

Reflection Of Ethnocultural Worldview Problems In The Kyrgyz Proverbs

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Abstract

This article is investigating unconditional reflections in Kyrgyz people ethnocultural worldview in native language world, which expressed through native language, through language reflections, ethnocultural values and scientific information related to labor. Explanations given for concept of labor, expressed in Kyrgyz proverbs containing important information about the labor process careful organization. Kyrgyz people ethnocultural worldview related to labor has significant features containing valuable information about labor process careful organization, its effective development, finding work, and drawing conclusions.

Keywords: labor, ethno-worldview, Kyrgyz worldview, ethnocultural valuable information, life outlook, basic ideas, conceptual content, ethnocultural traditions, ethnocultural values, etc.

1. Introduction

Recognition of centuries old ethnophenomenon, ethnocultural worldview with their concealed features and informing future generations about these issues is one of important duties that will determine Kyrgyz people future. Kyrgyz people worldview is reflected firstly in their native language, and secondly in old folklore enduring centuries, in paremia, proverbs created by the Kyrgyz people. Research materials in our study based on traditional Kyrgyz family parents' role in raising children to work hard and improving their multi-directional use in modern school practice (Tashbaeva, 2021). Teachers' role is also important in development of students' spiritual worldview and society environment (Anarbaeva et al., 2011). It is mentioned in the Kyrgyz Republic Law that Education purpose is

"to form a thoroughly developed personality" (Batyraliev, 2021).

Kyrgyz proverbs history with their collection process established by Mahmud Kashgari Encyclopedic dictionary "Divanu Lugati at-Turk" (Imanakunova, 2016; Davlatova, 2021). Proverbs are structured and semantically complete with certain ideas in a text as phraseological units and does not require declination, perform a teaching purpose and teach a person what to do and how to be in different situations; unlike idioms that show literary studies, linguistics, country studies, paremias also show folklore and can be a whole text and contain a single opinion (Mamasheva, 2021).

Such a worldview includes the Kyrgyz people's long-standing worldview, customs, traditions, beliefs and other national values, ethno-ethical concepts and customs that are

considered as noble by people. Of course, these units of national worldview are closely related to national consciousness, which includes multifaceted processes of thinking, cognition, conceptual-logical, emotional-expressive in the native language (Musaev, 2000). They expressed through concrete or abstract linguistic and semiotic means (Marazykov & Alymova, 2003). For example, Kyrgyz people have created and widely used proverbs containing ethnocultural information encoded in the semantic structure in order to educate children and the next generation (Musaev, 1993). For example, according to national belief, labor is the source, the core, the foundation, and the future of life. This is evidenced by the Kyrgyz proverb "Labor delivers to glory, labor brings richness" (Zakirov, 1962).

In this article, use of the term "brings richness" in connection with labor means "labor shapes the people inner spiritual soul". In the second part of this proverb, the notion "brings" implies that "labor creates a materially prosperous, rich, joy life." Thus, according to Kyrgyz ethnocultural concept, labor is a national value that creates a person's inner and spiritual life, as well as external and material existence related to life.

Labor is central to the Kyrgyz people linguistic image, the world conceptual image, and the Kyrgyz cognition world model (Marazykov, 2005). Therefore, the Kyrgyz have always trained their young children to work from early ages (Imanakunova, 2019). From this point of view, ethnocultural worldview inevitably reflected in the native language world. This is because the ethnocultural inner world reflected externally through language and expressed to people through language. Kyrgyz people ethno-cultural worldview related to labor also has significant features. For example, the concept of labor, expressed in Kyrgyz proverbs, also contains valuable information about the labor process careful organization, its effective development and finding work and drawing conclusions. For example, in the Kyrgyz worldview, the emphasis on the need to start the work early in the morning and the preference to start work in the morning is clearly seen in the Kyrgyz proverb "One who works all day is the one who is looking for happiness" (Zakirov, 1962). In the article, concept "work in the morning" is closely related to concept of "search for happiness" and expresses the conceptual idea that "it is better to start doing everything early in the morning." At the same time, expression

"early morning" in the Kyrgyz language is reflecting the ethnic worldview in relation to the concept "labor".

It provided valuable, key information, such as the need to prioritize the concept work. The Kyrgyz proverb "Who wakes up early have twice food sustenance" complements such useful information about the Kyrgyz ethnos (Zakirov, 1962). "Getting up early", according to the Kyrgyz concept, brings health to a person. A healthy person has a long life. Therefore, such a person has a lot of food sustenance.

The Kyrgyz worldview also establishes the procedures for human development through labor. For example, the Kyrgyz proverbs "Search is the way to success", "Where there is work, there is success", "Without hard work, there is no wealth" contain important information about the human development power and qualities. If we look at the general content of examples, we will see that issue of effective, successful, sustainable work are a key in the Kyrgyz worldview (Zakirov, 1962).

In the Kyrgyz ethnoculture, search has always considered seriously. Whether the Kyrgyz are building unique houses, such as yurts, or making dishes with unique national features, such as besh barmak, chuchuk, kazy, karta, kymyz, and tash kordo, when dogs are bitten, birds are born, and manaschylyk, akyn poetry, in the jewelry art, knitting, melodic, singing, they have always tried to look in all directions.

As in the Kyrgyz ethnos epic "Manas", which has survived from ancient times to the present days, the spiritual culture such as yurt, felt, shyrdak, raw weave are material culture resulted from the Kyrgyz people's search. That is why Kyrgyz people firmly adhere to the worldview: "The source of success is search."

The second example, "Where there is work, there is success," has a conceptual meaning: "Success requires effort." If we delve into the content of this folk proverb, we will see that in the Kyrgyz worldview, the main idea expressed is: "One aspect of productive work is "search", the other "work, constant effort". Indeed, neither unemployment nor effort can lead to success. The proverb "Without hard work, there is no wealth" expresses the worldview and outlook to life: "Only through hard work wealth can be achieved". It emphasizes that the main way of development is hard work.

Laziness and idleness are not always supported in Kyrgyz ethnoculture (Dunkanaev, 2010). This negative assessment given to

laziness in the Kyrgyz proverbs (Zakirov, 1962). Sincerity is clearly expressed in the following proverbs: "A person who is distracted from his work with sleepy eyes a sign of laziness", "A lazy person is not worthy", "Delaying the day is a sign of laziness" (Zakirov, 1962).

Kyrgyz proverbs reflect the Kyrgyz ethnos. It also contains valuable information about fruitful work and change results. For example, Kyrgyz proverbs in cause-and-effect semantic relationship are "If you earn from your work, you will be promoted," and "Greatness comes not from age, but from hard work" (Zakirov, 1962). Important opinions informed about successful work showing good results.

In the first example, the notion of "finding everything" and the notion "promotion" form a cause-and-effect semantic relationship. "Authority rise" is reason, result. And "finding everything" is the reason. According to the Kyrgyz worldview, in order to rise in rank and gain the people dignity, it is necessary to do something useful for people and earn a living. In this regard, it is clear that the Kyrgyz people as an ancient people have always attached great importance to hard work, hard work and earning all. The Kyrgyz proverb "Greatness is not created by age, but by deeds" says that in the Kyrgyz worldview, people are valued for their actions. In this case, the term "greatness" is a contextual synonym for terms "great reputation", "high rank" and "influential reputation".

Conclusion

This article expresses ethno-cultural features in the Kyrgyz worldview, outlook on life, that a person's dignity, high status, prosperity are not measured by age, but by that persons work for the people. Of course, ethnocultural traditions, such as those expressed in proverbs, which have a strong impact on human spirit and mind, can ideologically motivate the younger generation to work hard for the people benefit and to achieve great reputation with high status (Referovskaya, 1989). Consequently, Kyrgyz proverbs reflecting ethnocultural worldview issues in a multifaceted character. Such Kyrgyz proverbs, which express ethnocultural values, are also important because they highlight the human development processes through labor including the Kyrgyz worldview features.

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