



**Заманымыздың заңғар жазушысы Мұхтар Омарханұлы Әуезовтің  
туғанына 125 жыл толуына арналған**

## **«МҰХТАР ӘУЕЗОВ ЖӘНЕ ҰЛТ ӨРКЕНИЕТІ»**

**Халықаралық ғылыми-тәжірибелік конференциясының  
МАТЕРИАЛДАРЫ**



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**Международной научно-практической конференции**

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### **NATIONAL VALUE WORLDVIEW: THEORETICAL ANALYSIS**

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The linguistic worldview reflects the national and cultural specifics of the worldview of the people - the bearer of this language. «Language colors the conceptual model of the world in national and cultural colors through the system of its meanings and their associations»[1, p.177].

The national worldview reflects the historical experience of a single nation, which is realized in the identity and national-cultural identity of the people's worldview. This attitude is mediated in language, in literature, in written discourse, and is displayed in people's speech.

The national worldview is of extraordinary interest to any researcher, since it is almost impossible to comprehend someone else's national view, but it is necessary to approach it in the process of understanding. This is quite accessible, since in the thinking of each nation a national image of the world is conceptualized, this conceptualization takes place against the background of the formation of a general model of the world, which means the image of the world as a result of recoding the signals perceived by the individual from the surrounding reality. The image of the world is universal and national, if you imagine the model of the world in the form of a thing, then its structure may be the same for many peoples, but the reality will be different every time.

The national linguistic worldview is the result of the reflection of the objective world by the ordinary (linguistic) consciousness of a particular linguistic community, a particular ethnic

group; an individual national linguistic worldview is the result of the reflection of the objective world by the ordinary (linguistic) consciousness of an individual - a native speaker of a particular national language.

Any national language performs important functions: communicative, informative, emotive and, most importantly, the function of storing the entire complex of knowledge and ideas of a given language community about the world. The participation of the national language in the preservation of knowledge about the world is carried out at two levels: firstly, in the language itself, in the semantic systems of the dictionary and grammar; secondly, with the help of language in speech, in written and oral messages created in the language.

According to R.Kh. Khairullina, the national linguistic worldview is a phenomenon that unites many linguistic microworlds, the existence of which is determined both by the multifunctionality of the language and by the goals of people's communication in various spheres of their activity and existence in general. [2, p.40-41].

The national linguistic worldview is «a component, the level of linguistic mentality responsible for the embodiment of knowledge about the world, its linguo-cognitive level»[3, p.172]. O.A. Kornilov argues that «the national linguistic worldview is the result of the collective consciousness of the ethnos reflecting the outside world in the process of its historical development, including the knowledge of this world. The external world and consciousness are two factors that give rise to a linguistic worldview of any national language»[4, p. 144].

The national image of the world, according to G.D. Gachev, «includes three levels: national space, way of life, language; national character, national soul; national way of thinking, way of representing the world, outlook on being, hierarchy of values. Each epoch generates its own image»[5, p. 7-81].

The national-cultural feature of any language is reflected primarily in the ethno-cultural vocabulary. Ethnocultural vocabulary conveys the material culture of the people, reconstructing a fragment of the national linguistic worldview. The national language, being both a creation and an instrument of culture, creates a person, determines his actions, way of life, creed, mentality, national character, ideology.

V.A. Maslova notes that linguistic stereotypes are not identical to psychological stereotypes - concepts about objects, manifestations of the social and natural environment. The presence of such stereotypes is one of the indispensable conditions for the formation of a national worldview [6, p.64]. Following V.A. Maslova G. M. Alimzhanova identifies two factors in the generation of a national linguistic worldview of any language - the surrounding world and consciousness. Each ethnic group cognizes its objective world differently. It has its own verbal appearance, unique for each nation, formed from the national mentality, which is closely interconnected with natural conditions. [7].

Linguists believe that the concept opens the way for penetration into the inner nature of a person. Concepts create in the mind of a linguistic personality a picture of the surrounding cultural reality. They represent the initial cultural incarnations. The totality of concepts in the mind of a linguistic personality constitutes a valuable picture of the world, providing mutual understanding between the representations of one linguistic culture.

The ethnos' ideas about the environment, which are fixed as a concept in mental and linguistic form, have both universal and specific features, due to the qualities of the national culture, which is an integral part of the universal culture. Universal concepts in the national culture take on a specific color, determined by life activity, type of management, worldview of a certain ethnic group. Consequently, in any national worldview it is possible to identify universal concepts that have nationally oriented properties in this ethnocultural worldview. Also, the most specific national concepts can enter into the linguistic national worldview. [7].

It can be assumed that the national cultural the worldview is primary in relation to the linguistic one. It is fuller, richer and deeper than the corresponding linguistic. However, it is the language that realizes, verbalizes the national cultural picture of the world, stores it and passes it

on from generation to generation. Language captures far from everything that is in the national vision of the world, but it is able to describe everything.[7].

Language is a «guide to social reality» and it determines our way of thinking and processes our feelings [8, p. 282-284], and in order to master the method of worldview of an ethnos, it is necessary to focus on linguistic units. Particular attention to the study of the meaning and functioning of linguistic units has led to the recognition that «the content of a language unit is not limited to the conceptual component, but is essentially associated with nationally oriented, culturally conditioned collective knowledge about objects and phenomena of reality» [9, p. 72].

Each culture develops its own language and its own model of the world, in which the linguistic elements of a given language acquire and enrich their meaning. The language reflects culture, so the word and other linguistic units take on additional, linguocultural semantics, a special symbolic meaning in the language of culture. «The cultural semantics of the word is specific in each language, since it reflects a special vision of the designated object by the native speaker of the language-culture. This allows us to qualify cultural semantics as a trace of the national view on this subject» [9, p. 72].

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So, one and the same concept, one and the same fragment of reality distinguish different forms of linguistic embodiment in different languages. Words from different languages denoting the same concept can be differentiated by semantic capacity, can cover different pieces of reality. «Pieces of the puzzle, representing a worldview, can vary in size in different languages, depending on the amount of conceptual material resulting from the reflection in the human brain of the world around him. The linguistic worldview is always subjective, it captures the perception, comprehension and understanding of the world by a particular ethnic group» [7].

M.J. Tagaev notes that «some features of the national character of the ethnic group and the social behavior of its representatives, the understanding and explanation of which does not lie on the surface. We can observe and describe facts, but without a deep theoretical analysis it is difficult to uncover the inner springs of people's social behavior, which, when viewed from the standpoint of another culture, seems irrational» [10, p. 165]. In this regard, the ideas of A.A. Brudny about the understanding and values of culture and W. von Humboldt about the close connection between language and culture and their influence on the formation of the national character of an ethnos provide some guidelines for solving these problems.

Thus, any knowledge about the objects of the real and unreal world is correlated with the value attitudes of the cognizing person, containing evaluative or emotional-evaluative components. Being fixed in the verbal incarnation, our knowledge is built into the general - in this case - linguistic worldview.

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### **ЭТИМОЛОГИЧЕСКОЕ ИССЛЕДОВАНИЕ ЭТНОНИМОВ «КИРГИЗ», «ЧЕРКАС» И «КАЗАК»**

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По свидетельству историка и этнографа КурбангалиХалида (1843 – 1913), русские чиновники, служившие в Казахстане, не раз на слова местных жителей “Menqazaqın”, букв. “Я – казах”, заявляли: “Какой ты казак, ты – киргиз”. Почему казахов называли киргизами? Предположения о том, что название небольшого среднеазиатского народа, проживающего в далеких горах Алатау и Тянь-Шаня, русские ошибочно перенесли на соседей – жителей приграничных степей, с которыми имели непосредственные отношения со времен Золотой Орды, явно неубедительны. Сомнительным представляется и мнение о названии казахов по имени малочисленной южносибирской народности кыргызы, вошедшей в состав тувинцев и хакасов.

