

The influence of water tourist routes on the Kyrgyz mentality and stereotypes

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Abstract. Throughout history, transport and tourist routes have brought people and their cultures together, promoted socio-economic cooperation, fostered dialogue, strengthened trade relations, and fostered cultural exchange. Therefore, it is important to develop communication that serves as the basis for further relationships. The article attempts to emphasize the importance of in-depth knowledge of cultural stereotypes in the process of close cooperation and communication. To create the article, the descriptive method and component analysis were used.

1 Introduction

The Great Silk way primarily was built as an exchange and communication net, which influenced people's history, culture and religion, language and science. It is a full-scale geo-political project aimed at establishment of transport, energy, and trade hub between countries of the Central Asia, South Asia, Russia and Europe.

The concept "Silk Road" ("*Seidenstrassen*") was first invented by the German geologist and explorer Ferdinand von Richthofen in 1877. It has been used as a metaphor of European and Asian cultural interchange. Silk became both a component and a symbol of this cultural diffusion. It was seen as a valuable index of civilization with regard to religious ritual, kingship, artistic production, and commercial activity. While largely commercial, the Silk Road provided the vehicle for all sorts of creative exchange between tremendously diverse peoples and cultures.

Kyrgyzstan recognizes the Great Silk Way, first and foremost, as the main way of social, economic and intercultural exchange. Intense economic cooperation with many countries and cultural exchanges with them allow to achieve and maintain comprehensive geopolitical status. Thus, achieving a qualitatively high standard of a life. Therefore, any research work related to the aspects of intercultural communication is a necessary factor to strengthen intercultural dialogue and promote integration of states on the Great Silk Way.

The language plays fundamental role in communication, since, in relation to national culture, lies in preservation of cultural concepts or notions by means of written and oral speech. According to Heidegger M., language is "means of event, and its melody" [1], or we can refer to G.G. Gadamer's idea that "language conditions our comprehension and the way of thinking" [2]. Language is used not only as means of communication, but its essential function lies in expressing the worldview [3]. "Language is a powerful social tool

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that forms a flow in an ethnos, forming a nation through cultural exchanges, conditionality, the public consciousness of a given community involved in a speech act and closely interrelated with each other” [4].

2 Methods

Within the acceleration of international activities and development of societal relations in modern conditions it is required to gain a deep knowledge of peculiarities of intercultural communications to succeed in this field. It is known, that, one of the founding fathers of the intercultural communication as a discipline is an American linguist Edward Hall [5]. During the period of training of specialists for serving abroad he, together with his colleagues: sociologists, psychologists, anthropologists and others, made a deduction that each culture portrays absolutely unique system of values and behaviouristic models, and that the descriptive characteristics of cultures and their evaluation should be made based on a relativistic approach.

3 Results

One of the foremost aspects of intercultural communications is ethno cultural stereotypes, typical to behaviour of definite nation or culture. Societal experience of people is reflected in stereotypes, the experience which is common to all members of community and essentially of reoccurring nature. They occur in the result of common activities of people when they consciously perceive distinctiveness of surrounding environment. Nearly 2/3 of human behaviour is conditioned by stereotypes. They are applied to reflect interrelations of groups to identify their ethnic and cultural identity. In most common cases acquisition of stereotypes take place within the process of socialization and enculturation when behavioristic stereotypes are studied based on individual culture of his own; within the process of communication with close people, for example, when they talk about representatives of other, foreign to them, culture; via limited personal relation, private experience; through mass media [5].

Stereotypes of behavior have found firm ground in the system of human values and have become its component part. Application of stereotypes is common for a distinct intercultural situation. Henceforward, representatives of various cultures attain divergent world view, in consequence of which, might misinterpret or misunderstand each other’s behavior, and encounter with communication challenges. Therefore, thorough study of cultural behavioristic stereotypes is a significant exertion in maintaining relatively proof information about a man or a situation.

One of the important aspects in Intercultural communication is ethnocultural stereotypes - the most typical behavioral traits characteristic of a certain people. Stereotypes reflect the social experience of people, which are common and repeated in their lives, so their carrier is the society, the group. They are formed on a conscious level during the joint activity of people in the perception of certain properties, qualities of the phenomena in the surrounding world. Most often, stereotypes are acquired by individuals in the process of socialization and in-culturation (when studying stereotypes of behavior in their own culture); in the process of communicating with loved ones (for example, stereotypes about representatives of a foreign culture); through limited personal contacts (their own experiences) and through mass media. There are two types of cultures in Intercultural communication: collectivistic and individualistic. In the individualistic cultured group of people, the significant importance is personal goals of every member of society, as for collectivistic cultures common goals dominate over individual ones. The

Kyrgyz culture belongs to the collectivistic type, as many other Central Asian people who had lived and still living on the ancient route of the Great Silk Road.

Kyrgyzstan as one of the Central Asian sovereign countries has its own ancient and rich history, unique customs and traditions. Stereotypes of Kyrgyz national and cultural behavior are associated with a certain philosophy of life. In this article, we will consider typical stereotypes reflected in language by means of sayings and proverbs, such as restraint, collectivism, kingship, honor and respect to elders and hospitality. Most of them are universal, i.e. characteristic of a number of cultures. However, practical realization of stereotypes in a certain culture will vary by distinctive features. Thus, knowledge of the value orientations related to behavioral motives conditioned by culture and traditions of the Kyrgyz people will allow to avoid culture shock, thus, more successfully integrate into the new cultural realm.

Another peculiarity of the Kyrgyz people and language, is that people like to rhyme all types of speeches as blessing, and congratulations, as well. Moreover, they use a lot of sayings and proverbs, as they have proverbs to all types of situations in the life. So, the part of linguistics which studies proverbs and saying is – paremiology, which attracted our attention to write this article. Until now we have got an oral competition between girls and boys, or elderly people for telling saying and proverbs and tongue twisters, which is really interesting for growing youth to keep their language and culture. «Proverbs not only give speech imagery and brightness, but also reflect the process of development of the culture of the nation, fix cultural attitudes and stereotypes in the minds of the people and participate in the formation of the cultural background of the language» [6].

Paremiology (study of proverbs and sayings in linguistics) - illustratively reflects the mentality of people, its behavioral stereotypes, accepted in a definite community united by a common culture. According to S.G. Ter-Minasova the notion “mentality” depicts the human beings thinking ability, his world view, and psychology. In other words, mentality is an intellectual and spiritual intention / aspiration of an individual, so as of a community as a whole [7].

Premies - sayings and proverbs are called “mirrors of culture”, or “nation’s autobiography” [8], “linguistic means of objectification of cultural stereotypes, images and incentives”, one of the fundamental cultural “codes”, transmitted from generation to generation, and that reflect categories and intentions of philosophy of existence of a native speaker” [9]. Based on the hypotheses of aforementioned scholars we will consider these units of speech from the point of view of their cultural and linguistic conditionality.

Human being perceives the other culture through his own cultural prism, of his own values and national identity. According to V.A. Maslova, “*stereotype* is a characteristic feature of consciousness and language of any culture representative so to say the kernel component of his culture, therefore he is the pillar of an individual in the thickens of cultural dialogue” [10]. The bulk of knowledge about stereotype behavior of other nations and cultures prepares the participants of intercultural dialogue to prevent clashes and avert culture shock.

Stereotypes are inalienable components of any culture, which influence on psychology and human behavior, on his consciousness, and international relations [11]. Stereotypes are schematic, standardized, emotionally colored steady images or imaginations about social phenomenon or object, emerged in consequence of social conditions and preceding experience. The knowledge about behavioral stereotypes of one’s culture plays an important role in building intercultural relations, since it promotes probable prognosis of the behavior of the participants of communication act, furthermore learning and experiencing their culture. Behavioral stereotypes firmly penetrate into proverbs and sayings. Within the cultural diversity models the speech act has been reflected in proverbs and sayings throughout the lengthy pages of history. We can find value oriented conceptual

worldviews and communicative models of behavior of the representatives of this or that cultures.

According to Hofstede's theory about cultures the Kyrgyz culture belongs to the collectivistic type, as many other Central Asian people who had lived and still living on the ancient route of the Great Silk Road [8]. The Silk Road had joined people from different types of cultures, nevertheless trading was necessary for all of them and during the big caravan fairs people were talking and learning about each other, they were showing their national games, and even borrowing some cultural elements, some traditional things, which became now as an evidence that people on the Great Silk Road not only traded but they were mingling with each other and learning the elements of being tolerant ton other cultures and avoid clashes between them [6, 8].

Kyrgyz people on the Silk Road were famous nomads with a very peculiar culture: oral reciting of epics, playing on national instruments riding on horses and games on the horses were the most interesting for other neighboring people. Ancient Kyrgyz were very good communicators themselves, as for the Silk Road enlarged their opportunities to see the other people their traditions and customs. As Kyrgyz people have developed oral traditions, other people were just good listeners. Uniqueness of Kyrgyz people's way of communication is in their use of proverbs and sayings in their speeches, telling blessing in a rhymed form, singing songs and telling fairy tales etc. It probably may be the reason that Kyrgyz people kept the biggest work of art as the Epic Manas from ancient times narrating it orally from generation to generation which consists of half of a million lines and was written down at the beginning of the 1960s.

On the basis of the Kyrgyz proverbs a lot of cultural, customary and traditional elements of Kyrgyz culture can be researched. The following examples serve as an evidence to this:

Эл көргөндү көрөбүз / We will experience all good and bad that our people see (Descriptive translation) – that means that someone experiences the same things as the others in the community he belongs to and not only just their own community but all people around;

Жалгыз дарак токой болбойт / A single tree is not a forest (Loan translation) – means that an individual cannot make a sense as society as a whole;

Бөлүнгөндү бөрү жейт / An isolated is eaten by a wolf (Loan translation) – means that someone who has alienated himself will be easily defeated by enemies;

Көп түкүрсө көл болот / Consolidated common efforts will fortify the quick accomplishment of task (Descriptive translation) etc.

Collectivistic features are seen in relations among relatives, which is the most valuable peculiarity of maintenance of close relations between family members. The following examples are given to illustrate the significance of relations among the Kyrgyz:

Туугандын өзү таарынса да боору таарынбайт / Although there are some differences among relatives, the kingship will unite them (Descriptive translation);

Тууганга душман болбо, душманга тууган болбо / Do not make enemies among relatives, and don't make friends with enemies (Loan translation);

Катын албай кайын ал / Marry a woman from a good family, so that you may rely on your relatives-in-law (Descriptive translation);

Дос жолдошуң бир жылдык, куда сөөк миң жылдык / Friends may fade away at once, but relations between parents-in-law will last for centuries (Descriptive translation);

Дос айрылат, сөөк кайрылат / You may lose your friends, but not relatives (Loan translation).

The Kyrgyz family is a patriarchal family after receiving Islam, but by its nature, the Kyrgyz family was matrilocal family. Husband's authority is indisputable in the family;

wife should always respectfully treat him and his relatives, a father-in-law and a mother-in-law, in particular:

Аялды башынан, баланы жашынан / A wife should be treated according to the inner rules of the family she became a member of, and a child should be brought up from the very birth (Descriptive translation);

Кайнатаңды кандай көр, кайненеңди жандай көр / Treat your father-in-law as a king, and your mother-in-law as the closest person ever (Descriptive translation);

The category of kingship is studied in many sciences as sociology, anthropology, culturology, ethnolinguistics etc. In relation to ethnolinguistic aspect it is expressed in 3 ways: 1) linguistic form (vocabulary, terms, phraseology related to kingship relations, hierarchy and assessment); 2) in folklore (motives and episodes related to kingship relations, its structure, symbols and functions); 3) ritual form (rituals of establishment of kingship relations, changes in relations, its typology and functions).

Kyrgyz people appreciate, the most, mutual respect in kingship relations - children are ought to respect their parents, the eldest one should be an example for younger, the youngest should respect adults etc. The kingship relations can be regarded as set stereotype of etalon behavior among the Kyrgyz:

Ата-энеңди урматтасаң, өз балаңан сый көрөсүң / If you respect your parents, your children will respect you (Loan translation);

Агасын көрүп ини өсөт, энесин көрүп сиңди өсөт / The older brother is an example for the younger one, the older sister is an example for the younger one (Loan translation);

Улууну урматта, кичүүнү ызатта / Respect for the elder, regard for the younger (Loan translation).

According to Kyrgyz culture and traditions kingship obliges to maintain close relations with relatives whether it is a moral support, or material, though there are some utterances which carry negative meaning. For example:

Тууганың бар болсо көрө албайт, жок болсо асыра албайт / If you are rich your relatives envy you, once you are poor they give no shelter, nor food (Descriptive translation);

Тууган – душман / Relatives are enemies (Loan translation), means that there might be competitiveness or envy even among relatives as well.

Ат айланып өз казыгын табат / Sooner or later a lost horse will come to his stable (Loan translation), means that no man should forget about his ancestors and relatives, develop kingship relations and defend the name of his tribe.

These linguistic units reflect specific mentality and value orientation of people. Majority of researchers distinguish universal human values and national distinctiveness in cultures. N.F.Alefirenko characterizes universal values as values recognized, spatially and temporally, by the majority of people constituting community as a whole. According to him, national values are rather concrete and materialized, and play a core role in lifetime of any nation or an individual.

Strong sense of respect towards the elder people are inherent in high values of national merits of the Kyrgyz people. We can note the existence of age and gender hierarchy. Mistreatment in relations or in communication can insult or offend the other side. Participants of communication act should recognize and be able to comprehend all subtleties of relations, have a sense of tact, be sincere, careful and patient. Respect towards the eldest is considered to be the highest principle in conscience of the Kyrgyz, the adherence of which may lead to successful life and authority. It may explain the fact of existence of the Peoples Jury of the Elders (Ak Sakaldar sotu) that dealt with the various family issues, and is still used in practice by Kyrgyz people. The following examples illustrate a call for respect towards the elders:

Улууну урматтасаң, кичүүдөн сый көрөсүң / If you respect the elder, the yougher will respect you (Loan translation);

Карынын сөзүн капка сал / Listen to the advice of the elder one. (Descriptive translation);

Карысы бардын – ырысы бар / A family with the elder ones is the happiest family (Descriptive translation);

Карт адам акылга бай / The elder knows much (Loan translation);

Кары келсе ашка, жааш келсе ишке / The elder guest is for fest and rest, the yougher guest is for work's zest (Adaptation).

Hospitality of the Kyrgyz people is an evidence of the national character trait. “The Kyrgyz is very hospitable people. They have developed a whole set of guest treating etiquette conditioned by remote nomad shepherd communities that were isolated from population centers and by need to learn news about people all around and exchange information”. There are plethora of rituals and customs as age hierarchy location of guests, start eating from tasting bread, slaughtering an animal for guests, handwashing before and after the meal with giving blessings (praying words) meaning thankfulness for Almighty Allah, for host family, to each other etc. There are plenty of sayings and proverbs of positive and negative mening related to guests:

Үйгө канча бут кирсе, ошончо кут кирет / As many people enter your home, so much happiness it will encounter (Loan translation)

“Кел” демей бар, “кет” демей жок / There is a way for “Come, and be our guest”, but no way to “Go away, my guest” (Adaptation);

Чакырылбаган конок шытырылбаган жерге отурат / A guest without an invitation will not be treated well (Descriptive translation);

Конок бир түнөсө – кут, эки түнөсө – жут / If a guest spends overnight - he brings happiness, but if two nights running – menace (Loan translation); It is compared with the menace since the very hospitable Kyrgyz people have to slaughter a cattle again, the other day, to treat guests.

Gift-giving is a final concluding part of any Kyrgyz fest. As in the saying “*Кыммуу үйдөн куру чыкпайт*” all guests should be given gifts by hosts, for example scarfs and piece of silken fabric for women, and “kalpak-chepken” (national hat and coat for men). Moreover, guests are supposed to have taken their treats – “ustukan” – a piece of meat and sweets to share later with other family members at home. It is a common thing when foreigners experience culture shock when they find themselves in a Kyrgyz environment with all in all huge piece of meat treated, hand washing ritual, long speeches of good wishes, picking the pocket full of sweets and treats etc. There is a necessity to provide with fair explanation of customs and traditions in order to avoid misunderstanding and smooth culture shock.

Thus, in the Kyrgyz culture of communication particular attention is given to the phases of contact-making and contact-ending, i.e. speech competence of participants of communication act needed for a definite situation. In these situations, we can see the collectivistic nature of Kyrgyz culture. The Kyrgyz people's greeting ceremony is long-lasting, as the farewell part as well. People should demonstrate their interest in communication and show respect towards the participants of communication act, and they use non-verbal means of communication, for example gestures or “bata” (“бара”, good wishes).

Successful intercultural communication promotes acquisition of the speech etiquette. Researchers distinguish following types of communication: ritual, manipulative, humanistic. Knowledge of rules and ethical norm of communication is a part of ritual communication. “Ritual communication emerges in situations that take place between

groups, in which the main goal is to sustain and develop connections between individual groups of society” [12].

Specific field knowledge related to cultures, the starting phase of communication and ending in particular, is of great importance in establishing intercultural relations. The given below examples illustrates the significance of greeting in the beginning of communication process:

Бир жолу даам таткан жериңе миң жолу салам айт / Never forget people who treated you once (Descriptive translation), in other words, once you have been acquainted with someone, always maintain good relations and send him best regards;

Базарда 1000 киши бар, ар ким өз таанышына салам берет / There are thousands of people in bazaar, but we only greet the ones we know well (Descriptive translation).

Thus, knowing-each-other should be realized through greetings and nonverbal means – gestures. In case if people do not know each other, they never greet each other:

Тааныбасты сыйлабас / The one who is unknown is not treated with honor (Loan translation). The Kyrgyz people always respond with disregard to those who don't accept greetings;

Амандык айтса шүгүр жок / For asking about willingness there is no gratefulness (Loan translation). Ignorance in kyrgyz culture means disrespect towards a man, and even may be understood as dishonor and disgrace.

The following Kyrgyz proverb shows the violation of norms of speech etiquette:

Катыны менен урушкан кайынына салам бербейт / The one who has quarreled with his wife, do not greet his relatives-in-law anymore (Loan translation).

Thus, we may conclude that in greeting situations being in a high spirit and having good intentions are very important; showing interest in deeds or wellbeing represents respect, honor and good manners; and ignorance symbolizes disrespect, ill manner and grievance.

There are plenty of sayings and proverbs used in the end of communication process. The most of them is used as good wishes or blessings before the farewell:

Эсен барып соо кайт / Have a safe trip (Functional analogue);

Ай жүр аман жүр / Be safe throughout your long journey (Descriptive translation);

Жолуң шыдыр, жолдошуң Кыдыр болсун / Bon voyage, let your journey be save, let your counterpart be Kyzyr (Analogue, Loan translation);

Жеңил барып оор кел / Go with empty bag, and come back with full of presents (Descriptive translation) – is a bit humorous wish, mostly used towards men who are leaving for a festive event. This is, again, an example of hospitality of Kyrgyz people when there is a place for gift-giving ceremony.

Giving advice and edification were also depicted in proverbs and sayings:

Жолоочунун жолдогучу жакшы / A voyager should be on his way (Loan translation) – means that someone who is leaving for a journey should start the journey as early as he can reach the final destination on time. In case if it is said by a voyager himself, it means that he is saying farewell to people and start his journey soon.

4 Conclusion

In conclusion we may say that the category of kingship, maintenance of kingship relations, politeness, respect towards the elder, regard toward the younger and hospitality, depicted in the proverbs and sayings reflecting models of human behavior, national lifestyle of the Kyrgyz and specific worldview, is the utmost valuable notions in the Kyrgyz culture. All these concepts and values are considered universal on the one hand, and they convey specific features and distinctive patterns, on the other hand, that are reflected in the behavioristic stereotypes of individual communities. Thus, in European culture mostly characterized by individualistic nature close kingship plays an essential role, for the Kyrgyz

people belonging to the collectivistic culture the notion of kingship, as a category of value, comprises as close so as far kingship relations between relatives. Therefore, respect toward elder in Kyrgyz culture is inalienable part of communication, whilst in European culture the title and status of communicants play a supreme role. In the process of thorough study of the scientific, theoretical and lexicographic material needed to conduct research, related to behavioral stereotypes existing in the Kyrgyz culture, it was discovered that the stereotypes are in close connection with value and morals, national character and worldview of the Kyrgyz.

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