

G.A. Kuzembayeva K. Zhubanov Aktobe Regional University, Kazakhstan, Aktobe
e-mail: kuzembayeva@mail.ru**COMPARATIVE ANALYSIS OF THE IMAGE
OF KAZAKH IN THE RUSSIAN
AND INDIAN LINGUISTIC CONSCIOUSNESS**

National identity is an important means of intergroup relationships, and stereotypes contribute to the identification of a person and the perception of each other by representatives of different ethnic groups. The perception of Kazakhs by representatives of the other nations is of undoubted interest. The article presents the results of a psycholinguistic study, the purpose of which was to describe the ways of conceptualizing the image of a Kazakh by the representatives of the Russian and Indian nations. Modeling the associative field "Kazakh" in the Russian language and Hindi will contribute to understanding of culture stereotypes and successful intercultural communication. The research material complies of the data of an associative experiment conducted with the students and employees of higher educational institutions of the Russian Federation and the Republic of Kazakhstan. The respondents of the study included 41 people aged 17–60 years, of them 20 subjects are native speakers of the Russian language and 21 subjects are native speakers of Hindi. The associative experiment was grounded on the questionnaire based on the method of constructing a "semantic gestalt", with the allocation of semantic zones. The associative field of the word-stimulus "Kazakh" was analyzed, and as a result of which, the stereotypicality indicator was defined. The results of the study indicate largely positive conceptualizations of Kazakhs by representatives of the Russian and Indian nations. Negative characteristics of Kazakhs are stated by Russians, and include cunning, stubbornness, and secrecy. Both Russians and Indians state the Turkic origin of Kazakhs, associate them with Kazakhstan, and consider the Kazakhs as respecting elders and patriotic.

Key words: linguistic consciousness, image, Kazakh, nationality, stereotype, Russians, Indians, associative experiment.

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e-mail: kuzembayeva@mail.ru**Қазақ бейнесін орыс және
үнді тілдік санасында салыстырмалы талдау**

Ұлт топ аралық қатынастардың маңызды құралы болып табылады, ал стереотиптер тұлғалық ерекшеліктерді түсініп, әр түрлі этностар өкілдерінің бір-бірін қабылдауына ықпал етеді. Басқа этнос өкілдерінің қазақтарды қабылдау мәселесі сөзсіз қызығушылық тудырады. Мақалада орыс және үнді этносы өкілдерінің тілдік санасында қазақ бейнесін концептуализациялау жолдарын сипаттау мақсатында қолға алынған психолингвистикалық зерттеудің нәтижелері келтірілген. Орыс және хинди тілдеріндегі «қазақ» ассоциативті өрісін модельдеу мәдени стереотиптер мен мәдениеттерді түсініп, жақсы мәдениаралық қарым-қатынасқа ықпалын тигізеді. Зерттеу материалы Ресей Федерациясы мен Қазақстан Республикасының жоғары оқу орындарының студенттері және қызметкерлерімен жүргізілген ассоциативті эксперименттің мәліметтеріне негізделген. Эксперименттің респонденттері 17 мен 60 жас аралығындағы 41 адамды құрайды және олардың 20-сы орыс тілінде, 21-і хинди тілінде сөйлейтіндер болды. Ассоциативті эксперимент семантикалық аймақтарды айқындап, оларды бөле отырып, «семантикалық гештальт» құру әдісіне негізделген сауалнама бойынша өткізілді. «Қазақ» сөз-стимулының ассоциативті өрісіне талдау жасалып, нәтижесінде стереотиптік реакциялардың индикаторы анықталды. Зерттеу нәтижелері орыс және үнді халықтары өкілдерінің қазақтарды, көбінесе, оң түсініп қабылдайтындығын көрсетеді. Теріс сипаттамалар орыс тілдік санасында көрініс тапқан және оларға қулық, қыңырлық пен құпиялылық кіреді. Орыстар да, үнділер де қазақтың түркі халықтарына қатысын мәлімдейді, қазақтарды, біріншіден Қазақстанмен байланыстырады және олардың үлкендерге деген құрметі мен патриоттығын атап өтеді.

Түйін сөздер: тілдік сана, бейне, қазақ, ұлт, стереотип, орыстар, үнділер, ассоциативті эксперимент.

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Сравнительный анализ образа казаха в русском и индийском языковом сознании

Национальная принадлежность является важным средством межгруппового взаимоотношения, а стереотипы способствуют идентификации личности и восприятию друг друга представителями различных этносов. Несомненный интерес вызывает описание картины восприятия казахов представителями русского этноса. В статье представлены результаты психолингвистического исследования, целью которого было описание способов концептуализации образа казаха представителями русского и индийского этносов. Моделирование ассоциативного поля «казах» в русском языке и хинди будет способствовать пониманию культурных стереотипов и успешному межкультурному общению. Материал исследования основан на данных ассоциативного эксперимента, проведенного со студентами и сотрудниками высших учебных заведений Российской Федерации и Республики Казахстан. 41 человек в возрасте от 17 до 60 лет, из них 20 – носители русского языка и 21 – носители хинди, стали респондентами эксперимента. В основу ассоциативного эксперимента положена анкета, основанная на методике построения «семантического гештальта» с выделением семантических зон. Был проведен анализ ассоциативного поля слова-стимула «казах», в следствии чего был определен показатель стереотипности реакций. Полученные результаты исследования свидетельствуют, в значительной степени, о положительной концептуализации казахов представителями русского и индийского народов. Отрицательные характеристики казахов представлены в языковом сознании русских и включают хитрость, упрямство и скрытность. Как русские, так и индийцы заявляют о тюркском происхождении казахов, ассоциируют их с Казахстаном и отмечают уважительное отношение казахов к старшим и их патриотизм.

Ключевые слова: языковое сознание, образ, казах, национальность, стереотип, русские, индийцы, ассоциативный эксперимент.

Introduction

When an individual belonging to a certain group creates a simplified schematic representation of an individual belonging to another group, the process of “objectification” takes place, which emphasizes the epistemological nature of the stereotype – simplified representations are fixed in consciousness as indisputable and the only admissible (Muradyan, 1977).

The problem of images of Kazakhstan and Russia is especially relevant, since the two countries are linked by friendly relations, and different examples show how significantly the images of certain countries, stereotypes of perception of peoples and cultures have changed throughout history (Poletayev, 2019).

The accession of Kazakhstan to the Bologna Declaration in 2003 contributed to the involvement of many Kazakhstani universities in the international educational space (Gahwal et al., 2021), as a result, the number of Indian students studying Medicine in Kazakhstani universities is increasing. Due to this fact, understanding of conceptualization of Kazakhs by representatives of India will foster long-term and fruitful collaboration between countries.

The description of the perception of Kazakhs by representatives of the Russian and Indian nations is of undoubted interest. We believe that the data obtained through an associative experiment, effective in determining semantic connections of words and linguistic stereotypes objectively existing in the mind of a native speaker (Ongarbayeva et al, 2018), will reveal the peculiarities of linguistic consciousness in the context of describing the image of a Kazakh, and will also contribute to the development of successful intercultural ties between the studied ethnic groups and the countries they represent.

Literature review

The successful intercultural dialogue largely influences the rapprochement and normal interaction between countries (Kanonistova). There is a reinforcement of cultural differences between ethnic groups, nations and regions despite the running globalization causing challenges in communication (Gut et al., 2017).

National identity is an important means of intergroup relationships, and stereotypes contribute to the identification of a person and the perception of each other by representatives of different ethnic

groups (Zhuravlyova et al., 2017: 102). Given that stereotypes are merely cognitive tools that people use to make sense of our social world, they are neither intrinsically “good” nor “bad”, and like all schemas, they save us time and cognitive resources by simplifying our environment (Sibley et al., 2015).

Stereotypes are beliefs about the attributes that characterize members of a social group (Ashmore et al., 1981), what they are like and how they behave (Kang et al., 2015). Studies have consistently demonstrated that stereotypes can have a wide range of social consequences such as reinforcing prejudiced attitudes, influencing interpersonal interactions, and motivating discrimination (Killen et al., 2015; Ghavami et al., 2017).

Being essentially a social phenomenon (Neil et al., 1996) stereotypes are shared by members of a given community and acquired as part of the socialization process typically in a subconscious manner (Long, 2015).

For efficient communication culture-specific factors should be considered, as they are key and positive factors that contribute to successful inter-ethnic interaction. Awareness of cultural differences of various nations helps to understand better their culturally-relevant patterns of behaviour (Gut, 2017; Bubnova, Kazachenko, 2018).

Materials and Methods

Native speakers of the Russian language (students and employees of higher educational institutions of the Russian Federation) and Hindi (students of the Faculty of General Medicine at the West Kazakhstan Marat Ospanov Medical University) took part in the associative experiment. The total number of subjects is 41 people aged 17-60 years, of them 20 representatives of the Russian nation, of which 4 are men, 16 are women, and 21 representatives of the Indian nation, of which 15 are men and 6 are women.

The open survey questionnaire was based on the method of constructing a “semantic gestalt”, with the allocation of semantic zones.

The associative field of the word-stimulus “Kazakh”, reflecting the systematic connections between its elements, and the comparison of the language picture of the world fragments in the linguistic consciousness (Ufimtseva, Balyasnikova, 2019), was analysed. As a result of the analysis, the stereotypicality indicator of the components of the associative field was calculated by means of defining the percentage of the most frequent reactions from the total number of reactions.

Results

Based on the data of the experiment, we obtained the following results:

1. Who is the Kazakh in your opinion?

Representatives of the Russian nation responded as: a person, a person (citizen / resident) of Kazakhstan (22.7%), a person of Kazakh nationality (18.2%), a person with Kazakh roots (9.09%), a person who respects the traditions of his country / Kazakh traditions (9.09%), Kazakhstan (9.09%), a representative of the people / nationality (9.09%), a man of a masculine gender (4.5%), a representative of the Turkic-speaking people (4.5%). 100% reactions are positive and neutral.

Representatives of the Indian nation responded as: country (beautiful, excellent) (22.2%), a Turkic ethnic group (who mainly inhabit the Ural Mountains and northern parts of Central and East Asia in Eurasia, tribe (11.1%), people who live in Kazakhstan, humble, kind, patriotic, good people, language (7.4%), the largest land, the one who is born in Kazakhstan, the one, who follows the Kazakh culture, although all of us are same (human being) but only the difference is nationality (3.7%). 100% reactions are positive and neutral.

Both in Russian and Indian linguistic consciousness Kazakhs are regarded people who live in Kazakhstan, representatives of a Turkic ethnic group, the one who is born in Kazakhstan and who follows the Kazakh culture (see Table 1).

The responses of Indians include personal characteristics of the Kazakhs as humble, kind, patriotic and good people.

Lack of negative responses both in Russian and Hindi demonstrate positive conceptualization of Kazakhs by the representatives of Russian and Indian nations.

2. What is associated with the Kazakh?

Russians: Kazakhstan (18.5%), my dad, field, chakchak, chefir, funny humor, a stranger of Kazakh nationality, no prejudices, respect, Kazan, nationality, Imran, beshbarmak, Islam, Kazakh language, steppes, nomadic people, koumiss, family, Asian type of appearance, accent, Nursultan, horses (3.7%).

Indians: culture (19.1%), university (14.3%), ethnically diverse (one of the most populous countries in the world in terms of ethnicities, ethnicity of 56 different types (9.5%), people, oil, those who live in Kazakhstan, descendants of several ancient Turkic tribes – Argyns, Dughlats, Naimans, Jalairs, Keraits, Qarluqs and of the Kipchaks, Russia, Russian language, a developing nation, good nature

of people, better than other countries, talkative (3.7%).

The associations were further categorized (see Table 2).

The associative field *Kazakh* in The Russian language consists of the following categories: Place (8 – 29.6%), People (6 – 22.2%), Food and drinks (4 – 14.8%), Language, speech (2 – 7.4%), Personal

characteristics (2 – 7.4%), Values (2 – 7.4%), Animals (1 – 3.7%), Appearance (1 – 3.7%), Religion (1 – 3.7%).

The associative field *Kazakh* in Hindi falls into the categories: People (7 – 33.3%), Values (6 – 28.6%), Place (4 – 19.1%), Personal characteristics (2 – 9.5%), Language, speech (1 – 4.76%), Resources (1 – 4.76%).

Table 1 – General and specific components of *Kazakh* in Russian and Indian linguistic consciousness

Reactions	Russian (N)	Hindi (N)
country	-	6
a Turkic ethnic group	1	3
tribe	-	3
people who live in Kazakhstan	5	2
humble	-	2
kind	-	2
patriotic	-	2
good people	-	2
language	-	2
the largest land	-	1
the one who is born in Kazakhstan or	2	1
the one, who follows the Kazakh culture	2	1
person	5	-
a person of Kazakh nationality	6	-
male	1	-
Total	22	27

Table 2 – Associative field *Kazakh* in Russian and Hindi

Categories	Russian	Hindi
People	my dad, a stranger of Kazakh nationality, Imran, Nursultan, nomadic people, nationality	ethnically diverse (one of the most populous countries in the world in terms of ethnicities 2, ethnicity 2, people, those who live in Kazakhstan, descendants of several ancient Turkic tribes – Argyns, Dughlats, Naimans, Jalairs, Keraites, Qarluqs and of the Kipchaks
Food and drinks	chakchak, beshbarmak, chefir, koumiss	-
Place	Kazakhstan 5, Kazan, field, steppes	University 3, Russia
Language, speech	Kazakh language, accent	the Russian language
Appearance	Asian type of appearance	-
Personal characteristics	funny humor, no prejudices	good nature of people, talkative
Values	respect, family	culture 4, a developing nation, better than other countries
Animals	horses	-
Religion	Islam	-
Resources	-	oil

3. What personal qualities does the Kazakh have?

Russians: hospitality (11.8%), the same as other people / nationality / individual: Tatar, Russian, German, Jew / person (11.8%), determination (5.9%), perseverance (5.9%), cunning (5.9%), humorous (5.9%), entrepreneurial spirit, national, self-irony, kindness, generosity, there are no certain qualities, different – depends on the person, intelligent, sensitive, secretive, dexterous, good nature, I don't know, straightforwardness,

confidence, intelligence, endurance, stubbornness (2.9%).

Indians: temperature (7.5%), food (7.5%), teachers (7.5%), patriotic to their nation (7.5%), kind-hearted (7.5%), good education (5%), warm-hearted (5%), beautiful (5%), cleanliness (5%), good country, activeness towards society, culture or people, peaceful, cheerful, honest, sincere, hospitable, tolerant, straightforward, bravery, emotions, optimism, helping, completely interested, respect for elders and clan loyalties, independent (2.5%).

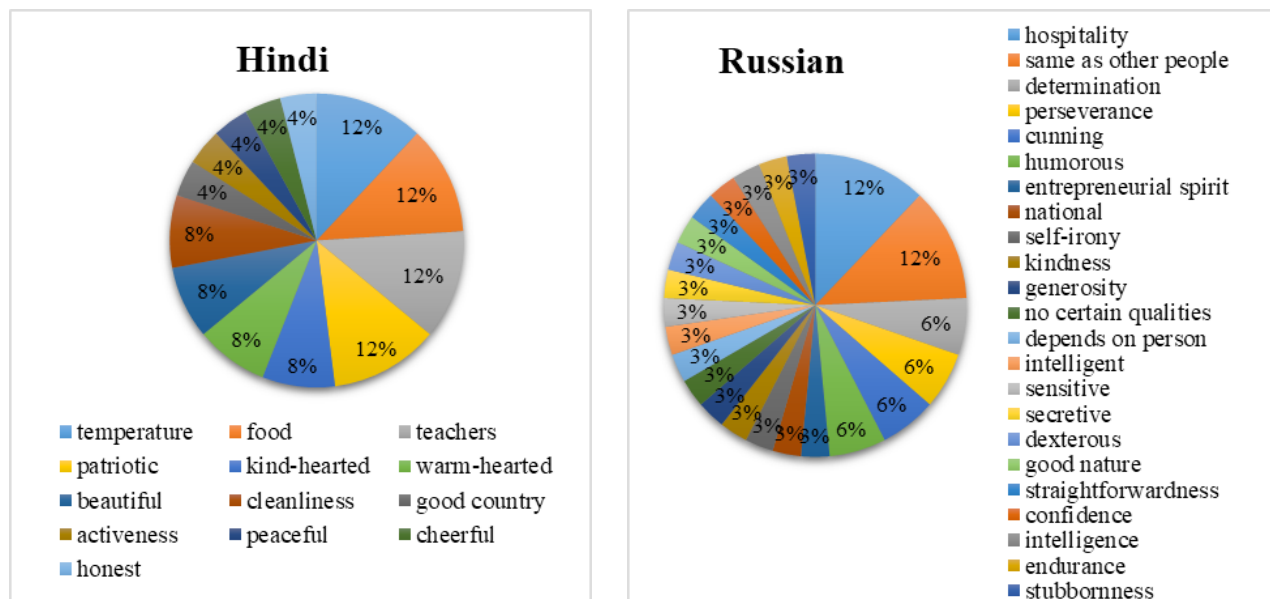


Figure 1 – Personal qualities of Kazakhs in Russian and Indian linguistic consciousness

All of the reactions in Hindi are positive and neutral, whereas in Russian positive and neutral reactions comprised 88.2%, and negative reactions made 11.8% of the total number of responses.

Among negative characteristics of Kazakh provided by Russians are cunningness, secretiveness and stubbornness. Indian conceptualizations of personal characteristics of Kazakhs include temperature, food and teachers, as it reflects the realia of their studies in Kazakhstan.

4. The real Kazakh in your opinion is ...

Russians: anyone who is proud of his nationality, loyal to his people and traditions, a Kazakh, a person whose one of the parents is Kazakh, but in principle it is not a real one? with his culture, a kind Kazakh, the one who knows how to play the dombra, this is a person from Kazakhstan, my classmate, Nursultan Nazarbayev, good nature, a real Kazakh,

a person without a bald head, a person with a broad soul, respecting the traditions and history of Kazakhstan, who is himself thinks so, honors culture, I find it difficult to answer (4.55% each reaction).

Indians: patriotic (16.7%), good (in character, tradition, livelihood) (11.1%), nice, kind, humble, fighter for their basic rights, well developed, Kazakhstan is the largest country in Central Asia and the ninth largest in the world, one of favourite countries, Ethnic Kazakhs are related to the Mongols, and are direct descendants of the most famous Mongol, Genghis Khan, look Asian, snow, Almaty, who was born in Kazakhstani land (5.6%).

It should be pointed out, that the notion of patriotism of the Kazakhs is very bright in the linguistic consciousness of Indians. Both Russians and Indians agree on the good nature and kindness of the Kazakhs, their respect for culture and traditions.

5. What does the Kazakh do in your opinion?

Russians: lives (15%), the same as people of other nationalities / ordinary people (10%), is engaged in cattle breeding / herds (10%), is engaged and develops where he is interested, respects elders, plays the dombra, rides horses, exists, works, studies, whatever he wants, achieves his goals, loves his family, respects the history of his people, farmer, is engaged in agriculture (0.5%).

Indians: Helps others (23.5%), teaches (17.6%), oil and black gold (11.8%), Kazakhstan is one of the most populous countries in the world in terms of ethnicities, with 131 represented, from Kazakhs to Russians, Germans, Tatars and Uyghurs, very hard-working people and very good in work and in field of medicine, dominant, Baikonur, the first and the largest space launch complex in the world, different working sectors such as agricultural, oil and minerals mining, excellent work, living life with enjoy (5.9%).

Areas of activities of Kazakhs according to Russians are agriculture, cattle breeding, riding horses, playing the national musical instrument – domra, watching movies. Indians consider the Kazakhs to be very hard-working engaged in agriculture, mining, space work, medicine.

6. Where is the Kazakh situated?

Russians: wherever he wants (27.8%), in Kazakhstan (22.2%), everywhere / anywhere in the world (22.2%), in any country of the post-Soviet space, on the planet, in the steppe, where he is not despised, where he is comfortable, among us, in Kazakhstan and in Russia (5.56%).

Indians: Asia (27.8%), in the part of Asia and Europe (22.2%), Central Asia (16.7%), It is bounded on the northwest and north by Russia, on the east by China, and on the south by Kyrgyzstan, Uzbekistan, the Aral Sea, and Turkmenistan; Kazakhstan, a Central Asian country and former Soviet republic, in Kazakhstan, under Russia, East Asia region (5.6%).

The responses of study participants demonstrate places where Kazakhs can live. Representatives of the Russian ethnos mostly indicate that Kazakhs may live anywhere in the world and wherever they want besides the territory of Kazakhstan, Russia and post-Soviet space. Indians state that Kazakhs are situated in CIS countries.

7. Is the Kazakh good or bad in your opinion?

Russians: good (40%), depends not on nationality, but on the person (25%), normal (10%), the same as everyone else (10%), the general impression of Kazakhs is very good, people are more difficult than

good and bad, there are no bad or good nationalities (5%).

Indians: good (95.2%), bad (4.8%).

In Russian linguistic consciousness Kazakhs are considered as very good, good and normal. Positive and neutral reactions comprised 100%. In Indian linguistic consciousness positive and neutral reactions comprised 95.2%.

Discussions and Conclusion

This psycholinguistic study conducted by means of the associative experiment aimed at identifying the conceptualization of Kazakhs by the representatives of the Russian and Indian ethnic groups, is a valuable source of information and an effective tool for determining the content of concepts in different-structured, non-identical languages. It is also efficient in studying ethnical specificity of nations, contributing to understanding and successful intercultural interaction between representatives of different linguocultures (Kuzembayeva et al., 2019). The associative experiment showed that the image of a Kazakh in Russian has an extensive associative field (163 reactions). A number of individual reactions testify to the significant role of the subjective perception. Nearly the same amount of the associative field *Kazakh* in the linguistic consciousness was demonstrated by the native speakers of Hindi (160 reactions).

The data obtained as a result of the associative experiment indicate that the characterizations of Kazakhs by representatives of the Russian and Indian nations are largely positive. Negative conceptualizations of Kazakhs by Russians include cunningness, stubbornness, and secrecy.

In the linguistic consciousness of Russians, a Kazakh is seen as a person of Kazakh nationality, respecting traditions and history, loving family, hospitable, having a good sense of humour, good-natured and purposeful.

Representatives of Indian nation indicate patriotic, kind and helping nature of the Kazakhs. Native people of Kazakhstan in the linguistic consciousness of Indians are, first of all, associated with their country, which is rich in oil, gas and minerals. It is noted by Indians that Kazakhs often use Russian in their speech.

Both Russians and Indians state the Turkic origin of Kazakhs, associate them with Kazakhstan, and consider the Kazakhs as respecting elders and patriotic.

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