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CONTRASTIVE-COMPARATIVE, ETHICAL, LINGUISTIC AND COGNITIVE ANALYSIS OF ETHICAL CONCEPTS “IMANDYLYK” AND “IMANSYZDYK” (on the material of Abai’s works)

The article presents a research study on the ethical concepts of “Imandylyk” and “Imansyzdyk” within the fields of contrastive-comparative linguistics, ethical lingvo-ecology, expansionism, and functionalism. By exploring contrastive ethical concepts, evaluating their ethical aspects, and conducting cognitive and discursive analyses of Abai’s works, several outcomes were achieved. The research offers insights into the characterization of ethical concepts, their values, and their roles in shaping moral development or undermining personal values. The study’s significance lies in its potential contribution to the advancement of contrastive-comparative linguistics and ethical lingvo-ecology, as well as enhancing the application of an integral methodological paradigm to cognitive linguistics. The objective of the research is to examine these concepts within the ethical conceptsphere of Abai’s works as representative values and anti-values of Kazakh culture. The scientific significance of the study lies in the ethical and non-ethical descriptions of the value concepts of “Imandylyk” and “Imansyzdyk”. The practical significance is attributed to the methodology employed, encompassing complex methods such as contrastive-comparative analysis, conceptual analysis, and the ethical and linguistic method. The research adopts an integral methodological paradigm rooted in anthropocentrism, expansionism, and functionalism. By exploring contrastive ethical concepts, evaluating their ethical aspects, and conducting cognitive and discursive analyses of Abai’s works, several outcomes were achieved. The research offers insights into the characterization of ethical concepts, their values, and their roles in shaping moral development or undermining personal values. The study’s significance lies in its potential contributions to the advancement of contrastive-comparative linguistics and ethical lingvo-ecology, as well as enhancing the application of an integral methodological paradigm.

Key words: ethical concepts, ethical lingvo-ekology, expansionism, functionalism, anthropocentric approach, ecological law, integral methodological paradigm, concept.

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**«Имандылық», «имансыздық» этикалық концептілерді контрастивтік-салыстырмалық,
этико-лингвоэкологиялық және когнитивтік тұрғыдан қарастыру әдісі
(Абайдың шығармаларының материалында)**

Мақала „имандылық“, “имансыздық” концептілерді этикалық лингвоэкологиялық, контрастивтік-салыстырмалық және когнитивтік тұрғыдан қарастыруға бағдарланған. Жұмыстық мақсаты: этикалық концептосфераға жататын қарама-қарсы қойылған концептілердің құндылықтық және құнсыз, тұлғаның игілікті және мейірімсіз қылықтармен байланысты ұғымдарды этикалық лингвоэкология ғылымының тұрғысынан зерттеу. Негізгі идея – зерттелініп жатқан концептілерді Абайдың шығармаларында антитезалық, адамның қарама-қарсы түрде қалыптасқан қасиеттері ретінде көрсетіп, Абайдың осындай этикалық концептілерді зерделеп, өңдеудегі рөлін анықтау. Жұмыстың ғылыми маңыздылығы: зерттелінген концептілер этикалық (адамның ішкі дүниесін үйлестіретін, оның қауіпсіздігін қамтитын және адамның жағымсыз қасиеттерін, қылықтарын жүзеге асыратын этикалық емес, адамды қоршаған ортаға қауіп тудыратын) концептілер ретінде сипатталған. Жұмыстық практикалық құндылығы. Мақалада

тік-салыстырмалық, концептуалдық талдау, когнитивтік-дискурстық әдістер қолданған, оларды пайдалану әдістемесі көрсетілген. Мақалада интегралдық методологиялық парадигма қолданған. Осындай парадигма антропо орталықтық, экспансионистік, функционалдық принциптерге негізделген. Олар мақалада адамның жағымды-жағымсыз ұстанымдарымен байланысты концептулерді зерделеу барысында пайдаланылады. Экспансионистік ұстаным күрделі объектіні қарастыруда әртүрлі ғылымдардың (контрастивтік-салыстырмалық лингвистика, когнитивтік лингвистика, этикалық лингвоэкология) білімдерін кешенді түрде қолдануға мүмкіншілік тудырады. Ал функционалдық ұстаным зерттелінетін концептілердің қызметтерін қарастыру барысында жүзеге асырылады. Зерттеу барысында келесі нәтижелер алынған: қарама-қарсы қойылған этикалық концептілер сипатталған; оларға берілген этикалық баға көрсетілген; қарастырылған этикалық концептілердің экологияның қоршаған орта мен қауіпсіздендіру заңын жүзеге асыру, асырмау жағдайларына қатысы анықталды. Абайдың мәтініндегі этикалық концептілердің қолдануы, адамның қасиеттерін сипаттайтын құндылықтық концептілер ретінде қалыптасуы дискурстық талдау арқылы анықталды. Қорытынды: контрастивтік-салыстырмалық, когнитивтік және этикалық лингвоэкологиялық тұғырдан зерттелінген концептілерді этикалық концептосфераға жатқызуға болады себебі этикалық концепт (“имандылық”) адамның ішкі дүниесін үйлесімділікке келтіруге себін тигізеді, ал адамның жағымсыз қылықтарын білдіретін концепт (“имансыздық”) оның рухын төмендетеді; қоршаған ортаға жағымсыз ықпал жасайды. Осындай концептілерге позитивтік ие негативтік баға беруге болады. Зерттеудің құндылығы оның этикалық лингвоэкологияның ғылымына қосқан үлесінде, себебі оның контрастивтік-салыстырмалық саласы дамытылады және интегралдық әдістемелік парадигманың әдістемесі өңделінді.

Түйін сөздер: этикалық тұжырымдамалар, этикалық лингвоэкология, экспансионизм, функционализм, антропоцентристік тәсіл, экологиялық заң, интегралды әдістемелік парадигма.

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Контрастивно-сопоставительный, этико-лингвоэкологический и когнитивный анализы этических концептов «имандылық» и «имансыздық» (на материале произведений Абая)

Статья посвящена исследованию этических концептов «имандылық», «имансыздық» в русле контрастивно-сопоставительной лингвистики, этической лингвоэкологии, когнитивной лингвистики. Цель исследования – изучение концептов «имандылық», «имансыздық» в этической концептосфере произведений Абая как ценностных и антиценностных ориентиров казахской культуры. Научная значимость работы заключается в описании ценностных концептов «имандылық», «имансыздық» как этических и неэтических. Практическая значимость работы состоит в том, что в ней дается описание методики применения комплексных методов (контрастивно-сопоставительного, концептуального анализа, метода этико-лингвистического). В статье используется интегральная методологическая парадигма, основанная на антропоцентрическом, экспансионистском, функциональном принципах. Антропоцентризм исследования проявляется в изучении этических концептов, характеризующих духовный мир человека, направленных на совершение добрых и недобрых поступков. Принцип экспансионизма используется в работе с целью применения знаний из различных наук и их методов (когнитивной лингвистики, контрастивно-сопоставительной лингвистики, этической лингвоэкологии). Принцип функционализма направлен на выявление и описание функций этических концептов. В процессе исследования получены следующие результаты: охарактеризованы контрастивные этические концепты; выявлена и описана их этическая оценка (позитивная и негативная); осуществлен когнитивно-дискурсивный анализ произведений Абая. Выводы: изучение этических концептов в контрастивно-сопоставительном и этико-лингвоэкологических аспектах позволило описать концепты этической концептосферы, определить их ценностные ориентиры, а также установить их роль в духовно-нравственном развитии личности или в разрушении духовных ценностей человека. Значимость проведенного исследования заключается в том, что результаты работы могут способствовать развитию контрастивно-сопоставительной лингвистики, этической лингвоэкологии, оказать содействие в совершенствовании методики применения интегральной методологической парадигмы.

Ключевые слова: этические концепты, этическая лингвоэкология, экспансионизм, функционализм, антропоцентрический подход, экологический закон, интегральная методологическая парадигма.

Introduction

The decision to explore the chosen research topic was motivated by the need to explore ethical concepts that have a constructive impact on the inner sphere of the individual. The aim of the work is to enhance and improve the spiritual aspect of modern man through the verbalization of his inner self. Achieving equilibrium in the human spiritual ecosystem requires a shift towards the adoption of positive patterns and ideals, which contributes to the creation of a harmonious state.

The study of such concepts is conducted by a new science called ethical linguoecology. Its object of study is the external environment of an individual, the factors that determine their inner world, and it investigates the “psychosphere, the soul of the communicator” (Aktuganova S.A., 2015:254).

Currently, ethical concepts of the conceptsphere, such as “tranquility,” “kind,” “good,” and others, are being studied by many scientists, but most of them are still not adequately explored due to the insufficient development of the conceptual-terminological apparatus of this new branch of knowledge. Nevertheless, the relevance of examining ethical concepts is undeniable, and it is associated with the deterioration of the individual’s inner world, the loss of positive spiritual qualities in the modern information society, where there is a focus on mass culture and consumerism, the forgetting of norms and principles of traditional culture, moral degradation of a part of society, and the destruction of the “old morality”. The development of a new morality is progressing slowly due to the terminological disorder of moral values. Moral values are significant to individuals, serving as guidelines for their life activities and motivating their actions. The significance of moral values lies in their contribution to the adaptation of individuals to life in society (Polikanova A.P., 2014:131).

Abai Kunanbayev was the first Kazakh thinker to focus on the spiritual essence of morality. He argued that the main principle of morality is the principle of humanism, “adam bol” (be human), which determines a person’s orientation towards the assimilation of moral patterns of behaviour. Only then will the individual be ‘complete’. As it is known, Abai contributed to development of the theory of Kazakh spirituality, interpreting moral values and revealing their importance for an individual striving to improve his moral qualities and develop humane relations between people. Moral values objectified in people’s behaviour include value concepts” imandylyk” (faithfulness) and

“imansyzdyk” (faithlessness), which are considered in this article in a contrastive and comparative aspect. In this regard, the objectives of the article are to determine the interpretation of moral concepts by Abai, to identify their role in the formation of value orientations of Kazakh culture, as well as to study the ways of development of value orientations associated with these concepts in modern society.

The main objectives of the study are:

- to study the ethical essence of the concepts “Imandylyk”, “Imansyzdyk”;
- to conduct contrastive-conceptual analysis of ethical concepts;
- to identify ways of forming moral/immoral meaning of concepts.

Materials and Methods

The study employed the following methods: cognitive-contrastive analysis, semantic-cognitive analysis, cognitive frame modeling, interpretation method, and layered contrastive-conceptual analysis. All these methods are comprehensive and are based on the combination of different scientific approaches, such as contrastive linguistics, cognitive linguistics, and linguoecology. The combined methods used in this study are employed to investigate the complex object of ethical concepts and aim to interpret the conceptual components (conceptual, semantic, imagery, cultural-mental, and nominative) from a cognitive-contrastive perspective.

The cognitive-contrastive frame modeling method is applied to describe the contrasting and similar aspects in the analyzed antonymous concepts, and to identify the main and additional information embedded in their structure, as well as in the contrasting and similar terminals and slots of the concept frames. The semantic-cognitive analysis method involves a transition “from the content of meanings to the content of concepts during a specific stage of description – cognitive interpretation” (Suleymenova E.D., 1996:118). This method is used in the process of contrastive-comparative interpretation of the examined concepts.

The employed comprehensive methods serve as evidence for the application of an integrative methodological paradigm based on anthropocentric, expansionist, and functional principles. The anthropocentric principle manifests in the interpretation of concepts that reveal moral and immoral qualities of humans. The expansionist principle demonstrates the possibility of utilizing knowledge from different disciplines, such as contrastive linguistics, cognitive linguistics, ethical

linguoecology. The functionalist principle allows for the identification of functions performed by the described concepts.

Literature review

During the research process, a review of scientific references covering the methodology of the investigation was carried out. Suleymenova E.D, analyzing the contrastive-comparative analysis reflected in the works of B. Lee Whorf, V.N. Yartseva, C.-T. James Huang, I.A. Sternin, S.G. Klimchenko, concludes that the key concept of contrastive linguistics is the category of contrast or category of contrastivity. Linguistic contrast is “a specific feature of A, which appears as such when one compares it to B languages” (Suleymenova E.D., 1996:118). A. Chesterman points out that the identification of similarities and differences in different languages is done in four stages: 1) collecting data; 2) describing the need for; 3) supplementing data as needed; and 4) reporting identified differences between languages (Chesterman A., 1998: 52).

In this research, the method of contrastive-comparative analysis is employed to examine two concepts within a single language, with the aim of uncovering their differences as manifested in human moral activities. These value concepts serve as guides for individuals’ relationships and their moral or immoral actions. The emphasis on contradictions within the essence and components of the examined concepts is driven by the recognition that “the presence of contradiction is an essential aspect of cognitive activity. Similarity represents a balanced background in consciousness, where attention gravitates toward differences” (Konyushkovich M.K, 2001).

The method of frame modeling, which was originally developed by M. Minsky (Minsky M.A., 1980) and (Wilks Y., 1980), was later refined in the researches of V.I. Karasik (Karasik V.I., 2001).

The problem of studying value concepts

The problem of studying value concepts as mental and linguistic means of expressing values is studied within the framework of axiological linguistics. In works of foreign scientists B. Smith, S. Lawrence and E. Margolis, concepts are considered as “conceptualisation or conceptual essence” (Smith B, 2004:2.), (Lawrence, S., & Margolis, E. 1999: 74.). The concept is described as a “mental entity embedded in thought activity, which represents desires, beliefs and other relationships that enter into

mental processes as symbols” (Fodor D, 1998:26). This definition focuses on the ability of the concept to express mentally meaningful information (religious values – beliefs, attitudes).

Results and discussion

The article reveals the main points of the concept, and Abai is the founder of the doctrine of spirituality. The concept of “spirituality” is understood as the ability to control the human body. Chinese ancient thinkers believed that “the spirit rules the man, it is the real sovereign in us”, “spirit is more valuable than the body, the life force depends on the spirit” (Zh. Qiguang, 2010). According to A.K. Mamyrbekova, spirituality leads to comprehension and perception of spiritual and moral principles, the ideas of goodness, beauty, goodness, truth and justice. These values predetermine the motivations and impulses of human behavior, individual’s interests and goals, and shape the mental structure” (Mamyrbekova A.K., 2008: 198). The concepts of “spirituality” and “value” are synonymous, as they are aimed at determining the moral and moral guidelines of a person. The merit of Abai is the development of his categories of spirituality and its principles, values. Such moral guidelines, models of behaviour are contained in the value concepts “imandylyk,” “imansyzdyk”, interpreted by Abai as spiritual values. The main feature of value concepts is their ability to determine “the scale of values, moral states of society, attitudes and behaviour patterns of society members” (Forofontova J.L., 2008:141).

What brings value concepts closer to others is their ability to be objectified using linguistic units as well as symbolic, cultural codes, as well as non-verbal means. The structures of the concepts are complex. All of them include in their structure such components as: conceptual, meaningful, figurative, cultural and elemental and linguistic.

The next characteristic of the concept is its cognitive aspect, since all concepts are related to consciousness. In the value concepts of “imandylyk” and “imansyzdyk,” the conceptual component is particularly prominent. Abai’s contribution to the formation of such concepts lies in their conceptualization. Value conceptualization refers to the process of consolidating the properties of an object in a separate unit. It is in Abai’s works that the representations of the ethical concepts of “imandylyk” and “imansyzdyk” are conceptualized. By highlighting the concept of “imandylyk” within the system of human moral qualities, Abai indicates

its distinctive features. In the “Twelfth Word,” Abai uses the word “iman” not in a religious sense but in the meaning of “virtue” or “compassion”: “The first thing is that one must not violate the trust (faith, belief) of another person, and the second is that if one has learned something, one should teach it to others. If someone knows something but does not teach it to others, then God does not accept their worship. However, if someone knows how many things faith unites and how many things it destroys, but conceals it in their heart, suppresses the names of their brothers, becomes hypocritical and prayerful, then they fail to touch the hearts and their preaching becomes meaningless”. In this context, the concept of “iman” is interpreted both in the religious sense of “faith” and in the ironic sense of “ignorance” or misunderstanding the meanings of “true faith” and “conviction”. According to Abai’s thoughts, the word “iman” signifies spiritual conviction that contributes to the formation of a person’s spiritual qualities.

In the final part of the “Nineteenth Word,” in the context of “kuzetimiz yeskerusiz,” faith does not exist if it does not awaken itself through self-examination and open up true religion with sincerity. In this context, the word “iman” is used in the sense of “compassion”; for example, “One who is careless, does not discipline oneself, and lacks the ability to show compassion cannot be considered a believer – without carefulness and attentiveness, faith cannot be retained in the soul” (Abai Kunanbayev, 2016: 292).

T.A. Akhmetov, in the article “Zhusup Balasagunni’s ideas of faith” mentioned that if the concept of “iman” initially was formed in the people’s consciousness as a religious concept, over time it came to denote values associated with human moral qualities (Akhmetov T.A., 1993: 36).

In the “Thirty-Sixth Word,” Abai uses the word “iman” as a synonym for the word “shame”, for instance: “Instead of feeling ashamed of their deeds, these shameless people deprive themselves. How can we call such a person modest or shameless? Modesty is not allowed by the Hadith and the words of the wise. How can we understand whether these people have faith or not?” (Abai Kunanbayev, 2016: 334). In this context, the word “iman” signifies “modest,” “conscientious,” while the absence of shame is denoted as “shameless” or “imansyz”.

In the process of conceptualizing the values embodied in the notion of “iman,” Abai emphasizes the characteristics of the concepts of “imandylyk” and “imansyzdyk.” In his works, these concepts are associated with ethical representations of

qualities and attributes that individuals should strive for. “Imandylyk” encompasses virtues such as compassion, conscientiousness, and a sense of shame, reflecting the presence of merciful qualities and the ability to do good to others. These moral qualities characterize a morally upright individual. On the other hand, “imansyzdyk” represents negative ethical traits, including lack of conscience, lack of compassion, callousness, and moral depravity. People who exhibit such qualities are described as lacking “iman” or being devoid of faith.

The significant component of these value concepts lies in their usage within the lexical-semantic system of language, specifically within the thematic group of “spiritual values”, alongside words that embody positive moral values such as “kaiyrymdylyk” (goodness), “adamshylyk” (humanity), “adamgershilik” (humanism), “zhaksylyk” (goodness), and “imandylyk” (faith), as well as negative traits such as “imansyzdyk” (faithlessness), “zhamandyk” (evil), “kaiyrymsyzdyk” (goodness deficiency), and others. The figurative aspect of the value concepts “imandylyk” and “imansyzdyk” is conveyed in contexts where the term “iman” is used metaphorically, for example, “imany kashty” (faith faltered), “imany kasym boldy” (faith betrayed), “imany ushty” (faith vanished), “imany kalmady” (faith disappeared). In such word combinations, the figurative meaning of the term is constructed through personification, where actions attributed to living beings are assigned to concepts or phenomena. George Lakoff and Mark Johnson refer to these types of metaphors as anthropomorphic metaphors, as they involve interpreting a non-living object as a human. This allows us to comprehend our interactions with inanimate entities in terms of human motivations, characteristics and behaviors.

The cultural-mental component of these concepts embodies the Kazakh people’s beliefs about the soulful qualities of individuals, as embodied in these value concepts. The concept of “imandylyk” represents mental information about what it means to be an honest, decent, and conscientious person. Abai, in his works, pointed out that “iman” does not signify blind worship of faith: “Those who profess Islam should first know what the true essence of iman is, for iman is not blind devotion” (Abai Kunanbayev, 2016: 350).

Iman represents the manifestation of Allah’s qualities, such as sensitivity and mercy. Mercy and sensitivity are synonymous, signifying virtuous qualities of individuals. Abai notes that these concepts are associated with the name of Allah: “Although mercy is not mentioned among

the eight of His qualities, it is explained by the meaning of the following names: All-Merciful, Merciful, Compassionate, Patronizing, Beneficent, Thoughtful, Polite” (Abai Kunanbayuly, 2016: 352-353).

A true Muslim should also be kind and just, as kindness and justice are conditions of Sharia. Considering ourselves Muslims, we must be faithful followers of Allah (Abai Kunanbayuly, 2016: 354).

As we can see, iman incorporates both kindness and justice as qualities inherent in the Almighty. In this case, metonymic transfer occurs according to the model of “part-whole”. The Almighty and His characteristics constitute the whole, and the individual is a part of the whole, hence acquiring the quality of being just. Since iman is a rational faith, this concept encompasses all the qualities inherent in the Almighty. Through the concept of “iman,” by means of rational faith, we adopt the moral and ethical qualities of Allah and become true believers, embodying the characteristics of the Almighty: Kindness, Justice, Mercy, Sensitivity, Beneficence, Virtue, Politeness, and others. Over time, the qualities of Allah came to be attributed to His faithful follower – the individual, leading to the formation of fixed word combinations in the language: “imany betinde zhazylyp tur” (kind, virtuous), “imanyna berik” (true to one’s belief, just), “imandy juzdi” (kind, friendly, cordial), “imandai syrym osy” (honest, genuine).

Abai also associates the concept of “iman” with justice, as justice is the mother of all benevolence. The notions of honor and conscience stem from justice (Abai Kunanbayuly, 2016: 355).

The concept of “imansyzdyk” is associated with traits that are insignificant for individuals, but rather condemned by them. These include ignorance, laziness, and wrongdoing. Ignorance, according to Abai’s views, is the lack of knowledge; the absence of knowledge reduces a person to the level of an animal (Abai Kunanbayuly, 2016: 362). Laziness is characterized by Abai as the greatest enemy of art; incompetence, lack of will, shamelessness, and poverty are the offspring of laziness (Abai Kunanbayuly, 2016: 362). Wrongful acts are the enemy of mankind; by harming others, a man alienates himself from humanity, likening himself to a wild beast (Abay Kunanbayuly, 2016: 362).

In the concept of “imansyzdyk,” all vices are embodied, such as self-satisfaction, greed, thoughtlessness, and carelessness (Abai Kunanbayuly, 2016: 377). Those who are immoral cannot be classified as followers of true “yakini iman.” They cannot be classified as adherents of

“taklidi iman” either because those in the group of “taklidi iman” can resist vices and refrain from wrongdoing; they are characterized by steadfastness of spirit. However, those who succumb to the temptations of thousands of tempters (Abai Kunanbayuly, 2016: 293), lack strong convictions, easily succumb to temptations and persuasions, label black as white and white as black, swear falsely, and present lies as truth. They do not belong to the group of devotees of “yakini iman” or the group of adherents of “taklidi iman”.

Abai’s reflections on the moral essence of human beings allowed him to distinguish between “the wheat and the chaff,” that is, to identify what is truly valuable and significant for humans and to identify the qualities inherent in virtuous individuals. Traits such as compassion, nobility, and honesty form the moral foundation of the valuable concept of “iman” (faith). Conversely, the traits that do not correspond to the qualities of the Almighty, such as a tendency to commit wrongdoing and harbor criminal intentions, characterize those individuals who distance themselves from perfection, knowledge, and compassionate and kind actions. These negative traits do not hold value for human beings and are condemned by them. These negative traits of individuals form the basis of the negative value concept of “imansyzdyk” (faithlessness).

The nominative component of the positive value concept of “imandylyk” (faithfulness) and the negative concept of “imansyzdyk” consists of the nominative-associative field, which includes all word combinations, idioms, and phrases related to these concepts. This encompasses groups of words and idiomatic expressions that express various meanings of the polysemous word “iman”. The first group of meanings associated with religious beliefs includes phrases such as “imany bersin” (may God have mercy on the deceased), “imany aitu” (reciting the funeral prayer), “imany zholdas bolsyn” (may the earth be light upon him), and “imanyna keltirdi” (according to Sharia, to recite a Surah prayer, to turn to God).

The second group of word combinations expresses the meaning of “unscrupulous, audacious” and includes phrases such as “imany zhok” (faithless), “imansyz” (without faith), and “imanynan zhurdai” (like someone without faith). The third group of word combinations conveys curses, such as “imany kujsyn” (may faith abandon you) and “imanynan zhurdai bolsyn” (may you become faithless). The fourth group of word combinations reflects the meaning of “cowardly,” including phrases like “imany kalmady” (lost faith), “imany kasym boldy”

(faith was broken), “imany kashty” (faith wavered), and “imany tobesine shykty” (faith faltered). Another group of word combination is used in the sense of “reasonable, judicious”, for example, “imany tarazy kalyпка keltirildi” (faith was brought to the scales) and “imany tarazga saldy” (put faith on the scale).

A significant number of word combinations with the word “iman” describe qualities such as kindness, compassion, virtue, and honesty. Examples include “imandy adam” (a person of faith), “imany berik” (endowed with faith), “uyat kimde bolsa, iman sonda” (where there is conscience, there is faith), “imany tileu” (to keep faith), “iman zhuzdi” (faithful), “imany betinde uzilip tur” (wrapped in faith), “iman syrym osy” (honestly, sincerely), and “imany kamil” (firm in spirit, fearless).

The contrastive-comparative analysis of the concepts “imandylyk” and “imansyzdyk” demonstrates that there are some similarities between the two concepts, but there are more differences.

The similarity between these concepts lies in the fact that both “imandylyk” and “imansyzdyk” are ethical concepts that guide individuals in adhering to or deviating from certain behavioral models in society. “Imandylyk” represents a model of virtuous and compassionate behavior, while “imansyzdyk” refers to behavior that encourages reprehensible actions. Another similarity between these concepts is that they express an ethical evaluation of human qualities: moral for “imandylyk” and amoral for “imansyzdyk”.

The difference, referred to as a “contrastive category,” is evident, firstly, in the fact that these ethical concepts contain contrasting examples of “compassionate” and “heartless” behavior. Secondly, they embody notions of moral (virtue, conscientiousness, and shame) and immoral qualities of human beings (unscrupulousness, lack of compassion, ignorance, laziness, and a tendency towards committing wrongdoing).

The moral and immoral qualities of a person are presented in the table below.

Table 1 – The results of the contrastive-comparative analysis of the concepts

Concepts to be matched	Similarities in the structure of concepts	Categories of contrast – identified differences
«Imandylyk»,	The cultural and mental component of the concepts gives an idea of a person’s moral qualities and realises the assessment of a person’s ethical qualities: <i>imandy adam – virtuous, fair; true to his word (imany betinde zhazylyp tur; imany berik, iman juzdy) – assessment that corresponds to the predicate notion «good»</i>	1) expressions that consider opposite concepts: a) moral; b) immoral qualities; 2) realise different ethical evaluations, correlating with evaluative predicates “good” (“imandylyk”), “bad” (“imansyzdyk”); 3) Inadequacy of the language objectification means: “imandylyk” – <i>imandy adam, iman zhuzdi, imany tarazga saldy, etc.</i>
«Imansyzdyk»	Cruel, impolite, selfish – <i>imansyz adam, imany jok, imany kalmady, imany kasym boldy, imany tobesine shykty</i> – a condemnable evaluation that relates to the evaluative predicate “bad”. Virtuous or immoral qualities of a person may be represented as metaphors formed on the anthropomorphic model: personification of a person’s moral qualities: <i>iman kaptagan, iman kul, iman tarazy kalyp keledi, iman betinde yzilip tur.</i> Personification of reckless qualities of a person: <i>imany kashty, imany kalmady, imany attady, imany kyidy, betinde imannyn izi de zhok</i>	“Imandylyk” – <i>iman kalmady, imany satty, iman ushty, iman kasym boldy, etc.</i> 4) The metonymic model «Allah is the possessor of virtuous qualities» is used to describe positive features of human character. Moral qualities are part of the whole – they are adopted by man

Table 2 – Slots of concepts representing additional information about the opposite moral and immoral qualities of a person

Slot №1		Slot №1
A figurative representation of moral qualities: (a) Metaphor – personification: Iman is a personification. b) metonymy: Iman is the manifestation of the faces of Allah, who has the qualities: Compassionate, Merciful, All-Merciful, Good-hearted, Thinking. The qualities of Allah are adopted by man as part of him, the creation. The metonymic model of “whole – part”	The contrasting images of moral and immoral qualities	The figurative representation of immoral qualities (a) Metaphor – personification <i>imany kalmady, imany zhok adam, imany ushty, imany kashty</i>
Slot №2		Slot №2
Ethical evaluation of “good” – <i>virtuous, merciful, fair, faithful</i>	Culturally-mental representations of the expression of contrasting evaluations of “good” – “bad”	Ethical evaluation of “bad” – <i>shameless, insolent, ignorant, cowardly</i>
Slot №3		Slot №3
The distinction of nominative spaces: Different ways of linguistic objectification: <i>imandai syrym osy, imany berik, imany kamil</i>		Difference of nominative spaces: inadequate verbal means of objectification: <i>imana zhok, imannan zhurday, imany kuidi</i>

Contrastive-cognitive frame modeling reveals contrasting categories in the structure of the concepts under consideration. The contrastive-frame model of the concepts “imandylyk” and “imansyzdyk” is as follows:

The Terminal representing the basic information: the name of the concepts: “imandylyk”, “imansyzdyk”, conceptualisation of value perceptions: a) concerning reference points of moral and ethical behaviour, assessed positively, b) concerning reference points of immoral, condemned behavior.

Conclusion

The aim of the work was to conduct a contrastive-comparative analysis of ethical concepts “imandylyk” and “imansyzdyk” considered as value keywords, conceptualizing human ideas about value and anti-value orientations of Kazakh culture and actualizing evaluation of moral world of a person (positive or negative).

In the course of the research it was revealed that the considered mental formations reflect the perceptions of the Kazakh language consciousness about spirituality, at the same time they serve to demonstrate the meanings of spiritual and moral development of a person or destruction of a person’s ethical values. Moreover, positive and negative values in perception of these ethical concepts by native speakers of Kazakh culture such as love to Motherland, traditions of the nation, faith in Allah, mercy and justice have been identified.

Using contrastive-frame modelling, it was established that the value concept ‘imandylyk’ has an axiological antipode – the anti-value concept ‘imansyzdyk’.

The analysis identified similar and contrasting human moral and ethical qualities represented in the ethical concepts. The results of the study are:

1) value concepts “imandylyk”, “imansyzdyk” actualize evaluative attribute, as they serve as a model of ethical value and anti-value of human behavior;

2) ethical concepts have mental nature, objectified by means of language units;

3) ethical concepts are anthropocentric, as they contain evaluation of moral-ethical quality of man;

4) their similarity is shown in that ethical concepts have such similar attributes, as value, estimation, structuredness;

5) difference of concepts is shown in expression of opposite value reference points, and also in ways of figurative representation, in inadequacy of nominative spaces of concepts.

The analysis of ethical concepts in the works of Abai has shown that the concepts of ethical conceptsphere “imandylyk” and “imansyzdyk” reflect the value orientations of Kazakh culture, serve as a model of ethical value and anti-value of human behavior.

The proposed methods of value concept analysis can find application in further research of ethical concepts and identification of the value system of Kazakh culture.

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