

oposición

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

Año 36, 2020, Especial N°

27

Revista de Ciencias Humanas y Sociales

ISSN 1012-1587/ ISSNe: 2477-9385

Depósito Legal pp 198402ZU45



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Contrastive and Cognitive Analysis of Moral Stereotypes of Different Cultures

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1. INTRODUCTION

The urgency of the problem of studying moral stereotypes in a contrastively cognitive sense is caused, firstly, by the need to rethink their role and importance as sociocultural regulators of behavior in a society subject to globalization and market relations, its uncertainty,

the harmful effects of alcoholization, narcotization, and nativization, marketization.

Globalization is “the flows of not only goods, money, people, but also ideas, narratives, styles and genres, it is a very complex communication process, of which global ideologies and competing belief systems are a part” (GRISHCHENKO E.S. 2012). Secondly, the study of moral stereotypes is determined by the desire to identify similarities and differences in the sociocultural attitudes of various peoples, their moral beliefs, manifested in the inadequacy of their views, world outlook in different interpretations of cultural values. Thirdly, the study of moral stereotypes is associated with the poorly studied stereotypes in the aspect of a new science - cognitive psychology, considering them as quanta of knowledge and behavior patterns that simplify the process of perceiving the “other”, the process of communication with others; thirdly, despite the existence of extensive literature on the study of stereotypes, the concept of stereotype in the works of sociologists, psychologists, linguists can be attributed to the most controversial.

2. METHODOLOGY

The stereotype is considered as “a socioculturally labeled unit of the mental-linguistic complex of a representative of a certain ethnic culture, realized in verbal communication in the form of a normative local association and a standard communication situation for a given

culture” (PROKHOROV YU.E. 2008.). Researchers distinguish various types of stereotypes: social (U. Lippman), language (Bartminsky), ethnic stereotypes (G. Stefanenko, Kunitsina, etc.), and traditional stereotypes (A.K. Baiburin), speech stereotypes (Prokhorov Yu.E.) moral stereotypes (K.M. Abisheva). Among these stereotypes, moral stereotypes are least studied, their classification is not compiled, and features of their use in different cultures are not revealed. Moral stereotypes usually refer to customs, rituals, traditions, rites, which in their structure contain archetypal patterns of behavior transmitted in a copy of “do as I do.” Traditional stereotypes are studied as ways of transmitting from generation to generation non-verbal cultural information, patterns, forming simple and complex habits (customs, traditions), focused on the transfer of social experience in the form of role models (BAYBURIN A.K. 1991). Moral stereotypes represent not only models of behavior, but also beliefs, moral attitudes. Being one of the forms of human behavior organization, they also determine the value orientations of a person, forming his beliefs as positive and negative orientations. Values are generally accepted beliefs about the goals that a person should strive for (Smelser ND Sociology. 1992). Moral stereotypes are understood as quanta of the predictive and substantive knowledge of the moral values of a society about its beliefs and sociocultural attitudes, aimed at the formation of an integral, morally stable complex personality, by regulating its behavior, value orientations and standardizing behavior by developing personal values in the process of self-realization as a member of society (ABISHEVA K.M. 2014).

3. RESULTS and DISCUSSION

Moral stereotypes have a complex structure. Its constituent structures, such as sociality, simplification, cognitiveness, value, and appraisal bring it together, on the one hand, with other stereotypes, and on the other, distinguish them. So, the sociality of the moral stereotype is manifested in the fact that it contributes both to the regulation of the individual's behavior in the society, to the processes of their perception as a form of standardized individual's behavior, the development of his moral views, beliefs. Moral stereotypes are formed in the process of situations that are repeated in cases when an individual develops a subjective position to certain environmental factors and acts in accordance with a certain way. So, the basic fundamental values of society are perceived by the individual as the impact of the external world (common state). The individual learns them in the process of speech and cognitive activity, their emotional experience, expression of his subjective attitude towards them. And in this case, the person fixes in his mind the external ideological impact of society in the form of mass consciousness stereotypes, ideas about good, evil, moral prohibitions. The cultural purpose of such stereotypes is to force an individual to customize his behavior, and even thinking, to the types of behavior accepted in society and ways of thinking. In the process of perceiving basic values - mass stereotypes of consciousness, norms, an individual creates relationships such as "social environment - the ideological impact of this environment" (external), the impact of norms, social standards, the emotional attitude

of individuals to these value artifacts, social activity (reflection of processed and re-sensed in consciousness values in their behavior, the expression in relation to them of positive or negative value orientations).

The state exercises an ideological impact in the form of requirements for the individual, manifested in the requirement to fulfill social norms, in the requirement of stereotyping behavior so that it is monotonous, subject to the normative principles of society. The person, satisfying these requirements, models the moral stereotypes of the personal plan.

The simplification of the moral stereotype is manifested in the fact that a person as a member of society represents abstract moral categories in the form of diagrams, models. Thus, the category of goodness that exists in all cultures, when simplified, is presented to the individual as concrete images, for example, in the minds of representatives of different ethnic groups, abstract concepts are represented using metaphors, metonyms, and cf.:

Kazakh language:	Russian language	English language
мейір, қайырымдылық, игілік	добро	good
ақ көңіл	добросердечный	kind – hearted
рақымды, ақ көңіл	добродушный	good - nature
тілектес	доброжелательный	benevolent

ізгілікті	добродетельный	virtuous
өнегелі	добронравный	-
әдепті	добропорядочный	-
ақ ниетті	добросовестный	honesty, conscientious
жылы жүрек - метафора	горячее сердце (мет)	warm heart (мет)
мейірімді жан	добро в душе, добрая душа	good soul
жақсы адам - жарық	хороший - свет	good world

The cognitive component of the moral stereotype shows what moral knowledge is contained in it, how the categorization of moral concepts is carried out, and this feature allows you to visualize the sociocultural experience of the ethnos in the form of model frames. The categorization of moral concepts based on the prototypical approach of “good-natured, malevolent” allows you to identify the composition of these moral categories. Under the categorization refers to the understanding of objects and phenomena, moral concepts in the framework of categories - a group of words, united on the basis of any attribute. In the process of categorization, consciousness leads an infinite variety of its sensations and an objective variety of forms of matter and its forms of motion into certain categories, i.e. classifies them and brings under them also associations, classes, ranks, groups, sets, categories (E.S. KUBRYAKOVA, V.Z. DEMYANKOV, YU.G. PANKRATS, L.G. LUZIN. - M., 1996).

To perform the categorization of moral concepts, a concept is identified - a prototype and classification, as well as differential signs, on the basis of which a community of reality fragments is established, that realize ideas about the moral qualities of a person. So, the generalizing concept of the “good-natured” category is an invariant - the prototype is good-natured. Variants of the good-natured in the meaning of "characterized by modest behavior" are studied. A classifying cognitive attribute, on the basis of which the concepts denoting upbringing are combined into a group, will be recognized as common to many moral concepts. This is a sign of modesty common to many words that make up the “educated” topic group. The category of "educated" includes the following set of words: *well-meaning (invariant), good-natured, kind, conscientious, kind-hearted, amicable* options. In the “evil” category, the “evil” prototype stands out. On the basis of classifying cognitive attributes “malicious” the words are combined into this group: malevolent, cruel, villainous, vicious, spiteful, baleful, evil.

In the process of categorization, words are combined into one group on the basis of a differentiating cognitive attribute, which reveals differences in the semantic structures of the words of the “evil” group. In addition, differential signs are understood “as separate signs of an object, realized by a person “displayed in the structure of the corresponding concept, as a separate element of its content” (LAKOFF J. 1988). The differential attribute of an object can be specific, national, since it reflects the features of conceptualization and objects, concepts of reality, based on the data of the sociocultural experience of

a people. According to D. Lakoff, the cognitive classifying and cognitive differential signs help to comprehend the sphere of experience that is limited by a person and is perceived by him. The classifier system reflects the experimental, imaginative, and environmental aspects of thinking (LAKOFF J. 1988). Differential signs by which words of the category "evil" are combined can be specific. If in the Russian language picture of the world "evil" includes the differential signs "malicious", "villainous", then in the Kazakh language picture of the world the cruel, "ruthless" sign is realized, cf.: *бауыры қатты, рақымсыз, қатыгез, мейірімсіз, жауыз, қаһарлы, қатерлі, қастық ойлаған, арам ниетті, ащы, қара бауыр* [hard hearted, merciless, cruel, kind, vicious, savage, malicious, evil, villainous, bitter, spiteful] etc.

Frame modeling of moral concepts allows to show the basic knowledge and additional included in the semantic structure. A frame is a mental image of a stereotypical situation (MINSKY M.A. 1975). Its main features are: 1) mental connection with any stereotypical situation; 2) structuredness; 3) the possibility of objectification by means of a natural language. In the process of frame modeling, we build a model of the frame tree: in which the relationships of the terminals (trusted nodes) are shown, where the basic knowledge and syllables representing additional knowledge are concentrated. So, in the terminal of the concept of good, knowledge is presented about something good (deed, behavior, action), about a good person. In terms of No. 1, No. 2, No. 3, knowledge about good deed as a positive

moral activity is represented, about mercy - to do good, about a sympathetic person, distinguished by spiritual generosity, cf.:

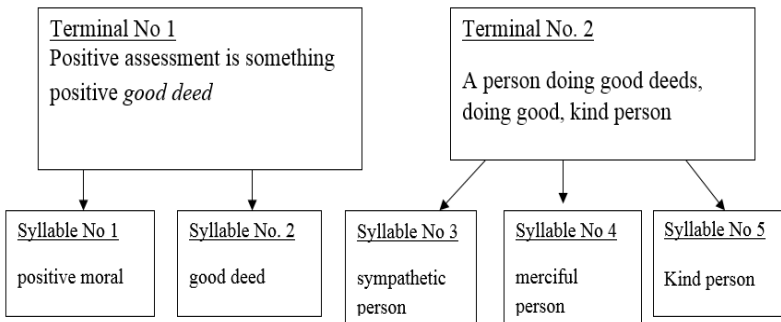


Fig. 1: the frame of the concept of "good"

The cultural component of moral stereotypes gives an idea of the values contained in the stereotype. Indeed, the main purpose of the stereotype is that with its help the accumulated information appears not as a sum of useful knowledge, but as a certain way of organized experience, which, due to its structure, can be passed on to the next generation. The structure of the moral stereotype includes the archetypal image and values - the norms that prescribe what a person should do in certain situations.

Archetypes are psychologically heritable complexes, a kind of psychological matrix or form that determines the very form and type of the conscious. The archetype is the collective unconscious, which is a reflection of the previous generations' experience imprinted in the brain structures. Its content consists of universal primitive images - the

archetypes of the wise old man, the image of the mother - the earth, etc. (JUNG K.T. 1991). Archetypes represent models of generally accepted behavior that have been prescribed by previous generations. They convey patterns of behavior. J. Kelly believes that the individual in the process of implementing his moral activity is based on conceptual schemes that he creates and tries to adapt to the phenomena of objective reality. These conceptual systems are considered by him as personality constructs. In other words, a personality construct is an idea or thought that a person uses to interpret or realize his experience. This is a sustainable way by which a person comprehends some aspects of reality in terms of similarity and contrast. Examples of such contrasts can be “excited - calm”, “smart - stupid”, “male - female”, “religious - non-religious”, “good - bad”, “friendly - hostile” (KELLY D. 2007). To express his value attitude to an act or misconduct, an individual can use the personal construct “good, kind deed”, “bad misconduct”, which makes a person blush for his actions. A contrastive analysis of a person’s actions and misconduct reveals that the concepts of “good deed” and “bad misconduct” enter into a relationship of contrast and antonymy with each other. These are opposite concepts expressing moral judgments: 1) an intentional act committed by someone, and an act is the behavior of someone in relation to someone (Dictionary of the Russian language. - M., 1984). Compare: trying to hurt me as painfully as possible, she reminded me of my act with my sister (this was the case when I lost my temper and told my sister my rudeness (L. Tolstoy. Kreutzer’s sonata). The concept of “act” is usually associated with good deeds, cf.: *good deed*,

merciful deed. The concept of “misconduct” is considered to be an act that violates the usual, recognized as binding order, any norms, rules of conduct, this is a fault: “father, noticing Gleb’s *petty misconduct*, every day at lunch made comments to him. Everyone (Sayanov. Heaven and Earth).

Evaluation of the moral stereotype is manifested in additional connotative meanings of words. In addition, evaluative categorization can be performed using the valuation concepts “good”, “bad”, “like - not like”, etc., which determine the composition and structure of the evaluation category (BOLDYREV N.N. 2012) as well as using cultural stereotypes, based on which the values laid that focus on the implementation of social norms related to the streamlining of human moral activity. Contributing to the assessment of human actions, they qualify them as “right - wrong”, “decent - dishonest”, “moral - immoral”.

Moral stereotypes, acting as standardized, stable, emotionally saturated and value-oriented ideas about the behavior of the subject, appear as stereotypes of behavior and assessment of human behavior. In this case, moral stereotypes perform the categorization based on the use of words - connotations, as well as evaluative categories that help to make a choice from the proposed types of stereotypical moral behavior. Standardized moral behavior can be implemented in two main forms. One of them boils down to the basic “good”, “moral”, “decent”, “virtuous” behavior invariant accepted in society, the other form appears as an option opposite to the first. It represents the social

program of behavior reproached in society: “immoral”, “evil”, “dishonorable”, “ill-mannered”, etc.

Moral stereotypes are verbally expressed beliefs whose action is aimed at a social group or individuals belonging to it. It has a logical form of conviction, which, having an appraisal tendency, endows a group with certain qualities or behaviors. Thus, the moral judgment of good and virtuous behavior is expressed in proverbs and sayings, cf.: *худо тому, кто добро не творит никому; от доброго не бегай, а худого не делай; учись доброму – худое на ум не пойдет; кто добру учится, тот добром и живет; добрый человек в добре живет ввек; делай другим добро - будешь сам без беды; добрый скорее дело сделает, чем сердитый; добрыми намерениями дорога в ад устлана* [it is bad for someone who does no good to anyone; do not run from good, but do not do evil; learn good - evil will not work; he who studies good is good and lives; a good person in good lives forever; do good to others - you yourself will be without trouble; a good deed would rather be done than an angry one; well-intentioned road to hell paved] etc.

Linguistic moral stereotypes implement value judgments in the process of identifying the similarities and differences of moral concepts, since it is through comprehension of differences that a person realizes the essence of an object, therefore, in our minds, concepts are laid down in pairs, and each of the words certainly causes an idea of the other. From an axiological point of view, similarity is the norm, difference is a departure from it. Moral axiological judgments are also constructed as a two-term opposition, which boils

down to two opposite features: *moral - immoral; educated - decent, respectable - dishonorable; ill-mannered*. Also, value judgments can be expressed in explicit and implicit forms: decent: “incapable of low deeds” (Dictionary of the Russian language. - М., 1984). Expresses a positive value orientation on good deeds, exemplary deeds: “я все – таки считаю тебя человеком порядочным и не могу предположить, чтобы ты бросил меня совершенно и обрек на гибель” [I still consider you a decent person and I can’t assume that you would leave me completely and doom me to death] (A. Ostrovsky. Rich brides [Bogatye nevesty]). The contrapositive opposition member is “dishonorable”, meaning “capable of dishonorable, low deeds” [19]. In the Kazakh language, “moral, decent” have synonyms: *әдеп көрген* (well-mannered), *ибалы, әдептен озбады, әдеп тұтқан, әдеп етті* (committing a good virtuous act, *kind, decent, educated, moral, morally stable, kind, good*); negative moral orientation (*immoral, unkind, evil, villainous, dishonorable, ill-mannered, unrighteous, etc.*). Cf.: If you go for the bad, you will come across trouble; bad birds - bad songs.

In an implicit form, moral judgments are expressed in hidden form. In this case, positive - estimated or negatively estimated connotative values are realized. They also manifest the subjective attitude of the individual. Connections, according to V.N. Telia, are a way of expressing an assessment. It is in the assessment that the attitude of the subject (individual, collective) is expressed: “this is a value relationship,” writes V.N. Telia, “and it involves answers to questions: who evaluates what, how, for what reason or motive and

from what positions. The terms: (variables) relations, the subject (personality with its tastes and worldview) and the object (a fragment of the world in its systemic connections) are connected in this respect by a value judgment in which this or that addiction of the subject to the world is expressed (BOLDYREV N.N. 2012). Subjective implicit assessments are expressed in the following phraseological units, cf.: a) with a positive orientation: ак жүрек (hearty), колы ашык (generous), бел бермеді (moderate), ауызы берік (taciturn), сары табан (hard-working person), жүрек жұтқан (brave), еті тірі (lively etc.); b) with a negative orientation: тас бауыр (cruel), без бүйрек (tough), бұқа мойын (stubborn), бос кеуде (boastful), буынсыз (talkative), аяғына шаң жұкпау (restless), ак көз (reckless), зор кеуде (snobbish), ала аяк (sharker), жел өкпе (careless), бейпіл ауыз (irresponsible), ащы тіл (acrimonious), арамтамак (idler), бет моншағы түсу (to be overly shy) etc.

4. CONCLUSION

Moral stereotypes of ethnic groups express specific value judgments. Although the basic moral principles of different peoples coincide, since “the set of moral and ethnic principles is universal, however, the hierarchy of values in a particular society has its own specifics” (BAYBURIN A.K. 1991). The hierarchy of values is really inadequate among different ethnic groups, although their subjective attitude to “bad” and “good” is the same. There are discrepancies in

value judgments. They are manifested in the use of various images (metaphorical, metonymic) in the culture of different peoples. So, if value judgments about “good”, “bad” (positive, negative) in Russian culture are expressed through phrases (brown evil), proverbs-sayings (*нет худа без добра, худо тому, кто добра не делает никому, хорошо худо не бывает, не умеешь сделать хорошего, старайся не делать и дурного* [there is no silver lining, it’s bad for someone who doesn’t do good to anyone, good things don’t happen, you don’t know how to do good, try not to do bad]), then, in the Kazakh language, metaphors are used to express a positive or negative orientation (*жақсы - жарық*), *жақсы – жайлау* (good - light, good - spacious жайлау), bad *қара бауыр, қара жүрек*. In English culture, in addition to expressing a positive or negative subjective attitude, caution is also given. They use images characteristic of English culture, cf.: *A good face is a letter of recommendation* (*жақсы бет ұсыныс беретін хатпен іспеттес*); *A good wife makes a good husband* (*жақсы әйелдің күйеуі де жақсы*); *A good Jack makes a good Jill* (*жақсы Джектің Джиллы да жақсы*); *A good an ville does not fear the hamme* (*жақсы төс балғадан қорықпайды*) etc.

Thus, moral stereotypes are characterized as culturally-cognitive simplified representations that focus on standardized good behavior and condemn bad. They have a complex structure in which the cognitive, cultural, evaluative components are distinguished, which represent moral knowledge, behavioral patterns, and set the pattern for following exemplary behavior.

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Revista de Ciencias Humanas y Sociales

Año 36, N° 27, (2020)

Esta revista fue editada en formato digital por el personal de la Oficina de Publicaciones Científicas de la Facultad Experimental de Ciencias, Universidad del Zulia.

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