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Revista de Antropología, Ciencias de la Comunicación y de la Información, Filosofía, Lingüística y Semiótica, Problemas del Desarrollo, la Ciencia y la Tecnología

# Lingvo-axiological description of ethnocultural values determination

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## Abstract

This article discusses the concept of 'culture' in linguistics and the role of the ethnic group in the development of values of spiritual and material culture through language via comparative qualitative research methods. As a result, a model of the concept of 'horse' was developed, reflecting the theoretical aspects of ethnological assessment, ethnological study, ethnological pragmatics, which determines the values enshrined in folk knowledge, through which the structure of values in axiological linguistics was demonstrated. In conclusion, the recognition and evaluation of reality by ethnos (subject) in linguistics forms the ethno-cognitive evaluation system.

**Keywords:** culture, cognition, axiological linguistics, pragmatics.

# Descripción lingvoaxiológica de la determinación de valores etnoculturales

## Resumen

Este artículo analiza el concepto de 'cultura' en lingüística y el papel del grupo étnico en el desarrollo de valores de la cultura espiritual y material a través del lenguaje a través de métodos comparativos de investigación cualitativa. Como resultado, se desarrolló un modelo del concepto de 'caballo', que refleja los aspectos teóricos de la evaluación etnológica, el estudio etnológico, la pragmática etnológica, que determina los valores consagrados en el conocimiento popular, a través del cual se demostró la estructura de valores en la lingüística axiológica. En conclusión, el reconocimiento y evaluación de la realidad por ethnos (sujeto) en lingüística forma el sistema de evaluación etnocognitivo.

**Palabras clave:** cultura, cognición, lingüística axiológica, pragmática.

## 1. INTRODUCTION

Currently, research on the origin of the term 'Culture' and its nature are analyzed in many scientific works. It has been studied for different purposes according to the features of humanitarian sciences such as Semiotics, History, Anthropology, Sociology, Ethnology, Linguistics, Axiology, etc., as well as different definitions, scientific conclusions, outlooks have formed. Proof of this is the opinion by SADOKHIN (2004): "there are over 400 definitions of culture, among

which there is not a single definition that could be considered as complete and exhaustive" (SADOKHIN, 2004: 271).

A cultural personality is a person who adheres to the national culture, traditions, customs and traditions and consciously serves to transmit the cultural norms established in the social environment from generation to generation. Special features of a cultural personality are determined through his behavior, speech, communication with people, mastering and using cultural norms. The cultural environment is formed by people who have mastered intercultural communication and general culture. The cultural environment makes human's life easier and makes it safe. Traditions, material and spiritual culture contribute to the formation of the cultural environment.

Everyone who lives in a cultural environment is a member of a certain ethnos. The surrounding ethnocultural environment contributes to their adaptation to the cultural environment, the formation of a cultural personality (ILYASSOVA, 2017).

Ethnocultural environment's image in the cognition of the world, lifestyle, mentality, national psychology, speech (pronunciation) features, models of clothes, food, spiritual activity, and others are the basis for ethnic norms forming. They constitute a set of ordered norms and rules that are capable of meeting the group or individual needs of an ethnic community. Each person complies with the same rules and regulations in his environment and acts in accordance with these rules and regulations. Such general ideas governing the behavior of people

are being developed in society and are called social norms (SADOKHIN, 2004).

Ethnic cultural norms are determined by a comprehensive study of the biological, material, and spiritual values of a particular ethnos and customs, behavior, and vital activity of this ethnos. Therefore, ethnos is the main form of ethno-cultural study. Ethnos is a group of people, united in a certain territory from a geographical point of view, people who speak in one language, who has a common culture, way of life. Linguistic representation of the ethnos, specific national characteristics can be recognized as linguistic ethnocultural norms. We can classify linguistic ethnocultural norms in the ethnic, cognitive, axiological aspects, taking into account the opinion of MASLOVA (2001) that "All the subtleties of a people's culture are reflected in its language which is specific and unique since it fixates the world differently itself and a man in it" (MASLOVA, 2001: 208). They are studied in close contact with each other. However, it has its own peculiarities. It includes features in the relationships between ethnic culture and axiology, ethnocultural, and cognitology.

## 2. METHODOLOGY

It is possible to define ethnocultural norms in the interrelations of ethnoculture and axiology on the basis of a triunity consisting of an ethno-cognitive assessment — ethnocultural etude — ethnocultural

pragmatism. The linguistic factors that interact with this Triada is a structure that defines the meaning of ethnocultural value, and the subject of the study is axiological linguistics. It could, therefore, be concluded that there is a unique system that defines ethnocultural norms in axiological linguistics.

In the beginning, the concept of the evaluation was considered as a logical-philosophical category. Since the 20th century, it has been being studied in linguistics. Evaluation in linguistic studies has originated from categories, such as important/unimportant, necessary /unnecessary, good/bad, etc. which had been gained in lifelike practices. People, the more they learn about the functions of natural phenomena, fauna, and flora, celestial phenomena, about the relationship of man with them, the more they begin to distinguish between benefit and harm. Useful things and phenomena for human life form important, necessary, and good concepts, reflecting pleasant and positive descriptions of the evaluation system. The things and phenomena that are useless in human life form unimportant, unnecessary, bad concepts, reflecting the negative and unpleasant nature of the evaluation system.

In the Kazakh cognition, a horse has meaningful (perfect) characteristics but a pen has not. It is possible to demonstrate their descriptive characteristics (a holistic assessment) on a comparative table:

Table 1: Descriptive characteristics of horse and pen in Kazakh cognition

| At (jılqı) / Horse (steed) | | | Qalam / Pen | | |
|---|---|---|---|---|---|
| + (meliorative) | - (pejorative) | * Neutral | + | - | * |
| Jüyrik (Racehorse) | Tebegen (Kicker) | Kisineydi (Neigh) | 0 | 0 | Jazadı Write |
| Qarğınşıl (High-spirited) | Qaşağan (Balky) | Şabadı (Ride) | | | Jazbaydı (Does not write) |
| Qaşağanşıl (Skittish (horse for herdsman) | Asaw (Unbroken) | Jayıladı (Graze) | | | Jjiñişke (Thin) |
| Sulw (Beautiful) | Ürkek (Shyer) | | | | Jeñil (Light) |
| Sändi (Luxurious) | Şaban (Lazy) | | | | |
| Jerşil (Accustomed to its locality) | | | | | |
| Aqıldı (Ïesin tanïdı) (Clever (knows its owner) | | | | | |

| | | | | |
|---|---|---|---|---|
| Qağilez (Agile) | | | | |
| Sergek (Empathic) | | | | |
| Taza (Pure) | | | | |
| Üyirsek (Affectionate) | | | | |
| Küşti (Powerful) | | | | |
| Genetïkalıq qatınastı buzbaydı (Does not violate the genetic link) | | | | |
| Sezimtal (Sensitive) | | | | |
| Tözimdi (Hardy, capable of enduring difficult conditions), etc. | | | | |

In this table, the holistic assessment of substances is determined by comparative estimation. The meliorative mark (+) reflects the good, useful, and essential properties of the object. Pejorative mark (-) indicates weak, useless, and undesirable properties of an object for

ethnos. These signs have a special role in national cognition. Neutral sign (*) does not have a special meaning when determining the specificity of an ethnos, it describes common characteristics which are known for human cognition, and natural properties of things. In the evaluation system based on the national forecast of things and phenomena, SAPIR (1993) defined neutral (not very important, it lacks any significant qualities of its own) properties besides good (+) meliorative and bad (–) pejorative properties, as a part of the rating scale. And also he offered to note that 'good' is better than indifference, and 'bad' is worse than indifference. In our analysis, it is assumed that the meliorative (+) system has the necessary, useful, best qualities in the knowledge of ethnos, whereas the pejorative (–) system is guided by negative, unpleasant features. The neutral system includes properties that have no value, either unrecognized, unknown for the ethnic group at all, or it has common, well-known qualities for all humanity. For example, both in all human cognition and in language there are common attributes, such as horse neighing and grazing, etc. Therefore, they have the same meaning and commonly used in all languages as language units. That is explained as 'The True Neutral Zone in Evaluation Notation is usually occupied by words belonging to the sphere of classifications, and pointing to the object belonging to a class, elements of which do not differ in quality or do not correspond to the norm'.

Comparing the two objects in the table, we define the good/bad qualities of things peculiar to the Қазақ cognition, usually well known

to mankind as natural characteristics. As we have seen, the Kazakh people recognize the good qualities of a horse more than bad ones. The assessment for recognizing the good and bad quality of a pen is zero. Neutral assessment is common to all humanity.

## 3. RESULTS AND DISCUSSION

Among the things that are known as good, useful, and necessary for ethnos, there are some characteristics that make human emotions. People who have been impressed by them use them in a spoken speech to describe the invisible qualities of others. As a result, figurative and expressive units of colloquial speech, such as proverbs, phraseological units, idioms, stable phrases, epithet, metaphor, etc. They are caused by love, the aesthetic taste of people and so affect the recipient.

Good qualities that have become the basis for figurative colloquial speech are used in connotative semantics. People use it in order to give an additional shade, and not in an equivalent sense, which they have known and appreciated. For example, if one of the best qualities of a person is thinking, it is divided into such types as simple thinking, creative thinking. To portray these good qualities of creatively thinking people, there are used the phrases: 'Oyı jüyrik adam (resourceful person)', 'jüyrik oylı adam (man of ideas)'. The phrases 'Aq sañdaq jüyrik', 'sözge jüyrik (orator; eloquent man)' are used to describe the poet, writer for their eloquent qualities in oral and

written speech; the term 'Qolı jüyrik (master)' is used to describe a man who has Golden hands. The appearance of such language expressions includes the property of society (ethnos) 'jüyriktik – speed', recognized in the evaluation of objects and phenomena. Since the property of 'jüyriktik – speed', characteristic of objects and phenomena, is recognized as the good property that affects the cognition of a person, its semantic shades are used to effectively express invisible good properties of another substance. Such actions differ depending on the knowledge of each nation, how they perceive objects and phenomena, their evaluation. Therefore, they are called language expressions in ethnocognitive pragmatics.

Thus, the values and phenomena of ethnocultural content are the basis of figurative, expressive speaking, and determine the emotional and intellectual nature of the ethnic group. To prove this, it can be cited the words of KAGAN (1997): "Value assessment is emotionally intelligent detection of the value of the object for the subject" (KAGAN, 1997: 205).

ARUTYUNOVA's (1988) opinion: "evaluation does not reveal the objective properties of the object, but reveals only the impressions he received from it also shows the attitude of evaluation to pragmatics" (ARUTYUNOVA, 1988: 341).

As a result of activities of society (ethnos) to identify cultural values, figurative, language expressions that are used pragmatically have cultural significance. Therefore, they constitute a coded system of

the national language. This system also follows from the requirements of norms in the ethno-cultural content (ILYASSOVA, 2010).

CHERNEYKO (1996) said that "Assessment likes a boomerang. According to the assessment of the object, you can learn a lot about the subject" (CHERNEYKO, 1996: 49). Supporting his opinion, we demonstrate the language units that appeared as a result of evaluation in the Kazakh language and thus present the culture, traditions, cognition of the ethnos. Its scheme is as follows: the estimated image of the subject - the connection with culture - ethnopragmatic use.

As an object of evaluation in the Kazakh cognition, the estimated image of a horse - the connection with culture - pragmatic use can be characterized as follows:

1.　　　In the Kazakh cognition, the horse is estimated as transport. According to the tradition of the Kazakh people, the groom (matchmakers), to pick up the bride comes to the girl's house on a horse. Matchmakers do not ride up to the threshold of the bride's house at once but stop at some distance from the village. They are met by the bride's side who help them to get off their horses, leaning shoulder, take their horses and tie. Guests (in-laws) present kade (gift), relying on tradition. And it is called at baylar.

Various properties of things and phenomena that have a full characteristic in the evaluation system are the basis for 'the use of connotative semantics in accordance with the law of imitation'. The following ethnocognitive language expressions were formed from the

good (+), bad (-) qualities  which reflect the  complete assessment of horses in the Kazakh language:

1.   Ethno-cognitive expressions according to the internal psychological state of people:

Atqa teris mingizdi – to be pilloried;

At oynattı – not to reckon with anyone, show arrogance;

At bawırına aldı – beat to a pulp;

At kötine mingizdi – to insult, humiliate, take away, make a slave;

2.   Ethno-cognitive expressions containing information on physiological natures of the human being:

At jalın tartıp mindi – to become an adult; to mature;

3.   Ethno-cognitive expressions used to consider the quality characteristics of people:

Jılqı minezdi adam – arrogant, elegant person;

Ïeginen tağalı at tayıp jığılğanday adam – beardless man;

 Kök ayıl adam – scandalous man;

    Küzegen baytalday adam – a man/woman dressed in open, tight, short

        clothes;

Tarpañ tayday qılpıldağan adam – rebellious, tearaway man (a person who behaves in a wild or reckless manner);

Quyısqanı berik adam – a person who has strong support  and a strong

        supporter.

4. Ethno-cognitive expressions used to demonstrate speech mastery:

Attay jeldi – to speak along nonstop, to speak without any hesitation;

Attığa jol, awızdığa söz bermedi – a talkative person who does not yield, do not listen to someone's opinions, just think that his opinion is right, eloquent (demagogue).

5. Ethno-cognitive expressions used for time measurement:

Bïe sawımday waqıt (time) – about 1-2 hours;

Bïe bawınday jer (the distance) – about 200-500 meters;

6. Ethno-cognitive expressions used in the relationship between people:

At kekilin (quyrığın) üzisti – to conflict, take offense; to break up, fall out;

At quyrığın tüyisti – swear an oath; to make vows to each other;

At ötti – ask for something; achieve the desired; attain the desired;

Jügensiz ketti – to be reckless or wild; to be in an unruly or unmanageable state or manner; to do whatever you like; to be out-of-control;

Qamşı bop tïdi – to feel hurt, to feel terrible about smth.;

Qamşı boldı – to stimulate, to impetus;

Quyısqanğa qıstırıldı – to interfere inappropriately;

Ağaş atqa mindi – to be slandered;

7.        Ethno-cognitive expressions containing information about punishment:

At-ton ayıp tölew - pay a fine consisting of horse and expensive outerwear;

Taqımǧa buraw salw – to penalize, torture.

## 4. CONCLUSION

One can notice the evaluation logic of ethnos according to good, bad characteristics of things and phenomena that determine the complete assessment in the system of ethnos. One can see an interaction (interrelation) of ethnos, being guided by the good, necessary, and useful properties of a subject or phenomena, from their use for social needs, their transmission from generation to generation. Social language connection which determines the pragmatic language features of an ethnos is formed from the impact of good, bad qualities on the consciousness, feelings and emotions of a person. This system is called an axiological structure which determines the values in the ethnic sense.

The scheme of axiological structure which determines the values in the ethnic sense:
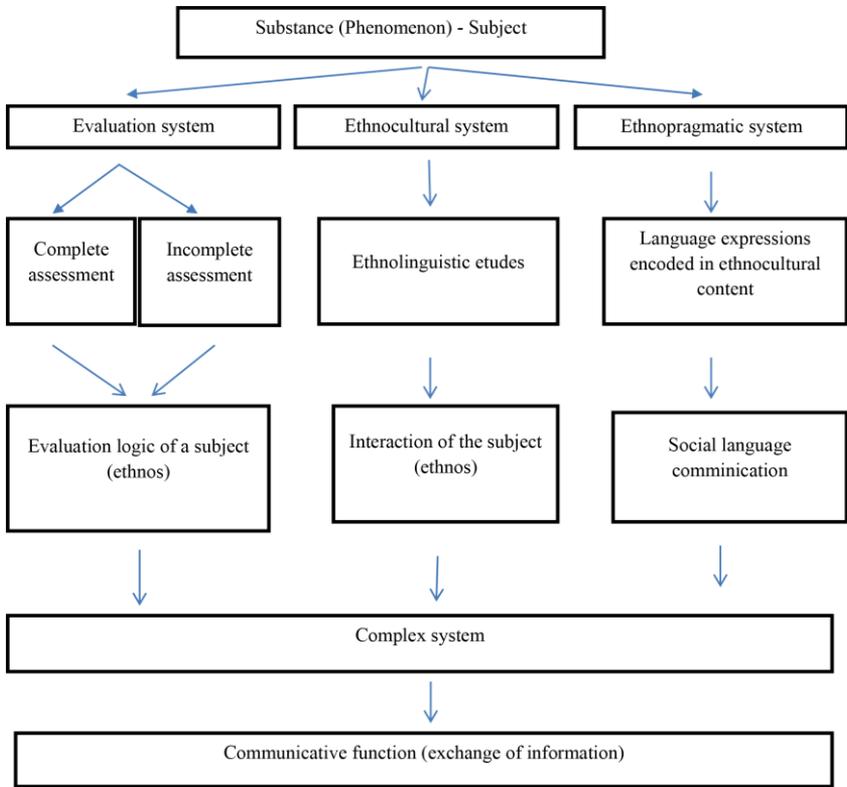
Figure 1: The values in the ethnic sense

The recognition and evaluation of reality by ethnos (subject) in linguistics forms the ethno-cognitive evaluation system; the things and phenomena recognized by the ethnos as good, useful, necessary, which provide social needs, form the ethno-linguistic system; their exceptional influence on human psychology forms the ethnopragmatic system. They constitute the structure of values in axiological linguistics.

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