

CONCEPT “OWN/ALIEN” IN KAZAKH AND FRENCH CULTURE

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ABSTRACT

The article describes the concept “own and alien” in Kazakh, French and English culture. We tried to analyze importance of concept “own and alien”. In addition, was made a comparative analysis of Kazakh, French and English proverbs relating to “own and alien”. The relevance of this study is determined by the following factors:

The concept of “own and alien” refers to the most important landmarks of human behavior; it is one of the leading concepts of the psychology of interpersonal relationships;

Identification of the national linguistic characteristics of proverbs and a comparison of this concept in Kazakh culture with the same characteristics of the same concept in French and English culture give a chance to present the system of value priorities more clearly.

KEYWORDS: A Picture of the World, Concept, Concepts here, “Own and Alien”, Concept “Family”

INTRODUCTION

The national originality of any ethnocultural community roots in a way of life and psychology of people, reflected in the language by semantic structure of language signs.

Each culture has a set of concepts. They exist in language consciousness and connect with consciousness of the person.

It is considered, the concept is a peculiar clot of culture in consciousness of the person; in the form that culture is included into its mental world. The concept means that ordinary person can not "the creator of cultural values" - in certain cases influences on it.

It is known that concept is a difficult structure. On the one hand, everything belongs to it that belongs to a concept structure; on the other hand, the structure of a concept includes everything, as the culture fact - an initial form (etymology) squeezed to the main signs of the maintenance of history, modern associations, estimates, etc.

MAIN PART

From the point of view Stepanov Yu.S., a concept – the fundamental concept of culture, including the ideas, which arose at different times.

"The concept hides for and behind itself all complexity and all abundance of dictionary sense <...>; facilitates communication with the help of language as the algebra facilitates arithmetic actions" [Stepanov1997: 1,6].

The general for all given approaches – recognition of a concept: 1) as the content of concept, includes all variety

of associative communications of this concept in a cultural context; 2) as the maintenance of language unit, indicates a place of this unit "in lexical system of language: its paradigmatic, syntagmatic and word-formation communications" [2, Vorkachev, 2002].

As it was stated above, the concept includes the ideas which arose at different times, eras, thus, the chronology doesn't play a special role. The concept remains culturally significant at all times, besides, it is enriched with various myths and associative communications.

It is possible to call the word a concept so far it expresses global cultural conceptually important concept.

According to Stepanov Yu.S., concepts are considered nuclear. A concept in language as the archetype in literature is collective unconscious. In a language picture of the world the concept is realized as a frame "the structure of data intended for representation in the head of the person of a certain stereotypic situation" [3].

Mental set of representations, knowledge of native speakers about the reality of surrounding can be defined as a conceptsphere or a picture of the world of separate concrete language community.

Conceptsphere is virtual and potentially. It possesses universal characteristics which are caused by uniform, objective processes of brain activity of the person. Concept sphere is realized in language, filling its semantic space. Conceptsphere is possible to call similar reflection, a language picture of the world.

Conceptsphere is national specific, where is shown its communication with cultural traditions of concrete society. Idioethnicity of conceptsphere is expressed at the emotional and mental level and causes "national character" as set norms of communicative behavior.

Besides, the national originality conceptsphere is reflected in a complex of judgments, estimates of a linguotsotsium, and also in the principles of their implementation. In other words, a conceptsphere interacts with national mentality.

In research the conceptsphere of a concrete community the special role is played by the analysis of language as transfer of cultural heritage from generation to generation is carried out by means of language.

The concept is the unit of conceptsphere and it is represented with multidimensional shaping which sense relies on the conceptual basis of a sign enshrined in its lexical meaning.

However the concept is represented structure of more difficult order in comparison with concept and a lexical meaning of the word as it includes also nonverbal information.

Today it is obviously possible to reveal some approaches to study the concept, depending on science which subject is, or from accentuation of its any aspect.

One of fundamental oppositions in model of the world is the opposition " own/alien" which appears when the person starts mastering a macrospace and allocates in it the world (microcosm) corresponding it, to human scale.

The opposition "own/alien" is fixed when the person is capable to separate himself from another.

E. Benvenist believes that the concept originally is understanding of consanguinity of some group of people (a sort, a clan) within which the person at the same time represents himself "free from the birth, free on the birth" and opposes

himself to "another-others", enemies, slaves". Thus it turns out that the concepts "own and free person" are primordially connected, and it is directly reflected and in communication of the corresponding roots in Russian. [4, 74].

The concept OWN/ALIEN includes a set of concepts. In the Russian culture concepts are : homeland, sort, house, family, native etc. [5, Kolesov 1986]. The conceptual components OWN/ALIEN can be present at a huge number of words in the certain context meaning differentiation personal and others'.

The uniform text with the picture of the world reflects special way of national representations forms folklore space. In a folklore picture of the world concepts are expressed in a special way. Texts of one folklore genre build "a fragment or a projection of the overall folklore and mythological picture of a national outlook as it is presented in this genre" [Nikitina 1993: 65].

"Own" is allocated with positive lines: "they are diligent toilers", have high moral. Majority of them are optimists.

Sympathize "own" and empathize, as they "disadvantaged" and "filled with life". N. V. Polyakov comparing oppositions "own/alien" in the Selkup culture finds, both similar, and distinctive signs with the Russian culture. One of differences is division of the Selkup ethnos into childbirth. In clan names of Selkup connected with the names of animals and birds are the traces of totemism, it means that beliefs and origin of these people are connected with the animals and birds. From selpuks the concept is connected with consanguinity.

Relatives by birth are "own" regardless of their way of life, character, of them always think, worry and pray. Romanenkova Z.V. knowing the Celt language summarizes all qualities "own" as follows: "Own-bad, good, it all the same, whatever it was its mine".

Own is allocated with positive lines while strangers possess only negative properties: they "are immoral, idle or they live at the expense of others, drunkards" etc.

"I don't know foreign person, bad or good. Kindly I treat all people if the bad isn't done" (Romanenkova).

One of criteria of referencing people to strangers is their behavior. Even distant relatives of the behavior can pass into the category of strangers. Own can be only those people who validly treat the person, understand him, "don't deceive and don't betray, kind, good and honest". Strangers are allocated with negative traits of character - they "angry", "envious", "gossips", try to make something bad, for example to get "into others deal".

It is known, that every culture begins with world partitioning on internal (your own) space and the external (their). «Your space» is cultural, safe, harmoniously organized. It is confronted by «their space» - alien, hostile, dangerous and chaotic. What's not allowed here is allowed there». In other words, this is manifested by secularity of ours and theirs world.

«Your space», especially with archaic perception, even sacred, as opposed to someone else's "sacred unclean". According to T. Tsivyan: "The opposition own / one's" originally connected only with the possessiveness category, gradually gets evaluative character. The peculiarity of this opposition is that it is not absolute, i.e., like "mobile." "Own" changes the sign becoming "an alien, an alien privatized", a friend becomes an enemy.

Concepts have different importance and value of culture, so it seems possible to present a model of using the method of the field. The core concept of the field is the key concepts that define the basic values for this culture to the periphery of the same concepts are less significant. The above classification concepts (AP Babushkin A. Wierzbicka) are

trying to highlight the different types of concepts of semantic features. The internal structure of the concept is interpreted by many researchers, like (G.G Slyshkin, V.I Karasik, I.A Sternin, Y.S Stepanov), as a set of several components, of which we can distinguish nuclear, the central part of the concept as a conceptual component and peripheral, as figurative, emotion-sensual, individual associative component.

ANALYSE OF CONCEPT “OWN AND ALIEN”

If for French speakers, a circle of close relatives, as rule, usually limited to members of the nuclear family (father, mother and their children), for representatives of Kazakh society, the older generation also belongs to close relatives.

For French culture a liberal education is characteristically, and it doesn't limit the personal freedom of child: *Enfant par trop caresse, mal appris et pis réglé-* (child- ignoramus and bad disciplined, literal translation); *Il ne faut pas excuser un enfant qui agit mal* -(it is not necessary to forgive a child, who misbehaves, literal translation.); *L'enfant sans discipline en sa jeunesse fera rarement fruit en savieillesse* (Without discipline of a child is unlikely to get something worthwhile in old age) А на казахском языке: *Балалы үй базар- баласыз үй қу мазар.* (House without a child like an empty grave). *Баласы бардың көзінде оты бар.* (Who has children – has light in his eyes) *Баланың жақсысы қызық, жаманы күйік.* (Good child – a pride, bad child – a shame) *Әкеге қарап ұл өсер, шешеге қарап қыз өсер* (A boy is following in the footsteps of his father, and girl is following in the footsteps of her mother) *Бір бала туса, бір түп жусан артық шығады* (If a child is born, one extra wormwood is grown) For Kazakh people the most important thing is family.

Education in the French linguistic culture is characterized as a strict, self-indulgence of children is not encouraged, discipline and education of the child are considered like a possible conditions for its further successful existence in society.

For more effective implementation of parental aspirations for educational process involved private teachers and governors. Speaking about comparison of the axiological status of each parent in the child's system of values, the Russian media, the key figure is mother, and for the representative of French society - father.

The image of the mother, who bears, nourishes, protects and cares about her child, represents the "comfort archetype. «The scope of its action - unconscious in the human's psyche, which is beyond rationality, and never can be satisfied. Father as the archetype of the parent for the French media represents the public order "through this archetypal instance of the skills acquired cultural existence, assimilated national caused social laws." Father, thus implementing a regulatory function, acts as a relatively rigid cultural canon, the implicit impact of which continues throughout of life.

According M.A Terpak, English linguocultural concept "family" has national-cultural and national-linguistic characteristics, which is based on the fact that the nuclear family contains on microcosm, the penetration of which is a little bit difficult. Thus, the opposition of "family - society" is expressed quite clearly, and is evidenced by the semantics of language units and over language orally.

So, the essence of the opposition can be described as follows:

- Opposition "mine – one's" has both international and national specific features, defining features of a language picture of the world.
- On the basis of the opposition "mine – one's" is distinguished a category of otherness, that separates the universe

in the mind of the speakers at the two worlds ("mine" and "another") and having the axiological characteristics (matched with a rating category).

- The semantic category of strangeness is represented with nuclear concept's help «mine» and «one's» and peripheral concepts like home, friend, grief, separation, laziness.
- Nuclear concept «own» and «alien» shows the content of the semantic category of otherness, sharing in the minds of native speakers around the world into two unequal parts, assigning these parts positive or negative assessment. This concept defines the various oppositions in language consciousness, including the opposition on a national sign {__ - not ours, the Kazakh - German), by the place of residence {homeland - the foreign country, here - there), by the inner proximity or remoteness of the subject, condition, quality (native – an alien, friend - enemy, separation - the meeting) and etc.
- Peripheral concepts are connected against each other by principal accessories by "own" or "alien" world and in accordance with that have some assessment: concepts house and friend belong to "own" world and assessed positively, the concepts of homesick and suffering - to the "an alien" world and assessed negatively, the concept of laziness situated at the intersection of two worlds and evaluated in two ways.
- Peripheral concepts are represented both "own" and "alien" world, and situated in the relationship with each other: the concepts of *home* and *friend* expresses the availability of relatives and native people; the concept of *separation* is an expression of the state of separation with these people, the concept *yearning* expresses a sense and the state of the native speaker, resulting by separation, the concept of *laziness* is a symbol of a certain state, caused by anguish {boredom).

The semantic category of otherness, as a group of mental and linguistic elements (concepts), allocated on the basis of the opposition, "own – an alien" is a universal and at the same time, the national specific category. The essence of this category is in opposition of "own" and "foreign" worlds, extremely positive evaluation of "own" world and the negative perception or a total rejection of "foreign/an alien" world. Every phenomenon of a picture of the world applies to native speaker to "own" or "an alien", depending on its relation to the reference, belonging thus obligatory classification.

Each of the worlds, which are distinguished by universe, has its own characteristics. «Own» world present a unique, unrepeatable, individual, specific, well-known objects and subjects, while in the "an alien" world found homogeneous, similar to each other, the same subjects and objects. «An alien» world not accepted by native speaker, because it deviate from the norm, and the norm is determined by subjective and not objective way, in accordance with the semantic category of strangeness.

CONCLUSIONS

This category is objectified in the language with the help of a number of concepts: the concept of nuclear own - a stranger, which is mainly expressed in the opposition of his place of living, the motherland and foreign land; own and foreign customs, traditions; his religion and "unknown", strange, etc. Representatives of a "foreign" world as a subject (person) can be foreigners, strangers, while "strangers" may be expressed in the surrounding, or like in its "own" world. Thus, as "own" and "strangers" may be perceived not only the people, customs, traditions, and some human inner feelings, moral and spiritual category (friendship, conscience, sincerity, love for the motherland, well, the truth - "own" good; evil,

homesick, yearning, boredom - "foreign", bad). From our point of view, in this very insight of the category of foreignness and the contrast between "own" and "foreign" is national identity: in Russian language consciousness, it is crucial that the stranger is a subject of action, a man (for the Kazakh people border between 266 to "own" "and" foreign "extends not only to the spatial or subject level as at the level of interpersonal relationships, it is the boundary between" own "and" foreign "people), or at the level of moral categories, feelings and state of native speaker (in this case, the boundary between" own "and "stranger" is at the level of the inner state of the subject of speech, for example, homesick is realized by Russian people as "foreign", as the expresser of "foreign" world). Besides the central concept of the – "foreign", semantic category of strangeness in language represent peripheral concepts of home, friend, homesick, separation, laziness.

Analysis of the concepts of the study allowed to reveal in their structure following semantic components: "affinity, internal, spiritual closeness", "connecting with living together, work, common beliefs", "peculiarity, originality", "absence of related, spiritual closeness, common views, interests", "lack of anything general with the subject", "not own, not ours.

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