



**International
Journal of Society, Culture & Language
IJSCL**

Journal homepage: www.ijscl.net
ISSN 2323-2210 (online)

Language is a Symbol System that Carries Culture

Zhanna Tektigul^{1a}, Ainura Bayadilova-Altybayeva^{2a}, Saule Sadykova^{3a}, Saltanat Iskindirova^{4a}, Ainur Kushkimbayeva^{5a}, Dilara Zhumagul^{6a}

ARTICLE HISTORY:

Received July 2022
Received in Revised form September 2022
Accepted October 2022
Available online October 2022

KEYWORDS:

Language
Culture
Intercultural communication
Cultural values
Linguistic picture of the world

Abstract

This article considers the fact that culture, as a person's activity and as a set of spiritual and material values, norms, ideals, and behavioral patterns, is involved in the multifaceted process of structuring the social space and building society. The purpose of this research article is to review the system of language symbols that carry culture and the many differences which exist between countries, peoples, social groups, social communities, languages, customs, traditions, lives, and cultural values. Furthermore, the multifaceted nature of intercultural communication from the sides of anthropology, linguistics, sociology, psychology, information theory, and culture is revealed and analyzed. It is also argued that the problem of culture and language is the basis of anthropological research from the viewpoint of intercultural communication in building a cultural model of the nation.

© 2022 IJSCL. All rights reserved.

¹ Professor, Email: t.khamza@mail.ru

² PhD, Email: ba_ainura85@mail.ru (Corresponding Author)
Tel: +7-707-8926324

³ PhD, Email: sauleda@mail.ru

⁴ Associate Professor, Email: iskindirovi@mail.ru

⁵ Associate Professor, Email: alitok@mail.ru

⁶ MA, Email: zhumaguldilara@gmail.com

^a K. Zhubanov Aktobe Regional University, Republic of Kazakhstan
<http://dx.doi.org/10.22034/IJSCL.2022.562756.2781>

1. Introduction

The problems of the interaction of language and cultural processes are one of the priority tasks for the development of modern science. Therefore, in the context of increasing ethnic and interethnic integration, it is of great theoretical and practical importance. One of the new areas considered in modern linguistics studies is devoted to the relationship between language and culture. In many research works, the language speaks about the work aimed at developing national consciousness, national spirit, and national values.

In order to truly know the secrets of any national language, it is not enough to know the rules of the language itself; its roots are directly related to the centuries-old history of the ethnic group that speaks this language, its culture, and knowledge of everyday life. Therefore, the problem of combining the national language with the culture of the people gave rise to linguistic and cultural science.

One of the most important factors in the development of man and society is culture. Man exists and acts both as an individual and as a social community (family, professional, territorial, ethnic, etc.) and as an entire human community living in an environment that has changed through purely natural human labor and culture. Pishghadam (2020) states that the progress and transcendence of each nation might be inextricably bound to its rich and healthy culture, which per se plays an indispensable role in the identity formation of that society. Thus, culture is an integral part of the social development of a person and the implementation of ideals and values. A number of researchers believe that language is not only a means of expressing culture but also a great force that determines the national spirit that forms the basis of language.

Language serves to hand down the concepts, traditions, and cultures from generation to generation according to the worldview of a definite nation or a group of people. Therefore, the relevance of culture as a human activity and as a set of spiritual and material values, norms, ideals, and behavioral patterns is due to its participation in the multifaceted process of

structuring the social space and building our society. Therefore, the fact that culture is a specific method of activity aiming at creating spiritual and material values, which is a dynamically developing system of ideals, values, and norms of behavior implemented in the social development of a person in his spiritual world, determines the purpose of the research work.

This study intends to review numerous differences between the country, population, and social groups and study the significant differences in the social community (ethnic, territorial, etc.), language, customs, traditions, features of life, and the system of cultural values. To be specific, the following points will be reviewed:

- 1) the system of language symbols that carry culture;
- 2) the multidisciplinary nature of intercultural communication from the viewpoint of anthropology, linguistics, sociology, psychology, and information theory;
- 3) the problem of culture and language is the basis of anthropological research from the viewpoint of intercultural communication in building a cultural model of the nation.

2. Language and Culture

The ethnic and national culture of any people is reflected mainly in the language. In this regard, language is one of the main sources of preservation of our own culture, formed by the essence of the nation. Journalist-scientist Kaidar (1985) believes that any language has three interrelated functions in society. Its main function is communication; that is, it is necessary for members of society to interact, understand each other, and exchange views. Its second function is the aesthetic function inherent in the language of artistic creation, which gives pleasure and has a special impact on the human being through the image. This function of the language, of course, is directly related to the skills of the writer and the culture of word formation. The third function of language, in scientific terms, is called the accumulative function. It is a feature of the language that has been born and formed over the centuries, collecting all the vocabulary in its own way and transmitting it to future generations as a noble heritage. Facts and data

of the language are a history that permeates the whole personality.

Language is a system of discrete (articulate) sound signs that has spontaneously arisen in human society and is developing and serving communication purposes, being capable of expressing the totality of human knowledge and ideas about the world (Arutyunova, 1979).

Therefore, the problem of combining the national language with the culture of people gave rise to linguistic and cultural science. It should be noted that the foundation of this direction was laid by the works of Humboldt (1984), Saussure (1916), Gak (2000), Sapir (1929) and Whorf (1962), Potrebnya (1993), and Steinthal (1964). Further Russian scientists, including Maslova (2001), Ter-Minasova (2018), Telia (1996), Vereshchagin and Kostomarov (1990), Vorobyov (1997), Arutyunova (1998), Tarasov (2002), etc. began to express this direction as a separate discipline. In fact, the relationship between culture and language is complex and very dense. Since culture is a material value created by human hands, it cannot be recognized as a purely natural process that turns language into a spiritual value given to a person.

Now, in the era of globalization, the limits of studying the system of symbols that carry language and culture have expanded. This is also reflected in the research of foreign scientists. As for one, Telia (1996) defines linguoculturology as a part of ethnolinguistics that studies and characterizes the synchronous type of relationship between language correspondence and culture, focusing on the diachronic nature of the culture of an ethnic group recognized by language.

3. Kazakh Linguoculturology

The results of research on the basis of theoretical conclusions of general linguistics and actual data in Kazakh linguistics have formed the most important and clear conclusions and principles of linguoculturology. Particularly, from a linguistic and cultural point of view, language is recognized not only as a means of communication and cognitive activity but also as a national cultural code, a fund, and a source of cultural information, which is a set of concepts-language-culture, giving a lot of information about the world as

a whole. In this regard, it has been proved in linguistics studies that while a concept is the result of consciousness reflecting the most significant features of a particular object, the concept includes both the most significant features of the object and its non-essential features.

Different researchers (e.g., Arutyunova, 1998) all over the world of cognitive linguistics state that conceptual system, represented in the form of a linguistic picture of the world, depends on physical and cultural experience and is directly related to it. Thus, since the basic principle of linguoculturology is characterized by the continuity of language and culture, these two entities are recognized in two different semiotic systems which complement each other as a closely-related whole system. Spreading this undeniable statement, it is important that the social factor has a great influence on the rise of the cultural factor and its social significance in society.

In its implementation, the communicative function of the language is unique. Therefore, not only within one society but also in intercultural and national relations, the culture of one ethnic group is reflected in another ethnic group through its linguistic symbols.

Cultural and linguistic origins usually coincide. That is, language is the creation of human reality as a world through which the existence of humanity passes. It is known that the life of humanity is the world of culture. Of course, we cannot say that language creates physical reality because it only brings this reality to society in the process of creating a picture of the world. However, without the help of language, it would be a mistake to assume that language is an additional tool for solving some problems of communication and thinking. In fact, the real world is created unconsciously on the basis of language norms.

A person's different vision, hearing, and perception of a particular phenomenon are related to the fact that language norms correspond to the form of their manifestation. In this regard, culturologists compare the language of culture with its broad meaning. It is tools, symbols, and texts that allow people to communicate and determine their orientation in the cultural space.

The language of culture is a universal form of perception of reality in which concepts, perceptions, images, and other similar substantive structures (carriers of the meaning) are organized, existing, or emerging (Tarasov, 2002). Human language, like any system of symbols, is based on the exchange of one thing with another and the stabilization of the relationship between them. Considering any cultural system as a symbol system that is socially used, Benvenist (1974) writes about the place of language in culture: for us, language can be the only example of a system that is simultaneously semiotic in both its formal structure and function; language is a universal semiotic matrix that can serve as a model for the creation of any semiotic system. Language is very close to the definition of a person. It is impossible to imagine a person without a language and a person who has invented a language for himself. There are only people in the world who have a language, only people who communicate with others, so language necessarily belongs to the definition of a person (Benvenist, 1974). Therefore, culture does not exist without language.

While language is a form of culture's existence, culture is its inner essence. From this point of view, we can say that language and culture, in collaboration, make the whole world that cannot be separated from each other. Thus, according to the anthropological direction, the relationship between language and culture has its own object of research, determining the properties of language to preserve, characterize, and reveal culture. Linguistic and cultural studies is a special branch of science with its own methods and principles of research.

Consequently, language mainly absorbs the values and features of a particular culture, constantly relying on anthropological, logical, and philosophical factors. Through its symbolic and primary function, language can symbolize other beings and represent a collection of phenomena that are part of a particular culture (Snassapova, 2003). Therefore, language is not a symbol or a direct image of the world but an image born in our consciousness as a result of the linguistic, creative process, that is, the language image of the world.

3.1. National Cognitive Features

The name of any object not only denotes it but also discovers it. And since recognition or identification is carried out within the framework of the historical state of development of a particular population, it varies depending on the specific conditions in which the language collective lives. One of the most important parts of ancient philosophy is the theory of naming. This theory, in its content, is combined with various cultural traditions, such as Indian, Chinese, and Greek-Latin, because it must be caused by the fact that in all languages -the word refers to the world mind or knowledge that serves as the foundation for the formation of the mind of an individual (Tektigul et al., 2020).

It is well known that different collectives recognize the same thing from the side that they encounter in their daily practice and associate it with the phenomena that are familiar to them. That is, in naming, the reality of life and everyday life, experience, traditions, and beliefs are expressed in words of the language in the form of various objects. Accordingly, they recognize an object, distinguish it from others, and then name it. Such distinctive features can be different in the collective environment of the speaker. In linguistics, these signs are called motivations. One of the ways of creating national names, an artistic way of transmitting the concept, is imitation. It is formed in everyday life and in everyday practice. This is due to the fact that people observe and compare different phenomena in nature, compare them with their actions and experiences, find similar aspects of different things in the form of associative images, and expand their knowledge on the basis of them. For example, the word "*kundyz*" in Kazakh, which means "*beaver*" has a positive connotation. The beautiful, precious fur skin that not everyone can afford symbolizes wealth, richness, beauty, and well-being. A Kazakh girl is pampered as "*Aspandagy zhulduzym, zhagadagy kundyzum*" which means "My star in the sky, my beaver on the shore", or people call their daughters "*Kundyz*" to show that the girl is like a precious gem. Its Russian equivalent is "*vydra*", which is used in the Russian linguistic and cultural system as a symbol of

"nervousness and cruelty" and is associated with "a thin, ugly woman".

The next example is the word "tulip", which also has a rich linguistic and cultural meaning for Kazakhs. The tulip, listed in the Red Book as a rare plant, does not grow anywhere. Tulips growing on high ground have their own meaning and period of growth. Only a child who grew up in the Kazakh steppe knows about its uniqueness. It is assumed that the homeland of the tulip is not Holland, which is often mentioned, but Kazakhstan. Most often, the girl is used as a symbol of beauty and youth that does not return. *Kyz degenin omirdin kызgaldagy, Kylyktylar az ba eken kызandagy?* (A girl is a tulip of life, is there enough of such girls?) (Saparbay, 2000). Yet, in Russian culture, the word "tulip" has no linguistic or cultural significance.

At the same time, the word "*kalina (Viburnum)*" in Russian is associated with unrequited love, expressing a painful fate of a woman recall the film with the same name "Kalina Krasnaya"/Viburnum red, and its Kazakh equivalent is the word "*shangish*", which has a linguoculturally neutral meaning. In this regard, in our opinion, the concepts of words like "*shanyrak (the top part of the national house that can be assembled)*" is associated with home, "*millet*" is associated with food, "*ot (fire)*" is associated with the warmth of family and food, and "*kamshi (whip)*" symbolizes a man who is the head of the family, etc. in Kazakh linguistics. The concepts recognized as national cultural constants were studied and proved in the works of Uali (2007), Kushtayeva (2002), and others.

Each language is a symbolic system that has preserved the history of the nation, its own culture, knowledge, taste, character, consciousness, profession, traditions, and wisdom. According to this content structure, it is not just a system of symbols; it is an indicator of culture. Therefore, if we study it at the level of structural linguistics, we will not get a great result. After all, the function of the language is not only communicative but also, as a whole, a keeper, a supplier of ethno-cultural information, and a continuer for the next generation. The study of language concepts and signs helps to identify national symbols, the identity of the country, and the

behavior and everyday characteristics of the people, and compare cultural constants in two or three languages. The objects considered in this direction should be language units that can reflect characteristic features of a particular country or nation and their own symbols that are not present in another nation. For example, in the Kazakh language, in order to interpret a certain concept in a transitional sense, they use concepts that they see on a daily basis, which are quite recognizable. For Kazakhs, stable phrases related to sheep have a positive meaning: *koi kozdi* (means to have beautiful and big green eyes like those of a sheep), *koi auzinan shop almas* (means to be calm like a sheep), *koi ustine boztorgai zhumirtkalagan zaman* (means a peaceful period of time), etc. Quite differently, in Russian culture, the word "baran" is associated with negative qualities such as arrogance and stupidity. For example, *stubborn as a ram*. In American English, too, "sheep/ram" evokes a negative association. In American advertising, the phrase "buy a Dodge car", is as assertive as a ram. Most people do not associate a sheep with calmness and submissiveness, as they have not recognized the sacred sheep in their way of life. One of the main occupations of Kazakhs was sheep grazing; they attach much importance to this characteristic of the animal.

Another interesting example is from the Russian culture. There is a recognition of a tall, thin person as "Koshchei". Here "Koshchei" is a substitute for the representation of the hero of Russian folk oral literature, a person who, based on the similarity of his external image, is like an ugly elongated skeleton. This cognitive unity is a stable concept that is unique to the Russian language. Language units that have such a country-specific function can also be called *root words*. After all, in the language of each country, there are words that are often used in the expression of a particular concept, which are considered effective in accurately transmitting this concept and can reflect the worldview of this country. The sun is a symbol of kindness and warmth for the Slavs, Germans, and many other people's representatives. The Russian people say, "*Ty moe sonnyshko!* (You are my sun!)" or "*Kunim menim!* (My Sun!)". It is the warmest word of the Kazakh people addressed to their beloved: *Kelgen kempir tabaldyryqtan attagan sayn samayyr qasynda bir qyrn*

otyrġan Sházany kórip, solqyldai jylap bas saldy: – Kúnim, qulynym! Ókpem, júregim! ... (every time an old woman crossed the threshold, she saw Shaiza sitting on one side near the samovar, and she cried: – my sun, my foal! (Musirepov, 2012).

The image of the sun is often found on various types of clothing, embroidery of household items, and objects carved from wood. In countries such as the Arab countries and Africa, where the sun burns mercilessly, and the brain boils, the sun is recognized as a source of evil. Therefore, Arabs do not understand the sonnets of Shakespeare, who compared his beloved to the sun. In the culture of Turkic and Kazakh countries, on the contrary, we can say that the *ai* (moon) has a special touch and warmth. If in the minds of the Russian people *luna* (moon) evokes an idea associated with darkness and the world ("*zhít' pod lunoi* (to live under the moon), *v podlunnom mire* (in the world under moon)", then among the Slavs, moonlight is considered harmful and dangerous, especially for pregnant women and newborns. In Vietnamese culture, however, the attitude to the moon is different. Since their lives are closely connected with the lunar calendar, the lunar holiday is a favorite holiday of Vietnamese children.

The moon is likened to a tender and pure, virgin young girl. Under the moon, lovers walk and sing songs. In the Kazakh culture, the beautiful girl is also likened to the moon: *aidai sulu* (beautiful like a moon), *tolyksygan aidai* (beautiful like a full moon), *zhuzin bar on tortinshi aidai zhuzin bar on tortinshi aidai korkem* (you have an appearance beautiful like the fourteenth moon), and in the Russian culture, the equal "*Litso, kak luna* (moon-faced)" is completely devoid of admiration for beauty. Thus, it can be seen that one phenomenon is evaluated differently by representatives of cultures close to each other.

Also, in Russian culture, the word *korova* (a cow) can be used to refer to a woman who is too full, inflexible, or clumsy. And in India, the *cow* is associated with the feeling of holiness and motherhood. In the Russian language, The *pig* has an unpleasant connotation (to be dirty like a pig), and for the Chinese, the *pig* is a symbol of happiness, so they do not understand the meaning of the Russian phrase "*podlozhit svín'u* (feed the

pig)" which means to frame a person/to lead a person to problems. For the Chinese, the *bear* has a negative meaning. But for Russian people, it gives only positive associations. Overall, everyone understands their culture well only when they are connected with another culture. When people go to another state, they seem to be culturologists against their will.

"Uzilisten keyin dastakhanga ueme tabak et keldi. Jeké tarelkaga salyngan koidyn basy (lamb's head) torde otyrġan Akbardyn aldyna tartylgan. Ol mundaıdy omiri kormese kerek, korykkan adamdai udireıip, keiin sheginip ketti. Laurany tilmashtykka paidalanyp, onymen de biraz soilesuge tura keldi. Mynau koidyn basy, – dedi Aqjan ogan tusindirip. – Bizdin halkymyz en kurmetti konagynyn aldyna osylai bas tartady. Men kurmetti konak emespin goi. Bar bolgany bizdin jas hanymnyn qyzmetshisimin. Ondai jagdaıda basty hanymnyn ozi ustaıy kerek, – dep Akbar ony Laurany aldyna jyljytty (After a pause, a pile of meat came to the table. The head of the lamb, placed on a separate plate, is stretched out in front of Akbar, who is sitting on the top of the table. He looked as if he had never seen such a thing in his life and then stepped back. I had to use Laura as an interpreter and talk to her for a while. This is the head of a sheep, Akzhan explained to him. That's how our people show their respect in front of their most honored guests. I'm not a guest of Honor. I'm just a young lady's maid. In that case, the lady-in-waiting must be herself, Akbar pointed to Laura (Zhumadilov, 1985). As you can see, a person from Syria does not know the traditions of the Kazakh people and culture and does not have a corresponding background education, so the head of a sheep does not cause a correct association for him. He does not know that with this gesture, he will be treated as the honored guest of the Kazakh people. He does not know that, according to Kazakh tradition, the head of the lamb is not offered to women but only to men, as men tend to be the head of the family.

One more example is the word unit which exists in Kazakhstan is the tradition of cooking "*Zheti nan* (seven pieces of bread)" on Fridays. This is a national tradition that does not exist in any other nation. These are the seven round-shaped fried dough pieces (round like the sun

or moon). These *zheti nan* are specially prepared on Friday morning. Muslims consider Friday as a holy day when they pray to God and remember relatives and other close people who have died.

They prepare *Zheti nan*; the family gathers together around the table, and the eldest male member of the family, prays for the souls of dead relatives by reading the words of the Koran (Holy book) and thanking God for all the good that they have. While reading words from Koran, all the members of the family keep their palms open in front of their faces and then bring their palms holding together to their faces and stroke them over their faces. Afterward, they share one of the seven fried pieces of bread and eat. According to the tradition, the other six pieces can be shared between the neighboring people. The *zheti nan* is given to others so that they can also remember and pray for the dead relatives of that family.

In this tradition, the deep and sacred conception of religion, family values, upbringing concepts, magic of numbers, and superstition of Kazakhs is symbolically hidden. Many people give respect to bread, and it is unique in its own way. If it is studied by means of only one single tool, which is the language, one will discover a completely new world of that nation.

3.2. Cultural Units Association Field

When a person recognizes the real world, he preserves its essential and generalized main features in his memory through details of this world. Hence, generalized and individual types of associations arise. A generalizing association is expressed on the basis of the word stimulus that has accumulated in its central core, formed by the associative field. For example, *white color* is recognized in almost every country as a festive, bountiful, pleasant color. In Europe, a wedding dress is marked by a white dress, and for the Kazakh people, the *white color* is understood as abundance and nobility, that is, milk of animals, products – *wealth*. Moreover, *aq* (the white) color is also used to convey the concept of honesty, fairness, and chastity. In Kazakhstan, the following phrase is used: *aqqa orandy* (wrapped up in white). The white color here is used to convey the meaning of death. In the

United States, white symbolizes purity, in France-indifference, and in Egypt-joy. The bird itself, which is recognized as a symbol of love, is also represented as a swan (white bird). The linguistic expression of these concepts is evident in the following phrases: *ak adal zhuregi* (white honest heart (loyalty)), *ak ananyn suti* (white mother's milk (kindness)), *ak kagazdyn betindei* (white papers (chastity)), *aidyndagy akkudai* (like swans on the moon (beauty)), *ak bilek* (white wrist), and *ak tamak* (white throat (beauty)). These arguments are only positive associative values of the *-ak* (white color). After all, according to the national tradition, there is a tradition of burying the deceased in white cloth. A piece of white cloth has been preserved in the minds of the people as a sign that evokes the association of death. Now we see that generalizing associations are expressed through influences based on universal cognition.

Ozge jakty korippiz be, bizdin aulda kuzdar tek kyp-kizil (bright red) oramal tartyp juretin. Kei kyzdar aldebir auestikpen sal' akshultym (light white), ak (white) guli basymdau oramal tartsa, ulkender katty sugip tastaidy. Ak oramal men kyzyl oramaldyn aralygy aikyn, shekarasy berik. Kuieuge uzatylgan kyzdy "basyna ak oramal saldy", "ak oramal jarasady eken", tagysyn-tagdylar deytin (You see, in our village, girls only wear red headscarves. If some of the girls, with some curiosity, wore a little pale headscarf, the adults loudly reprimanded girls). The distance between the white headscarf and the red headscarf is clear; the border is strong. The girl, who was married, put a white headscarf on her head; they say, "*her head was covered by a white scarf*", and "*wearing a white headscarf fits her*". It turns out that wearing a headscarf as an example of clothing is not only a novelty of the Islamic religion. According to religious scholars, this trend is also present in the Christian and Jewish religions, as well as in ancient cultures, such as Korean and Japanese. In the religion of Judaism, women's walking without a headscarf is considered equal to their naked walking; it is said that a woman who does not wear a headscarf brings poverty, and wearing a headscarf indicates the dignity, prestige, and social status of a woman. In indigenous Israel, where the wearing of a headscarf was a symbol of nobility, it was

forbidden to wear for adulterers and prostitutes. The Catholic Church also obliges women to wear headscarves.

In our language, the nominative one of the varieties of color, which has many variable symbolic meanings, is *kara* (black color). Professor K. Zhubanov (2010), after analyzing the syntactic structure of the name *Kenzhekara*, pays special attention to the meaning of the word *kara*. He believes the word *kara* does not mean "black", but gives the meaning of "support" and "supporter", found in the phrases "*kara zhiyu*" (to involve their supporters) and *bireudin karasyn kobeytu* (to increase the number of supporters of someone). According to him, here we see that the semantics of the word *kara* are far from the nominative meaning of a color. In addition to the name *Kenzhekara* given by Zhubanov (2010), there are many anthroponyms in the Kazakh language, the first or last of which is *-kara*. For example, among men, there are names *Karabek*, *Karazhan*, *Karatai*, etc., and for girls, there are names *Karashash*, *Karakoz*, etc. In such names, as Zhubanov (2010) showed, we can only see the appearance of the word *Kara* in the sense of "*suienish* (prop)" and "*zhaktas* (supporter)". And the semantics of the word *-kara* in girls' names are close to the nominative meaning, where the word *-kara* has the meaning of beauty. Black hair, black transparent eyes, etc., which are found in the language of oral literature samples, show that the word *-kara* has become a permanent epithet.

Another example is the usage of the word "*zhas* (young)" in the Kazakh language. Levitskaya et al. (1997) indicate that "*zhas* (young)", "*bala* (child)", "*en kishkentai* (youngest)", and "*kishi bala* (youngest child)", as you see, are mostly associated with the notion that the youngest child is the successor. In the nature of our people, the owner of the father's house is a male child, including the youngest, and the continuity of generations is associated with a male child. Having formulated all these questions, the meaning of the word *kara* in the composition of male names largely depends on the symbolic meaning shown by Zhubanov (2010).

3.3. Units that Carry Traditions and Culture

As you know, in the new settlement, which was found to be convenient for ancestors, who

led a nomadic lifestyle and were looking for a comfortable settlement for four-year-old cattle, it is profitable to sew, climb a camel, and ride a yurt. And now, for Kazakh, the creation of the yurt, which has become a sacred concept, has been done by men since ancient times, and the production of the necessary property and decoration inside and outside of it is undoubtedly from the skilled hands of Kazakh women. Among the handicrafts of Kazakh women, the most common and technologically advanced is weaving a wool carpet with their own hands. In the process of waving a carpet, which is made of the soft wool of sheep, women use a strong rope, which they knit by themselves. There are many ethnographic works written about the art of weaving a wool carpet, which was suitable for everyday needs, and covering and laying the yurt on the ground. This type of traditional art is portrayed in the works of many writers. The craft of Kazakh felting is gently portrayed in fiction and literary works; in the work of Kekilbayev (1999), some linguistic and cultural units related to this tradition were found:

Kun ashylsa boldy, jurt uilerin kyp-kyzyl gyp jalanashtap, kiiz zhamaidy. Aielder top-top bop jiylyp bilekterin sybanyp ap shuyldasa da juredi. Bireuleri uinin yk jagyna eki ashaga ak bakandy asyp salyp,ustine jipke tas bailap jypyrlatyp ilip koidy: ogan anadai jergegi Karaoidagy erkektekin beline orap-orap kurt-kurt tartyp akeletin kushak-kushak shidy bir taldap salyp, algi zhip bailangan tastardyn bireuin ari, bireuin beri jyp-jyp almastyryp shi tokidy. Koldaryna koz ilespeidi. Tuske dein bir kulash shiptany bir-ak tokyp tastaidy. Endi bireuleri alginde shi shyptany tosep tastap ustine kap-kap jun akelip juqakap jaya bastaidy.

Abden zhaiyp bolgasyn birnesheui birneshe zherden turip alup sapyt ayakka kuiyp akelgen sudy urttap ap,aldaryndagy burkyrap zhatkan mamyk junnin ustine burkip shasha bastaidy. Sosyn algi shidy ishindegi su burikken junmen qosyp shiyrshuktap orap, eki-ushzherden arkan salyp, eki jaktan eki top bolyp turyp alyp ari beri domalatyp bagady. Bir uaqitta domalatkandaryn koya koyip, orauly shidy kaita zhazady. Managy burkurap jatkan jun endi bir-birimen ustasyp, taldyrgyga ainalupty. Endi aielder oni bir shetinen shymyryp buktep shiuyrshyktap orai bastaidy.

Oragan jerlerin japa-tarmagai jata kap shyntaktarymen janyshchap, tagy da oraidy, tagy da orap, tagy da janyshchaidy. Bir uakytta abden janyshchalyk silikpesi shykkan jun kiyiz bolyp shugady. Kiizdi kun jakka aparyp jaiyup koyady.

This extract portrays the tradition of felting on the nomad's settlement. The beginning of the extract gives us the sense of the day with the good weather when it is not so hot, cold, or windy. On such days all the women of the settlement go outside and spread out felt or tekemets from their yurt. The women in groups gather together and start darning, mending, waving, or stretching the felt. Some of them hang a white stork on two hooks on the far side of the houses, tie a stone to a rope on top of it and wrap it around the beams. After that, poke through the twigs and start waving by woolen yarn sharply. Some women do that so craftily that it is difficult to follow their hands in the process. Other women spread felt on the ground and cover with a thin layer of loose sheep wool. They make some ornaments using colored wool, splash water on the surface, and beat it with the twigs so that the water makes the wool embedded. They twist it all together and let it dry under the sun, pinned down with something heavy. After some time, they get felt ready to use.

Among the furniture of the house, *tekemet* is one of the upholstery, which is distinguished by its beauty and warmth. However, its difference from the other carpets is that the wool is colored in different colors, and the center and edges of the wool spread over *shii* are carved. When the wool carpet is weaved, the sequentially arranged patterns and ornaments are embedded in the wool and remain on the surface of the wool carpet.

The combination of colors in nature with each other and the ability of Kazakh women to find the type of carpet, carving it with great ingenuity, order, and elegance of the place demonstrate the skill of Kazakh women. The various colors of tekemet, printed in this way, are reflected in the sun when they are laid on the ground or spread out, changing and turning into an attractive model of beauty.

4. Concluding Remarks

On the one hand, the connection between culture and language is like ties between

content and form. While language is a form of culture's existence, culture is its internal content. Zhumasheva (2022) states that the image of the real world is registered in the consciousness through words and is formed as a concept. A system of concepts denoted by words in a language becomes common to all members of a cultural and linguistic community, paving the way for social harmony and mutual understanding between them" (Zhumasheva, 2022). Therefore, culture cannot be separated from language concepts. Since language is a social process, words in the field of anthroponymy also change and update meaningfully in connection with the growth and development of society. The composition of anthroponyms is dominated by those that appeared in a new period, along with the old names that came from ancient times. Anthroponyms contain not only the history of individual words but also the history of people, traces of ethnography of people, and national culture.

Onomast scientist Zhartybayev (1991) thinks that today, the development of linguistics is characterized by different directions; that is, linguistics is expanding and developing through an anthropocentric position that combines the currents of linguistic research in several directions. It is clear that the main, dominant direction and position of modern linguistics is to consider the multifaceted activity of language units, the relationship of language with consciousness and cognitive processes, and its manifestation in relation to a person who is a representative of a particular ethnic community.

The transition from an internal system of analysis of language to an anthropocentric analysis is one of the most memorable features of linguistics during the late twentieth and early twenty-first centuries. It is because linguistics in the study of language phenomena cannot be limited only to linguistics, the system of mutual understanding of people with each other, sounds, word compositions, or grammatical approaches. Modern linguistic research focuses on the study of the highest form of ideal representation of objective reality inherent in a person in close contact with his mind, consciousness, thinking, and inner spiritual world. The problem of man and language is of great relevance because the

adequate study of language becomes possible only when the language goes beyond its limits and addresses a group of people living in a certain environment in nature and society (Tleuberdiev, 2006). It is obvious that each name in its meaning refers to the history, culture, traditions, rituals, beliefs, etc., of people. Here it reflects the cognitive thinking of the Kazakh people in creating a linguistic picture of the world. So, the linguistic picture of the world and the national identity of each ethnic group is different and is connected with the experience and knowledge of the ethnic group. The signatory function of a language sign is the basis of knowledge, not only in its connection with the external world but also in what a person has seen in his own life.

Through a comparative analysis of the image of the universe, the distinctive features, and intersecting channels of the national culture, the national worldview of an ethnic group (people) is recognized. A person who is a member of a language spends every moment of his life thinking, life-taking in his own way and drawing conclusions. The owner of the language, which he represents, measures the totality of the consciousness of the people (ethnic group) in the knowledge accumulated over centuries. It is noted that the linguistic picture of the world reflects both national and cultural treasures of the people, such as their way of life, traditions, beliefs, customs, and traditions, as well as the human understanding of the whole world, the desire of a person to find his place in it, and the relationship between people. Accordingly, since the semantics of human names refers to a person, there exists an anthropocentric feature in the linguistic picture of the world of the Kazakh people that gave rise to these names.

The existence, community, consciousness, and literacy of a people are measured by its linguistic culture and breadth, tortuosity, and rationality of the area of use of this or that language. Thus, the essence of real cultural consciousness and the holistic understanding of the nation's perception of being is formed in the language system, which structures the language scheme of the nation. Traditions and customs are born, formed, and passed down from generation to generation and change depending on the way of life of people, their

beliefs, and their attitudes toward life (Shokym et al., 2022).

These are the characteristics of each nation in the language of miracles, which, as a result of the socio-historical experience, show their own attitude to things, phenomena, and actions. Granted that culture plays a crucial role in human development, identifying the healthy or unhealthy culture is of utmost importance in guiding individuals' behaviors (Pishghadam, 2020).

Finally, language is an indicator of culture, along with the fact that it is a thought-forming tool that carries out communication between representatives of nations. After all, it is obvious that the language system of a nation has formed its own cultural world of the ethnic group and the linguistic picture of the world, which can be transmitted easily if it is studied and respected as it deserves.

This research can be developed more broadly by studying the aspects, such as realia, and examining their parallels in Kazakh, Russian, and English languages. It can also be developed by interviewing and drawing graphics and tables for creating new cultural models for discussion. Another study that can be done to shed more light on the relationship between language and culture is cultuling. It is a blend of culture and language, implying that culture can be found in a language. Cultural genes (memes) can be discovered in a language and can be cured and improved if there is any problem with them. If we discover the cultulings, we can improve society by raising individuals' consciousness and changing the language (Pishghadam, 2013; Pishghadam, et al., 2020). Moreover, since in this study, the emo-sensory of language was not taken into account, another study can be done to measure it (Akbari & Pishghadam, 2022; Pishghadam et al., 2022)

References

- Akbari, H., & Pishghadam, R. (2022). Developing new software to analyze the emo-sensory load of language. *Journal of Business, Communication & Technology*, 1(1), 1-13. <https://doi.org/10.56632/bct.2022.1101>

- Arutyunova, N. (1979). *Linguistic metaphor (syntax and vocabulary): Linguistics and poetics*. Academy.
- Arutyunova, N. (1998). *Experience of conceptual analysis: Reference and problems of text formation*. Nauka.
- Bennett, M. J. (1986). A developmental approach to training for intercultural sensitivity. *International Journal of Intercultural Relations*, 10(2), 179–196. [https://doi.org/10.1016/0147-1767\(86\)90005-2](https://doi.org/10.1016/0147-1767(86)90005-2).
- Gak, V. G. (2000). *Language as a form of self-expression of the people: Language as a means of culture translation*. Academy.
- Humboldt, V. F. (1984). *Selected works on linguistics*. Progress.
- Kaidar, A. (1985). *Ethnolinguistics: Education and labor*. AKF.
- Kekilbayev, A. (Eds.). (1999). *Sozdik-Dictionary*. Zhazushy.
- Kushtayeva, M. (2003). *Semantic structure and linguocultural content of the concept of "miller"* [Unpublished doctoral dissertation]. Almaty State University.
- Levitskaya, L., Dybo, A. V., & Rassadin V. I. (Eds.). (1997). *Etymological dictionary of Turkic languages: Common Turkic and inter-Turkic basis of letters*. ESTYA.
- Maslova, V. (2001). *Linguoculturology*. Academy.
- Musirepov, G., (2012). *Selected works*. Fiction
- Pishghadam, R. (2013). Introducing cultuling as a dynamic tool in culturology of language. *Journal of Language and Translation Studies*, 45(4), 47-62.
- Pishghadam, R., Al Abdwani, T., Kolahi Ahari, M., Hasanzadeh, S., & Shayesteh, S. (2022). Introducing metapathy as a movement beyond empathy: A case of socioeconomic status. *International Journal of Society, Culture & Language*, 10(2), 35-49. <https://doi.org/10.22034/ijsc.2022.252360>
- Pishghadam, R., Ebrahimi, Sh., & Derakhshan, A. (2020). Cultuling analysis: A new methodology for discovering cultural memes. *International Journal of Society, Culture & Language*, 8(2), 17-34.
- Potrebnya, A. A. (1993). *Thought and language*. Academy.
- Saparbay, I. (2000). *The language of love*. Academy.
- Sapir, E. (1929). The status of linguistics as a science. *Language*, 5(4), 207–214. <https://doi.org/10.2307/409588>
- Snassapova, G. (2003). *Linguistic and cultural units in Musrepov's story "Ulpan"* (Unpublished doctoral dissertation). Almaty State University, Almaty.
- Saussure, F. (1916). *Course of general linguistics: Anthology of thought*. Yurayt Publishing House.
- Shokym, G., Burankulova, E., Yessenova, K., Sarbassova, A., Yerzhanova, G., N. & Bauyrzhan, K. (2022). Representation of the “kyz” gender concept in the Turkic linguistics. *International Journal of Society, Culture & Language*, 10(1), 125-134. <http://doi.org/10.22034/ijsc.2022.543085.2467>
- Steinthal, H. (1964). *Characteristics of the main types of linguistics: Philological notes*. Publishing House.
- Tarasov, E. (2002). *Dialogue of cultures in mirror of language: Meetings of ethnic cultures in mirror of language in a comparative linguocultural aspect*. Academy.
- Tektigul, Z., Bayadilova-Altybayeva, A., Sadirova, K., & Kushkarova, G. (2020). Transmissional and magical nature of naming system. *Systematic Review Pharmacy*, 11(4), 445-450 <http://doi.org/10.31838/srp.2020.4.67>.
- Telia, V. (1996). *Russian phraseology*. Academy.
- Ter-Minasova, S. (2018). *Language and intercultural communication*. National Translation Bureau.
- Tleuberdiev, B. (2006). *Linguocognitive aspects of Kazakh onomastics*. Arys.
- Uali, N. (2007). *Theoretical foundations of Kazakh speech culture* (Unpublished doctoral dissertation). Almaty State University, Almaty.
- Zhartybaev, A. E. (1991). *Composition and structure of toponyms of Karaganda region* (Unpublished doctoral dissertation). Almaty State University, Almaty.
- Zhumadilov, K. (1985). *Atameken*. Zhalyln.
- Zhumasheva, K., Sapargaliyeva, M., Sarkulova, S., Kuzhentayeva, R., Utarova, A. (2022). Representation of gender metaphor in lexicography as a reflection of culture. *International Journal of Society, Culture & Language*, 10(3),

- 151-162. <https://doi.org/10.22034/ijsc1.2022.555683.2662>
- Zhubanov, K. (2010). *Research on Kazakh language*. Atamura.
- Vereshchagin, E. M., & Kostomarov, V. G. (1990). *Language and culture: Linguistics in teaching Russian as a foreign language*. Nauka.
- Vorobyov, V. (1997). *Linguoculturology (theory and method)*. RUDN Publications.
- Whorf, B. L. (1962). *Language, thought, and reality: Selected writings of Benjamin Lee Whorf*. The MIT Press.

ON PRESS