyz's words about the situation, the peace in the country is compared with the child playing with fire, which represents the idea of coming imminent threat:

Абыз: Барары жоқ, байлау жоқ,

Ерім қайтып күн көрер!

Бәріңнің де нәрің жоқ,

Елім қайтып күн көрер?!

Кәрі көңіл—о бір зар. Күні еңкейіп көлеңке басқан бейуақтай. Самал желі мұздай, көк майсаны сыздай етті. Ызғар сезген бойым бар. Панасыз ел—баладай... People without home are like children...Аспанда қара бұлт ақ бұлтпен шарпысып, телегей ойнап дауылдап ол келеді. Соны білмей бұл бала тас ошақтың басында от шашып ойнайды, от шашып ойнайды. Қамыққан қамқор қаны... Бек буынған бағлан батыр қаны (AUEZOV, 2014).

Here the author's metaphor қара бұлт пен ақ бұлт шарпысып (the consequences brought by black and white clouds) meaning bad news is communicated to the addressee implicitly.

What is more, the author skillfully uses associative cohesion, including visual cohesion: бұл бала тас ошақтың басында от шашып ойнайды, от шашып ойнайды (this child is playing with fire by a

stone hearth). Galperin defines the concept of an object, whose connection type unites associative cohesion with the sensory perception of the truth as figurative cohesion (AUEZOV, 2011).

5. CONCLUSION

Having explored the relevance of the concept people in the dramatic works of M. Auezov, we came to the conclusion that the concept of linguistic means people, country has social, ethnographic and aesthetic functions.

As a nation, people are represented by cognitive markers sacred, Kazakh people, achievement, and phenomenon. The people as the population of a state can be identified by the markers Kazakh people and Kazakh history.

On the other hand, the concept people is not always regarded as someone's native country, people and land. People are represented as a society of a group of ordinary guys and commoners, and the author uses phrases like people are not mature enough for a national-civil uprising, people were defeated, and June decree. People are opposed to the Tsar and the district head. We also found the following markers describing people: a homeless child, poor people, homeland, us and them, etc.

Having studied the concept people in M. Auezov's dramas, we identified the following cognitive markers: defiant people, hard life, raging people, people—homeless children.

Representing people as a nation, M. Auezov puts the following markers in the context: national wealth, Kazakh people, Kazakh language, Kazakh land, and steppe people.

The author describes people as a crowd and a mass with the following words and phrases: people are children, poor people, sturdy, calm people, raging people, wild, ignorant people, Alash citizens.

History and life of the nation are studied as one of linguistics branches. Language has a great impact on the national-cultural characteristics of emerging culture and civilization. Thus, it can be explored to get a better understanding of the worldview. Linguistic consciousness of a person is to a large extent determined by culture and civilization. From a political point of view, it unites people. There is a complex relationship between language, culture and civilization. Language defines it as an indivisible unity, whereas the worldview and the essence of different peoples are determined by their national traditions and the way of life. Language shows how different generations perceived the world. A nation embraces the experience and achievements of the intellectual and material culture preserved by the previous generations.

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