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**Language Images as the Reflection of National Consciousness**

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**Abstract.** The article is dedicated to the problems of correlation of language and thinking, the study of ethnic consciousness' verbalized forms, being an essential ethnogeny factor. Taking into account the current situation of world transparency, and the need to function in conditions of macro world in the relationship of cultural dialogue, modern science requires radically new approach to the representation of language as an exhaustive embodiment of the human mind, in all the variety of its ideas, as a means to achieve social, cultural and psychological contacts.

**Keywords:** national picture of the world; language images; ethnic consciousness; values; verbalized forms; culture.

**Introduction.** In the center of research – the analysis and description of the interaction between languages, thought and culture in a range of contemporary national-cultural identity and its symbolic presentation. The scientific importance of the work is to develop a common conceptual platform regarding the whole complex of verbalized structures of consciousness on the basis of their integrative modeling with the scientific foresight of upcoming adjustments to the multi-ethnic world and its needs.

National consciousness of this or that ethnos is a set of special characteristics originating from intellectual, mental and psychological abilities of the people, endowed with the historical, geopolitical, climatic, ethnographic, ethnic and social conditions of their lives.

Each ethnic group is characterized by its own national consciousness, which is composed throughout the history of its formation. It is the nation's individuality, which distinguishes it from other ethnic entities. But it is not connected with the external attributes, and it is expressed by the essence and deep content of the ethnic group itself. Take, for example, the American people. Immigrants from England, Germany, France, the first inhabited the American open spaces, were the bearers of typical national characteristics, but they were joined by the orientation to implementation of personal, private interests, and that became the basis of individualism as the leading idea of American society.

Ethnic mentality is formed over the centuries and has a relatively stable and conservative content. No ethnic group or community, no individual can change it at the discretion. Of course, this does not mean that the mentality is something fixed and constant. It is capable of undergoing qualitative changes, i.e. transforming, enriching, but the process can not be controlled by a person, and occurs spontaneously under the influence of many factors related to geographic, ethnic, socio-cultural features of being. The mentality of a nation by character is not of the same type: it includes both positive and negative.

**Materials and Methods.** As the material of investigation language units reflecting the peculiarities of "national picture of the world" of various ethnocultural societies' representatives have been used. The application of methods of semantic, etymological analysis, the method of language interpretation by means of linguocultural comment has allowed to demonstrate national-cultural peculiarity of language units.

**Discussion.** One or another ethnic group forms its own image of the world depending on the geographic, ethnic, socio-cultural peculiarities of life. The well-known researcher of the "national images of the world," G.Gachev [1] distinguishes such characterizing one or another

ethnos elements, such as Space and Time, Vertical and Horizontal, Why and Who. For example, Time is more significant for the Germans ("Being and Time" – the philosophical work of Heidegger), Space – for the Kazakhs and Russians. Even the sacred word in Russian «страна» (country) is of the same root «пространство» (space).

Culture and consciousness of the ethnic groups differ according to their understanding of the origin of the world and all existing. Whether they are generated by Nature, or produced by Labor? For example, in America the stereotypical image of a man, so-called 'self-made man' dominates. The Americans when meeting ask the question 'How do you do?' No wonder that such a stereotypical setting for activity contributed the wide dissemination of pragmatism throughout the Americas.

It is interesting to note that the world perception of the ethnic group is largely determined by which of the major issues is essential to it: What? Why? How? The question of being 'What is that?' is typical for the Greeks, 'Why' is the most important one for the Germans, because their interest is directed toward the elucidation of things' causes. For the French, the key question sounds 'For what': goal is more important than reason, the essence of all is assumed somewhere ahead, in the future. The result is French theories of progress (Rousseau, Condorcet), evolution (Lamarck, Teilhard de Chardin) and social utopia [2].

The worldview and mindset of any person is inevitably reflected in that what and how he says. Languages of the peoples, cultures of which deny the effective human control over reality, abound in expressions and keywords of fatalistic content. For example, Italian – 'Che sera sera' (what will be, will not pass), Russian – «Человек предполагает, а Бог располагает» (man proposes, god disposes), Arabic 'In sha Allah' (for all the will of Allah). Speaking about the fate prefer to use aphorisms rejecting the providence: 'The Lord helps those who help themselves' or 'Where there's a will there's a way'.

The mentality of the Kazakh people is a set of different features, formed at different times: patronimism and features of the Soviet mentality, and the features of paternalism as a respectful attitude to the native state, the growth of ethnic consciousness, the desire for ethnic self-identification with the people of Kazakhstan (in multi-ethnic society), the desire to perceive value in other cultures, a cosmopolitan and convergence with the Russian culture as a common culture of people living in Eurasia. But at the same time, despite the transformation processes in the national consciousness, the features of the Kazakh national mentality as the spirit of the people continue to persist.

The Kazakh mentality is inseparably linked with the nomadic way of life and it sharply differs from the mentality of European nations. Its peculiarity is explained by natural and geographical conditions of living, the type of economic activity, the specificity of ethnic structure, formed as a tribal hierarchy and caste- ethnic groups. Nomadic Democracy by a reverse side had an idea of the hierarchy, covering all aspects of life, expressed in terms of 'senior', 'жолы үлкен' – "having a big road (more right)." "Big road" included a number of aspects – age, position in the zhuz-tribe-clan, merit, fame, authority, marital status, talent, wealth, etc.

The mentality of the Kazakh people as the main core of national identity undergoes certain changes. If previously before the revolution, its main features were: patronimism, i.e. respectful attitude to the dominant in the society patriarchal attitudes, the rules established by the community, tribal elders, the statute "Zheti Zhargy", then the leading features of the post-revolutionary period, along with patronymic principles continuing to dominate in the Kazakh society have become the features of the Soviet mentality, expressed in observance of the principles of equality, collectivism (one for all and all for one) [3].

It is interesting to note that the Kazakh people associate life with the concept "caravan": «өмір – шексіз керуен» (life is an endless caravan). The semantics of the sayings reflects nomadic life of the Kazakhs. The expression «қамшының сабындай қысқа өмір» (life is short as the handle of a whip) emphasizes the fragility of human life.

In traditionalism there is an idea that the nomadic is primarily a dynamics, spirit, soul. Soul is like a repository of man's inner world. In the Kazakh language picture of the world the concept 'soul' is associated to a greater extent with health, physical condition of man. Compare: «қай жерің ауырса, жаның сол жерінде»; «бас ауырса жан қорқады», «жан ауырса – тән

азады, қайғы басса – жан азады». The soul is the life force of man, common for all people life beginning.

The modern Japanese thinking is of great interest to scientists because of its unique combination of native Japanese and Western values. Borrowing in the West, the basic elements of modern democratic institutional system, Japan has retained some traditional features of national thinking.

Three centuries of isolation in Japan have imposed an exceptionally strong impact on the Japanese national character. The country with difficulty emerged from its state of 'pupa'. Rapid modernization took the form of the expansion of Western goods and values, leaving at Japanese mixed feelings. At different levels of communication some elements of xenophobia, the desire of the Japanese to distance themselves from 'gaijin' (foreigners) are still being felt.

Another feature of Japanese society is its homogeneity. The homogeneity is expressed in the identity of individuals, as particles of a single state, which found its expression in the slogan 'one nation – one heart' ('ikkoku – isshin') [4]. The combination of isolation and homogeneity has led to the fact that the Japanese society is closed in some other sense. It establishes norms of behavior, produces such stereotypes that have become a kind of subculture, the rules of which are clear only to members of the reference group.

At present the division of 'uchi' (inside) and 'soto' (outside) in Japan firmly remains. 'Uchi' – an inner circle, for example, a large family, employees of a firm or members of a reference group. 'Soto' is aliens and outsiders. The boundaries between them are clearly indicated and dictate various forms of behavior in relation to both circles.

The formula of Heidegger 'Die Sprache ist das Haus des Seins' ('Language - is the house of Being'), perhaps, is fully applicable for Japan. Grammatical forms that are used when communicating in their own reference group are quite different from forms of address to members of other reference group.

A peculiar social system has long formed in Japan, the primary basis of which is the concept 'ie' (house). It is broader than 'family'. It is a social group that exists on the basis of common household and home rather than kinship. We can say that this concept has become the most pronounced constant of Japanese civilization.

It is well known that individualism is the western heritage, liberal value of a democratic society. But even in Japan, which is considered a liberal-democratic state with the developed market economy, individualism as a value has not taken roots. By adopting and mastering the Western system of values, Japan, however, didn't lose the originality of thinking.

The Western mentality, in particular American one, has long been a subject of intent attention of a large number of thinking people in the Old and New World. In 1952 New York Pastor Norman Vincent Peale published his book 'The Power of Positive Thinking', which immediately became a bestseller, and its name – the winged phrase. According to the author of this book, the Americans from an early age believe in the power of "positive thinking", involving an optimistic spirit and friendly attitude towards people.

The habit of Americans to show a good mood, that is, 'think positive' becomes a reflex from childhood. For example, children' activities of various kinds are frequently accompanied by parents' regards: 'Have fun!', 'You can do it!', rather than warnings, such as: Be careful! Do not fall!

As we see the active life position of Americans is evident not only in their lifestyle, culture, but also in the language. American English is full of hundreds of structures in which an active figure is emphatically expressed, but it is poor by personal and impersonal expressions. "Active" elements of language and culture, reacting to each other, form a peculiar American mindset.

There are people, expressing their emotions, the suppression of which is considered somewhat unnatural. The other category is people, in the nature of which self-control is dominant; over-manifestation of feelings is regarded as something vulgar, anti-social. As for the British people, they belong to the second category.

English morality requires a person's privacy fence off from the outside world. The threshold of his home is the border line. The cult of private property formed an attitude to the house as a fortress. Everyone knows the widespread expression 'An Englishman's house is his castle'. Home for the British is the center of existence and holds a leading position in life. Attachment to their roots, customs and traditions resulted in forming such features as conservatism, the ability to

appreciate all that related with the past. Being opponents of any kind of change, they tend to act in accordance with the rules. The analogy between life rules and regulations in sport can be observed on the example of the English expression 'It's not a cricket', that means 'it's not fair, not by the rules'.

**Conclusion.** National consciousness is a combination of special features and characters that contain the complexity of spiritual, economic, ethnic and historical development of the people. And the only way that can help to penetrate the hidden sphere of mentality is the language. Language as a major ethnic differentiator records and reflects the system of values, attitudes, evaluations of people's culture. Mentality is not transmitted from one nation to another. Kipling saying: 'West is West, East is East. And they will never come together' has its basis. Despite the active exchange of different values in various fields of science, technology and culture, the western way of life can not fit into the eastern mentality.

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**Языковые образы как отражение национального сознания**

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**Аннотация.** Статья посвящена проблемам взаимосвязи языка и мышления, изучению вербализованных форм этнического сознания, являющегося важным этногенным фактором. Принимая во внимание современную ситуацию открытости мира и необходимости функционировать в условиях макромира во взаимоотношении диалога культур, современная наука нуждается в кардинально новом подходе к представлению языка как исчерпывающего воплощения человеческого сознания, во всем многообразии его представлений, как средство, обеспечивающее социальные, культурные, психологические контакты.

**Ключевые слова:** национальная картина мира; языковые образы; этническое сознание; ценности; вербализованные формы; культура.