

BINARY OPPOSITION «RICH-POOR» IN KAZAKH AND ENGLISH LINGUACULTURES

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Abstract. In this study, binary oppositions are referred to be mechanisms for producing cultural notions that are indicated by lexical antonyms and represent both the Kazakh and English population's worldview and the language's conception of the universe. On the basis of an analysis of the materials and important cultural concepts from both countries, a sampling of binary oppositions was created. The findings of the comparative study allowed for the definition of key components of Kazakh and English ethnic cultures, which serve as basic components in the self-identification of both countries and aid in the reconstruction of their worldview.

The purpose of this work is to identify the features of the national expression of the concepts of wealth and poverty in the Kazakh and English languages.

To achieve the goal, the following tasks were set:

1.study of the concept of "proverbs" in the system of Linguistics, their role in creating a linguistic picture of the world.

2.selection, analysis and comparison of Kazakh and English proverbs and sayings.

3.identification of general and various features of the concepts of wealth and poverty in national characteristics, identification of the main features in the values and ideals of the Kazakh and English peoples in relation to these concepts.

Research methods depend on the goals and objectives of the work. The work required the use of methods of sampling, comparison and descriptive analysis.

The theoretical significance of the work is to identify the features of the national expression of the concepts of wealth and poverty in the Kazakh and English languages within the framework of the theory of cognitive linguistics.

The practical significance of the work is that the results of the study can be used in teaching English in courses such as lexicology, phraseology, comparative typology, cognitive linguistics.

Keywords: binary opposition, rich, poor, concept, language consciousness, cultural code, ethnic identification, semiotics

Basic provisions

One of the primary concepts in linguistics today is the notion of antonymy, which raises questions about text construction, definition generation, and other related issues. Antonymy is a linguistic concept that is present in nearly all languages, according to linguistic analysis. It has been determined that antonymy is based on opposite definitions rather than contradictory ones.

Introduction

The language of a culture is shaped by its set of established ideas and convictions, which creates a unique linguistic representation of their perception of reality. Language is more than just a means of verbal communication and social interaction; it is a mirror of an individual's internal thoughts, beliefs, artistic preferences, and general perspective. Consequently, individuals are the primary impetus behind the evolution and advancement of language. The stereotypes ingrained in the collective consciousness of each society shape their linguistic representation of the world. "An individual is the catalyst for language development; thus, language is not merely a tool for oral communication and interaction, but it also reflects an individual's inner world, worldview, national identity, cultural upbringing, artistic world, mindset, and taste." The profound structures of language that are established in linguistic consciousness are logical, philosophical, social, and so on. These structures are abstract ideas that are reflected in the language through a cognitive model. Ancient cultures developed various ways of categorizing and understanding the world around them. These classifications often relied on binary oppositions, such as good versus evil or light versus dark, which were seen as fundamental to understanding reality.

In linguistics, the binary oppositions that underlie language and meaning are often referred to as "semiotic pairs" or "oppositional pairs." These are pairs of words or concepts that are opposed to each other, such as male/female, hot/cold, or big/small.

The structure of these pairs can be analyzed in various ways, such as through binary or ternary oppositions, or through hierarchical structures. Binary oppositions are pairs of concepts that are mutually exclusive and exhaustive, meaning that everything can be classified into one of the two categories. Ternary oppositions, on the other hand, involve three mutually exclusive and exhaustive concepts. Hierarchical structures involve concepts that are arranged in a hierarchy, with some concepts being more general and others being more specific.

Understanding the structure of binary oppositions and other forms of classification is important for understanding how language and meaning work, and how we make sense of the world around us. It can also provide insights into cultural and historical perspectives on reality and the natural world. Ferdinand de Saussure was a Swiss linguist who is widely considered to be one of the founders of modern linguistics. He is known for his influential ideas about language and meaning, including the concept of binary opposition.

According to Saussure, language is a system of signs that is based on the principle of difference. In other words, words or linguistic units gain meaning through their relationship with other units in the system. Binary oppositions are one way in which these relationships are established. Each unit in the system gains meaning in relation to its opposite or other, as in the case of hot/cold, male/female, or good/evil.

Saussure argued that these binary oppositions are not simply random or arbitrary, but are instead fundamental to the way that language and meaning work. They are structural and complementary, meaning that each term in the opposition

defines the other by contrast. The two terms are interdependent and cannot exist without each other [1].

Saussure's ideas about binary opposition have had a lasting impact on linguistics and semiotics, as well as on other fields such as literary theory, cultural studies, and anthropology. They have also influenced the way that we think about language, meaning, and the relationship between language and the human mind. Ferdinand de Saussure describes binary opposition as an essential tool for creating meaning and value within language units, because the meaning of one term cannot be understood without reference to its opposite. Essentially, binary oppositions consist of pairs of related terms or concepts that have meanings which are completely opposite to each other.

Roman Jakobson, a prominent linguist, literary theorist, and semiotician of the 20th century, introduced the concept of binary opposition in cultural thought. He is known for his contributions to linguistics, including the development of concepts such as distinctive features, markedness, redundancy, universals, and structuralism. Binary opposition is not only relevant in language for the purpose of conceptual understanding, but also serves as a tool in various fields of study. For instance, it is present in Chinese philosophy through the concept of yin and yang, in Abrahamic religions through the story of Adam and Eve, and in discussions of gender through the biological concepts of male and female. Social class is another area where binary opposition is used, such as in the contrast between the rich and the poor. This demonstrates that binary opposition is a fundamental and essential concept in many different fields of study, including literature. The idea of binary oppositions arises from the notion of opposites [3].

We became aware of it in our study of Abu Nasir Al-Farabi's legacy, who is a source of pride for our nation. According to this concept, two opposing elements cannot coexist in the same relationship with the same entity at the same time.

The history of the study of oppositional structures can be traced back to the Prague Linguistic School, which was founded in 1926 and involved linguists such as N.S.V. Skalicka, I. Korzhinek, and others. The school's program was outlined in a famous thesis that was published by the circle in 1929. Lexicology has taken a keen interest in binary oppositions, which have been researched in various fields such as general linguistics, Turkology, Russian linguistics, and Kazakh linguistics. Binary oppositions represent the semantic paradigm in language and are related to the concept of antonymy. Despite the extensive research on binary oppositions in modern linguistic science, there is still a need to explore additional aspects of this phenomenon in the context of language evolution. Linguists connect negation to the idea of "opposition."

The Russian linguist N.S. Trubetskoy coined this term in the global scientific community. Nowadays, binary opposition is defined as "a fundamental method of rational portrayal of the world, where two opposing ideas are simultaneously considered, with one asserting a quality and the other denying it." N.S. Trubetskoi identified three distinct types of opposition that share a common feature while negating each other: privative (double-membered), gradational (pressing, stepwise), and equipollent [4].

According to A. Ya. Gurevich, binary opposition is crucial in defining the categories of human consciousness. These universal concepts are interconnected and form a "world model" that helps individuals perceive the reality around them. While cognitive research on antonymy is not a specific focus in Kazakh linguistics, there are studies that analyze the cognitive values of certain pairs of opposite meanings from a conceptual perspective. It is undeniable that pairs such as whiteness-blackness, life-death, wealth-poverty, and goodness-badness, which are examined as cognitive concepts, are also considered oppositional concepts.

B. Akberdiyeva, a linguist from Kazakhstan, asserts that binary pairs originate from primary opposites and identifies four pairs of symbols falling into this category. These include: 1) pairs of symbols pertaining to general, abstract concepts; 2) pairs of symbols representing space; 3) pairs of symbols representing time and color; and 4) pairs of symbols representing social relationships. Symbols are essential for humans to comprehend the shape, size, and intricacies of the world and the vast universe. According to the "word-symbol" perspective, studying a word's meaning from various perspectives can create associations in the listener's mind and introduce new information [5].

In Kazakh language, there are numerous concepts based on oppositions in daily life. These concepts have been studied by linguists such as S.A. Zhirenov, Zh.T. Koshanova, A.Zh. Shalbaeva, and others. S.A. Zhirenov examined the cognitive nature of the concepts of "life" and "death" through analyzing poetry. Similarly, Zh.T. Koshanova studied the cognitive foundations of the concept of "wealth and poverty" through research. The researcher examined how the oppositional concepts of rich-poor and wealth-poverty arise from social inequality, and analyzed them through an ethnolinguistic and cognitive perspective. The researcher approached the study of the words "rich-poor" from a historical angle, comparing them with similar words in other Turkic languages and investigating their origins [6].

A.Zh. Shalbaeva examined the concept of "wealth-poverty" from an ethnolinguistic viewpoint, while A.N. Samoylovich analyzed it as an oppositional concept from a cognitive perspective. Samoylovich categorized the history of the words "wealth-poverty" into four stages, while Zh.T. Koshanova identified the period from the beginning of the 20th century to the present as the fifth stage of the opposing concept of "wealth-poverty." In her research, she examined how concepts are at the center of ideas that are formed based on sensory and cognitive experiences that have been developed in the minds of individuals over time. Sensory and material images, or codes, enable a deeper understanding of certain objects, which leads to an expansion of the concepts and the conceptual field. For instance, starting with the word "wealth" as the central idea, other words like *bai*, *bi*, *bek*, *tore*, *sultan*, and others can be used as components of the core concept, thus expanding the conceptual field. The researcher also identifies the central layers of the word, such as indirect associations (noble, strong, wealth) and related words (*khut*, *bereke*) [8].

According to her, in the Kazakh language, unlike words that express the idea of being rich and wealthy, words that express the concept of being poor and impoverished also carry emotional sub-meanings that convey feelings of pity, drug addiction, and anger. The researcher illustrates the frames of the concepts of

"wealth" and "poverty" as parts of a whole. In the study, the concept of "wealth-poverty" is used as an opposition, and it is found that some of the language units that belong to this concept fall under the gradual opposition in the literal sense, while others belong to the equivalent opposition. Zh. T. Koshanova illustrates the indirect names of the concept under study as a stepwise opposition by identifying the intermediate members: rich-little wealth, have-have not, and have-little-have not. As examples of equivalent oppositions, she provides khan-slave, noble-black, aristocrat-noble, aristocrat-crowd, official-commoner, and rich-non-rich. The researcher notes that the language tools that create the oppositional concept of "wealth-poverty" are language units of a single level, specifically the lexical-semantic level.

According to Zh.T. Koshanova, the linguistic units that contribute to the oppositional concept of "wealth-poverty" can take the form of root words, derived words, or regular phrases. She emphasizes the analysis of these units, which have a cumulative function and reflect the life, professional image, and identity of the Kazakh people. The researcher examines the conceptual function of personal names that belong to the concepts of "wealth" and "poverty" and provides numerous examples from works of art. Additionally, she compiles a collection of various linguistic units that are indirectly or associatively related to the creation of this concept and determines their connection to the overall concept. Zh.T. Koshanova identifies various informational language units that are indirectly related to the oppositional concept of "wealth-poverty" as lexical units of opposition. These include narrowness-breadth, scarcity-abundance, hunger-fullness, strong-weak, raket-image, stately-stateless, thick-thin, yrys-gray, freedom-slavery, noble-noble, and others. She also presents a pair of oppositional phraseological units: "the head is flat, the head is full" and "the mouth is white, the mouth is full." Zh.T.Koshanova's research establishes the cognitive-theoretical foundations of the oppositional concept of "wealth-poverty" and defines its cumulative function. This work is undoubtedly significant for the study of antonymy from a cognitive perspective [7].

The literature review on binary oppositions has showed that the issue of representation of binary oppositions in both Kazakh and English cultures has not been discussed enough in comparative terms. There are separate studies examining binary oppositions of Kazakh and English traditional cultures within a broader anthropological, philosophical and linguistic studies. Considering all this, we launched initiated this comparative research. The study primarily relied on analyzing mythological and folklore materials to obtain its main source of information. Although, Kazakh and English people belong to different racial groups, to different economic and cultural types. Kazakhs were nomads, whereas English people were farmers, fishermen and sailors. The unique geographical features of Kazakhstan (located on a continent) and England (located on an island) differ from each other. The way of living, religion and natural conditions have greatly influenced formation of their traditional worldview. In this sense, it can be said that comparison of traditional culture of such different nations, represented in binary oppositions, will help to reveal along with local peculiarities, some universal values that are common to all human beings. The study is important in terms of deepening intercultural

understanding of world-view of Turkic people, represented by Kazakh culture, and English people as well.

Materials and methods

The study material was derived from the dictionaries of the Kazakh and English languages, which capture the unique features of their respective linguistic systems.

Currently, the analysis of structural patterns in linguistic consciousness is becoming a promising trend in the development of contemporary linguistics. Studying this issue involves drawing upon various fields of modern language science, including linguistic pragmatics, cognitive science, psycholinguistics, linguoculturology, and other related disciplines. The issues regarding the connection between language-based thinking and social context, as well as the expression of unique cultural traits in the way we think, are particularly pressing at present.

To address these challenges, it is necessary to explore the collective linguistic consciousness, where universal human characteristics intersect with specific features of different societies and cultures. This article addresses specific scientific issues related to the study of language, including linguistic culturology, ethnopsycholinguistics, and cognitive linguistics. The importance of this topic is emphasized due to the use of these various fields to study the formation of language science. The paper employs general scientific methods such as observation, generalization, and modeling, as well as specific methods such as component and contextological analysis and linguoculturological interpretation, to address both theoretical and practical problems.

Results

The binary opposition of бай/rich and кедей/poor is a prominent feature in the linguistic cultures of both Kazakh and English. The verbal representation of this binary opposition in both languages can be interpreted in various ways. By analyzing the dictionary entries for бай/rich and кедей/poor in Kazakh and English, we can identify similarities and differences in the way these concepts are conceptualized in each linguistic world-view. This reflects both universal and unique aspects of categorization and linguistic conceptualization in Kazakh and English cultures. The polysemy of the words бай and кедей, as represented in explanatory dictionaries, suggest a standard division between material and inner wealth.

The transformation of Kazakh cultural values associated with wealth from the material domain to the spiritual domain is a feature of linguistic consciousness. The ongoing importance of these sociocultural meanings, specifically the concepts of "бай"/"rich" and "кедей"/"poor," is evident in their prominent position within the language system. This is demonstrated by the existence of numerous word-formative families, well-developed antonymy, and synonymy associated with these concepts.

Discussion

The concepts of бай/rich and кедей/poor are universal in the linguistic consciousness of both Kazakh and English cultures. This is supported by their usage as the main element in judgments as well as the existence of synonyms and set

phrases and sayings associated with them. The concept of бай/rich has a consistent denotation and connotative meanings that include an expensive item, something that contains a large amount of valuable substances, and having high quality. The concept of rich-poor and richness-poorness has emerged as an oppositional concept in the context of ethno-linguistic and cognitive theories of social inequality. Scholars such as A. Kaidar, A.N. Samoilovich, and V. Humboldt have studied the concept of wealth-poverty from various perspectives, including ethno-linguistic, oppositional, and notional. A.N. Samoilovich divides the history of the words wealth-poverty into four periods, while Z.T. Koshanova identifies the current time period, from the early 20th century to the present, as the fifth period of the concept of wealth-poverty. In her work, Koshanova focuses on the word "wealth" as the core and identifies the words rich, "bek," and "tore" as conceptual components of this core. Besides, this term has peripheral words related to it that are either indirectly associated, such as noble, livestock, and prosperous, or have associative meanings, such as sufficiency and food [11].

In the Kazakh language, words that have the opposite meaning of wealth and richness, such as poverty and poor, carry additional emotional connotations of pity and compassion. Some linguistic units that fall under this concept have a gradual opposition in their literal meaning, while others have an equipollent opposition. Examples of gradual opposition include wealthy-less wealthy-unwealthy, propertied-deficit-indigent, many-few-none. On the other hand, equipollent oppositions consist of pairs such as khan-slave, aristocrat-plebeian, patrician-commoner, and noble-lowly. Z.T. Koshanova has categorized linguistic units that are directly associated with the concept of "wealth-poverty" into oppositional lexical units, such as wideness-tightness, deficiency-sufficiency, hungry-full, strong-weak, pleasure-misery, thick-thin, freedom-captivity, noble-ignoble, and oppositional phraseological units, such as beamed-suffered and rapacious-engorged (Koshanova 2009).

According to Zhumadilov (2004), one person may be wealthy while another may be poor, and a rich man is the opposite of a beggar.

Poverty and wealth are both tests that humans must endure. Being poor or rich are not compatible states, just like wolves and sheep cannot coexist as companions [9].

After analyzing thesauri and synonymous dictionaries, the following conceptual characteristics of the "wealth-poverty" conceptual pair (Merriam-Webster, 1993, Roget, 1979) have been identified, which help to clarify their meanings: 4) prosperity, 5) grandeur, 6) productivity, 7) affluence, 8) radiance, 9) vitality, 10) fertility, 11) succulence, 12) nutritional value, 13) worth, 14) satiety. On the other hand, poverty is defined as: (1) the absence of necessary resources for survival, 2) the lack of basic amenities, 3) restrictions, 4) modesty, 5) destitution, 6) humility, 7) inexperience, 8) regret.

The symbolic characteristics of the "wealth-poverty" conceptual pair can be summarized as follows: Wealth - 1) enables the fulfillment of needs and desires, 2) may be associated with luxury, 3) is linked to wastefulness, 4) highlights a person's privileged position in society, 5) is attractive, 6) is connected with glory, 7)

underscores the inequality among people, 8) makes rich individuals indifferent, and 9) tends to narrow the circle of communication for the wealthy. Poverty - 1) makes it impossible to maintain a comfortable living situation, 2) may result in destitution, 3) is accompanied by despair, 4) is associated with suffering, 5) can lead people towards criminal behavior, 6) emphasizes the inequality among people, 7) is linked to grief, and 8) causes poor individuals to occupy the lowest rungs of society.

According to proverbs (Apperson, 1993), wealth has the following meanings: 1) it makes life easier - rich people can have whatever they want; 2) it is temporary - riches can disappear quickly; 3) it can be a burden - wealth brings worries and fears; 4) it can corrupt a person - money is the root of all evil; 5) it denotes a person's status - money makes the man; and 6) the desire for wealth is insatiable - riches only fuel one's appetite. The analysis of English proverbial units has identified ideas associated with the concept of "poverty": 1) poverty makes life difficult - necessity is the mother of invention; 2) it is often a result of human flaws - idleness is the root of all evil; 3) poverty can lead to bad outcomes - poverty is the mother of crime; 4) it reveals true attitudes towards a person - you know who your friends are when you're down and out; 5) there is no shame in poverty - poverty is not a sin; and 6) poverty has its advantages - it's better to be poor and independent than rich and a slave [10].

Conclusion

Therefore, the English approach to wealth is pragmatic and influenced by personal factors such as goals and determination, although there are many questionable methods for achieving great prosperity. Conversely, in the Kazakh language, the term for wealth is increasingly associated with apathy or even contempt towards material riches, with a negative connotation towards tangible wealth. The Kazakh mentality is characterized by compassion towards the poor, and the external aspects of wealth, such as elegance and grandeur, are highly valued but emotionally viewed negatively by the Kazakhs.

Kazakhs place greater importance on spiritual wealth than on material wealth, with the latter being considered secondary. This is largely due to the historical influence of Muslim culture and Islam on Kazakh society. In addition, Kazakhs hold a strongly negative view towards money obtained through dishonest means. In conclusion, it has been demonstrated that the use of antonyms in proverbs, which is a universal principle of thought, reflects a universal worldview that is applicable across different languages.

The use of contextual antonyms in language reflects specific national realities and contributes to the linguistic worldview of a particular culture. However, further research is needed to fully understand this phenomenon across different languages. Each nation's collective consciousness forms a stereotypical system that shapes their linguistic understanding of the universe. Therefore, antonymic oppositions play a crucial role in the formation of fundamental categories of existence, which ultimately forms the basis of both universal and national worldviews.

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ҚАЗАҚ ЖӘНЕ АҒЫЛШЫН ТІЛ МӘДЕНИЕТІНДЕГІ «БАЙ-КЕДЕЙ»

БИНАРЛЫ ОППОЗИЦИЯСЫ

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Аңдатпа. Бинарлы оппозициялар процестерді құруда және мағынаны құру процесінде қолданылатындығын ескере отырып, олардың анықтаушы рөлі қазіргі әлемде әлі де өзекті болып табылады.

Бұл зерттеудің мақсаты қазақтар мен ағылшындардың этникалық дүниетанымының негізінде жатқан бинарлы оппозицияларды зерттеу болып табылады. Зерттеудің негізі-семиотикалық ой мектебі, ол тілде бинарлық оппозициялардан тұратын және ұлттық сананың "әмбебап кодын" қамтитын біртұтас мәтін ретінде қарастырады.

Бұл зерттеуде бинарлық оппозициялар лексикалық антонимдермен белгіленетін және қазақ және ағылшын халқының дүниетанымын, сондай-ақ ғаламның тілдік тұжырымдамасын білдіретін мәдени ұғымдарды өндіру механизмдері ретінде

қарастырылады. Материалдар мен маңызды мәдени тұжырымдамаларды талдау негізінде екі елдің бинарлық оппозициялардың үлгісі құрылды. Салыстырмалы зерттеу нәтижелері екі елдің өзін-өзі сәйкестендіруінің негізгі компоненттері болып табылатын және олардың дүниетанымын қайта құруға көмектесетін қазақ және ағылшын этникалық мәдениеттерінің негізгі компоненттерін анықтауға мүмкіндік берді.

Бұл жұмыстың мақсаты қазақ және ағылшын тілдеріндегі байлық пен кедейлік тұжырымдамаларының ұлттық көрінісінің ерекшеліктерін анықтау болып табылады.

Мақсатқа жету үшін келесі міндеттер қойылды:

1. тіл білімі жүйесіндегі "мақал-мәтелдер" ұғымын, олардың әлемнің тілдік бейнесін жасаудағы рөлін зерттеу.

2. қазақ және ағылшын мақал-мәтелдерін іріктеу, талдау және салыстыру.

3. ұлттық ерекшеліктердегі байлық пен кедейлік ұғымдарының жалпы және әртүрлі белгілерін анықтау, осы ұғымдарға қатысты қазақ және ағылшын халықтарының құндылықтары мен мұраттарындағы негізгі белгілерді анықтау.

Зерттеу әдістері жұмыстың мақсаттары мен міндеттеріне байланысты. Жұмыс іріктеу, салыстыру және сипаттамалық талдау әдістерін қолдануды талап етті.

Жұмыстың теориялық маңыздылығы когнитивтік лингвистика теориясы шеңберінде қазақ және ағылшын тілдеріндегі байлық пен кедейлік тұжырымдамаларының ұлттық көрінісінің ерекшеліктерін анықтау болып табылады.

Жұмыстың практикалық маңыздылығы-зерттеу нәтижелерін лексикология, фразеология, салыстырмалы типология, когнитивті лингвистика сияқты курстарда ағылшын тілін оқытуда қолдануға болады.

Тірек сөздер: бинарлы оппозиция, бай, кедей, ұғым, тілдік сана, мәдени код, этникалық идентификация, семиотика

БИНАРНАЯ ОППОЗИЦИЯ «БОГАТЫЙ-БЕДНЫЙ» В КАЗАХСКОМ И АНГЛИЙСКОМ ЛИНГВОКУЛЬТУРЕ

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Аннотация. Учитывая, что бинарные оппозиции используются при построении знаковых процессов и в самом процессе создания смысла, их идентифицирующая роль по-прежнему актуальна в современном мире.

Целью данного исследования является изучение бинарных оппозиций, лежащих в основе этнического мировоззрения казахов и англичан. Основой исследования является семиотическая школа мысли, которая рассматривает язык как единый текст, состоящий из бинарных оппозиций и содержащий "универсальный код" национального самосознания.

В данном исследовании бинарные оппозиции рассматриваются как механизмы продуцирования культурных понятий, которые обозначаются лексическими антонимами и представляют как мировоззрение казахского и английского населения, так и языковую концепцию Вселенной. На основе анализа материалов и важных культурных концепций из обеих стран была создана выборка бинарных оппозиций. Результаты сравнительного исследования позволили определить ключевые компоненты казахской и английской

этнических культур, которые служат базовыми компонентами самоидентификации обеих стран и помогают в реконструкции их мировоззрения.

Целью данной работы является выявление особенностей национального выражения концептов богатства и бедности в казахском и английском языках.

Для достижения поставленной цели были поставлены следующие задачи:

1. изучение понятия "пословицы" в системе лингвистики, их роли в создании языковой картины мира.

2. подбор, анализ и сравнение казахских и английских пословиц и поговорок.

3. выявление общих и различных черт понятий богатства и бедности в национальных особенностях, выявление основных черт в ценностях и идеалах казахского и английского народов применительно к этим понятиям.

Методы исследования зависят от целей и задач работы. Работа требовала использования методов выборки, сравнения и описательного анализа.

Теоретическая значимость работы заключается в выявлении особенностей национального выражения концептов богатства и бедности в казахском и английском языках в рамках теории когнитивной лингвистики.

Практическая значимость работы заключается в том, что результаты исследования могут быть использованы при преподавании английского языка в таких курсах, как лексикология, фразеология, сравнительная типология, когнитивная лингвистика.

Ключевые слова: бинарная оппозиция, богатый, бедный, концепт, языковое сознание, культурный код, этническая идентификация, семиотика

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