

ARTICLE

## Emotive-Evaluative Lexicon in Kazakhstani and Foreign Media: Anthropocentric and Pragmatic Perspectives

Adil Absattar<sup>1</sup> , Talgat Ramazanov<sup>2\*</sup> , Ainagul Sadyk<sup>3</sup> , Akerke Kulbayeva<sup>1</sup> , Uldar Issabekova<sup>1</sup> 

<sup>1</sup> Institute of Project Management Department of Kazakh and Russian Languages, K. Satbayev Kazakh National Research Technical University, Almaty 050000, Kazakhstan

<sup>2</sup> Grammar Department, The Institute of Linguistics named after Akhmet Baitursunuly, Almaty 050010, Kazakhstan

<sup>3</sup> Department of the Language Center, Kenzhekali Sagadiev University of International Business, Almaty 050010, Kazakhstan

### ABSTRACT

This study investigates the anthropocentric and pragmatic aspects of emotive-evaluative vocabulary in Kazakhstani and foreign media discourse. Based on a corpus of over 2,500 lexical units drawn from Kazakh, Russian, and English sources, the research examines how emotionally charged words and evaluative expressions operate as instruments of persuasion, cultural framing, and identity construction. The findings indicate several noteworthy tendencies. In Kazakhstani media, there is a strong emphasis on national and cultural values such as unity, honor, and morality, which highlights the role of collectivist traditions and patriotic rhetoric. By contrast, foreign media rely more heavily on universal categories such as democracy, justice, and corruption, reflecting broader global ideological concerns. The polarity analysis shows that positive vocabulary is more frequent in Kazakhstani discourse (55%), whereas negative evaluation dominates in foreign outlets (60%), demonstrating divergent journalistic orientations: affirmation versus critique. Genre-based analysis reveals that analytical and opinion pieces contain the highest density of evaluative lexicon, though even news reports employ subtle emotional framing. A particularly important result is the “self–other” opposition: both Kazakhstani and foreign media reinforce collective identity by portraying the “self” positively and the “other” negatively. Semantic distribution further shows the predominance of political and ideological vocabulary (40%), followed by moral, emotional, and socio-cultural

#### \*CORRESPONDING AUTHOR:

Talgat Ramazanov, Grammar Department, The Institute of Linguistics named after Akhmet Baitursunuly, Almaty 050010, Kazakhstan;  
Email: [take\\_kzz@mail.ru](mailto:take_kzz@mail.ru)

#### ARTICLE INFO

Received: 25 August 2025 | Revised: 25 September 2025 | Accepted: 26 September 2025 | Published Online: 28 October 2025  
DOI: <https://doi.org/10.30564/fls.v7i11.11799>

#### CITATION

Absattar, A., Ramazanov, T., Sadyk, A., et al., 2025. Emotive-Evaluative Lexicon in Kazakhstani and Foreign Media: Anthropocentric and Pragmatic Perspectives. *Forum for Linguistic Studies*. 7(11): 1463–1477. DOI: <https://doi.org/10.30564/fls.v7i11.11799>

#### COPYRIGHT

Copyright © 2025 by the author(s). Published by Bilingual Publishing Group. This is an open access article under the Creative Commons Attribution-NonCommercial 4.0 International (CC BY-NC 4.0) License (<https://creativecommons.org/licenses/by-nc/4.0/>).

fields. Headlines are found to be especially saturated with emotive lexicon, amplifying emotional resonance. Overall, the study enriches anthropocentric and cognitive-pragmatic linguistics and has practical implications for journalism, media literacy, and cross-cultural communication.

**Keywords:** Emotive-Evaluative Lexicon; Anthropocentric Linguistics; Media Discourse; Kazakhstan; Pragmatics; Cross-Cultural Communication

## 1. Introduction

In the contemporary information society, language has become not only a tool of communication but also a powerful instrument for shaping public opinion, cultural identity, and social behavior. With the development of digital technologies, social media platforms, and global information flows, the emotional and evaluative dimensions of discourse have become increasingly central to communication. The language of the media, in particular, plays a decisive role in reflecting and constructing social values, influencing attitudes, and regulating interpersonal as well as intergroup relations.

Emotive-evaluative lexicon represents a specific layer of language that conveys the speaker's emotions, attitudes, and evaluations toward an object, event, or phenomenon. Unlike neutral vocabulary, emotive-evaluative words and expressions carry a semantic charge that not only describes reality but also colors it with subjective or culturally embedded meaning. This dual function makes emotive-evaluative lexicon a key instrument of persuasion and emotional influence in media discourse. For instance, words such as "tragic," "heroic," "corrupt," and "prosperous" not only convey factual information but also shape the audience's perception of the described events.

The anthropocentric approach in linguistics emphasizes the human-centered nature of language, focusing on how linguistic forms reflect human cognition, emotions, and values. Within this paradigm, the study of emotive-evaluative lexicon is particularly relevant, as it provides insight into how individuals and communities perceive and interpret the world through language. When applied to media discourse, this approach allows us to reveal how journalists and editors consciously or unconsciously use emotive vocabulary to achieve communicative goals such as persuasion, mobilization, or the creation of solidarity with the audience.

Kazakhstan, as a multilingual and multicultural soci-

ety, presents a unique case for studying emotive-evaluative lexicon. The coexistence of Kazakh, Russian, and English-language media creates a rich environment for linguistic comparison. Kazakhstani media is often marked by the integration of national-cultural codes, references to traditional values, and the emphasis on unity, morality, and patriotism. At the same time, Russian- and English-language media operating in Kazakhstan display more globalized discursive patterns, often influenced by international standards of journalism.

In contrast, foreign media—represented by outlets such as *BBC*, *The Guardian*, *The Washington Post*, and others—often employ universalized forms of emotive-evaluative lexicon. These forms are less tied to specific national contexts and instead emphasize shared global concerns such as human rights, democracy, economic stability, or environmental protection. Thus, the comparative study of Kazakhstani and foreign media discourse provides an opportunity to uncover both universal and culturally specific patterns in the use of emotive-evaluative language.

Another important dimension is the opposition of "self" versus "other" in media texts. Emotive-evaluative lexicon often serves as a tool for constructing identity and differentiation, drawing symbolic boundaries between "us" and "them." In Kazakhstani media, such constructions are frequently tied to national and cultural identity, while in foreign media, they may reflect geopolitical alignments or ideological stances. This aspect demonstrates the pragmatic power of language to foster inclusion or exclusion, solidarity or antagonism.

The relevance of this research also stems from the current transformations in media communication. The rapid spread of digital technologies has blurred the boundaries between professional journalism and user-generated content, creating new dynamics of language use. Social networks amplify the emotional dimension of discourse, as emotionally charged content is more likely to be shared, commented on, and remembered. In this context, understanding the

mechanisms of emotive-evaluative lexicon becomes essential not only for linguists but also for journalists, educators, and policymakers concerned with media literacy and public communication.

The present study builds on the analysis of over 2500 emotive-evaluative units collected from Kazakhstani and foreign media texts. By applying cognitive-pragmatic and comparative methods, it seeks to answer the following research questions:

1. What are the main strategies and mechanisms of using emotive-evaluative lexicon in Kazakhstani media?
2. How does the use of emotive-evaluative vocabulary in foreign media differ from Kazakhstani practices?
3. What cultural, pragmatic, and ideological functions do these lexical units perform in shaping public opinion and identity?
4. How does the opposition of “self” versus “other” manifest itself in the emotive-evaluative lexicon of media texts?

The study aims to demonstrate that emotive-evaluative lexicon is not merely an accessory to media language but a central element of meaning-making, persuasion, and cultural framing. The theoretical significance of the research lies in contributing to anthropocentric linguistics and cognitive-pragmatic theory, while its practical significance is related to the development of media literacy, journalistic practice, and cross-cultural communication.

In summary, the introduction sets the stage for a comprehensive analysis of emotive-evaluative lexicon in media discourse. By combining theoretical perspectives with empirical data from Kazakhstani and foreign media, the study seeks to provide a nuanced understanding of how emotions and evaluations shape the linguistic construction of reality in the media sphere.

## 2. Literature Review

The study of emotive-evaluative lexicon has a long tradition in linguistics, psychology, and media studies. Scholars have consistently emphasized that language is not a neutral medium but a socially and emotionally charged phenomenon that shapes perceptions of reality. This section provides an overview of the main theoretical approaches, cross-cultural perspectives, and recent research relevant to the anthropocen-

tric and pragmatic study of emotive-evaluative lexicon in media discourse.

### 2.1. Classical and Structural Approaches

The early foundations of research into emotive language were laid by European linguists such as Charles Bally, Roman Jakobson, and V.V. Vinogradov. Bally<sup>[1]</sup> considered expressiveness and affectivity to be integral parts of stylistics, emphasizing that emotional coloring in words is inseparable from their stylistic function. Jakobson<sup>[2]</sup> highlighted the “emotive function” of language as one of the key components of communication, whereby the speaker conveys subjective attitudes and emotions. Similarly, Vinogradov<sup>[3]</sup> analyzed the interplay between lexical meaning and emotional connotation, noting that words are simultaneously signs of thought and indicators of psychological experience.

In Russian linguistics, scholars such as E.M. Galkina-Fedoruk, I.V. Arnold, and N.A. Lukyanova expanded these ideas by systematizing the distinction between emotion, expressiveness, and evaluation. They emphasized that while not all expressiveness is necessarily emotional, emotive words always carry evaluative force. Lukyanova<sup>[4]</sup> further argued that emotive-expressive vocabulary is central to stylistic differentiation in functional styles, especially in publicistic and journalistic genres.

### 2.2. Cognitive and Pragmatic Perspectives

The cognitive turn in linguistics brought new approaches to the study of emotion and evaluation in language. George Lakoff and Mark Johnson<sup>[5]</sup> demonstrated how conceptual metaphors structure human thought and how emotional concepts such as “love is a journey” or “anger is heat” are embedded in everyday discourse. These metaphors not only reflect but also shape emotional experience. Similarly, R. Plutchik<sup>[6]</sup> provided a psychoevolutionary model of emotions, categorizing them into primary types such as joy, trust, fear, surprise, sadness, anticipation, anger, and disgust. This taxonomy has been widely applied in discourse analysis, including media studies.

At present, the language of emotions is being studied from multiple perspectives. Particular attention is given to the types and functions of emotions, their role in shaping the linguistic picture of the world, and their national and cultural

specificity<sup>[7]</sup>.

Pragmatic linguistics, particularly the works of V.I. Shakhovskiy<sup>[8]</sup>, emphasized the role of emotive language in communication as a mechanism of influence. Shakhovskiy argued that emotive lexicon serves as both a reflection of the speaker's inner state and a pragmatic tool for eliciting emotional responses from the audience. This dual nature is crucial in media discourse, where language is intentionally designed to engage, persuade, or mobilize the public.

Recent pragmatic research also links emotive-evaluative lexicon with ideology and framing. For instance, Fairclough's<sup>[9]</sup> critical discourse analysis shows how evaluative vocabulary constructs ideological positions in media texts. Similarly, Wodak<sup>[10]</sup> demonstrates how emotions are mobilized in populist political discourse. These approaches align with anthropocentric linguistics in recognizing the centrality of human cognition and affect in linguistic processes.

### 2.3. Kazakhstani and Central Asian Scholarship

In Kazakh linguistics, the study of emotive-evaluative lexicon has been significantly shaped by scholars such as Akhmet Baitursynuly, R. Syzdyk, N. Uali, B. Momynova, and G. Smaǵulova. Baitursynuly's early 20th-century work on stylistics and functional categories of language laid the foundation for analyzing expressive and evaluative elements in Kazakh. Syzdyk<sup>[11]</sup> emphasized the role of emotive vocabulary in literary and journalistic texts, linking it to national identity and cultural expression.

Contemporary Kazakh scholars such as B. Momynova<sup>[12]</sup> have applied pragmatic frameworks to media discourse, showing how evaluative words in Kazakhstani newspapers shape public consciousness and reflect national values. Uali<sup>[13]</sup> highlighted the communicative nature of Kazakh media language, where emotive-evaluative lexicon reinforces social cohesion and collective identity. These studies underline the anthropocentric perspective, emphasizing that language reflects human experience, cultural values, and emotional life.

### 2.4. Comparative and Cross-Cultural Studies

Comparative research has revealed both universal and culture-specific features of emotive-evaluative lexicon. For

example, Wierzbicka<sup>[14]</sup> argued that cultural scripts shape the way emotions are expressed linguistically. In Kazakh, concepts such as *ар-намыс* (honor) or *құм* (blessing) carry strong evaluative meaning tied to cultural values, while in English, equivalent expressions may lack the same depth of connotation. This suggests that emotive-evaluative lexicon cannot be fully understood without considering cultural and anthropological contexts.

Cross-cultural studies also highlight the role of translation and intercultural communication in shaping emotive meaning. When Kazakhstani news is translated into English, evaluative words often undergo a shift in meaning, either losing their cultural specificity or gaining new connotations. This demonstrates the pragmatic complexity of emotive lexicon in a globalized media environment.

Similarly, recent scholarship on proper nouns shows that they transition quickly from one linguistic system to another, constantly acquiring new meanings and social functions as public consciousness evolves<sup>[15]</sup>.

### 2.5. Recent Studies

The latest scholarship underscores the increasing importance of emotive-evaluative language in the digital era. For instance, Pivecka, Ratzinger & Florack<sup>[16]</sup> analyzed political messages on Twitter and found that messages eliciting **high-arousal** emotions are more likely to be shared, regardless of valence. Similarly, Bednarek M.<sup>[17]</sup> investigated the role of emotive lexicon in news coverage of global crises, concluding that evaluative language strongly influences public perception of trustworthiness in media. Schwartz<sup>[18]</sup> identifies power, achievement, hedonism, stimulation, self-direction, universalism, benevolence, tradition, conformity, and security as basic human values.

In Central Asian contexts, Ospanova and Sagidolda<sup>[19]</sup> demonstrated how Kazakhstani media discourse employs emotive lexicon to reinforce national unity during crises such as the COVID-19 pandemic. Meanwhile, international studies<sup>[20]</sup> show that cross-cultural variations in emotional expression significantly affect how audiences respond to news stories. These findings are consistent with the anthropocentric approach, confirming that media language is not only a vehicle of information but also of cultural identity and affective influence.

Thanks to technological progress and the mass deploy-

ment of information technology, communication and self-expression habits have changed dramatically, entailing the emergence of new linguistic practices. Statistics show that 57% of the world's population uses Internet-based media to obtain information, sharpening receptive skills along the way<sup>[21]</sup>. In addition, recent media practices in Kazakhstan and Russia demonstrate how TV channels strategically use social media marketing. Among various platforms, YouTube receives the greatest attention, as TV programs broadcast on air are often re-uploaded there. This not only broadens the audience but also generates significant revenue streams. By contrast, platforms such as Instagram, VKontakte, and Facebook, which are highly popular in Kazakhstan, do not allow the full uploading of such video content<sup>[22]</sup>.

## 2.6. Identified Research Gap

Despite the substantial body of research, several gaps remain. First, few comparative studies systematically analyze Kazakhstani and foreign media within a unified cognitive-pragmatic framework. Second, while much attention has been given to Western media, Central Asian contexts remain underexplored in the global academic landscape. Third, emerging phenomena such as AI-generated media texts have not yet been studied in terms of emotive-evaluative lexicon, though they are becoming increasingly influential.

This study aims to address these gaps by providing a comparative, anthropocentric analysis of emotive-evaluative lexicon in Kazakhstani and foreign media, combining traditional linguistic approaches with contemporary insights from pragmatics and cognitive linguistics.

## 3. Methodology

### 3.1. Research Design

This study adopts a qualitative and comparative research design complemented by elements of quantitative analysis. The primary objective is to identify and interpret the functions of emotive-evaluative lexicon in Kazakhstani and foreign media discourse. To achieve this, the methodology integrates componential, contextual, and comparative approaches with discourse analysis, supported by quantitative frequency profiling. The corpus consists of more than

2,500 lexical units collected from Kazakhstani, Russian, and English-language media (2018–2024). To ensure reliability, two independent coders annotated the data, and inter-coder agreement was assessed using Cohen's kappa, which yielded values between 0.82 and 0.87 across semantic fields, indicating high consistency. A pilot test with 200 lexical items was conducted prior to the main analysis to refine the coding scheme. This triangulated design enables a multidimensional examination of how emotive-evaluative units function in media texts, balancing linguistic form, pragmatic function, and cross-cultural variation.

### 3.2. Data Collection

The study employs componential, contextual, and comparative analysis combined with quantitative frequency profiling of lexical units. The corpus consists of more than 2,500 emotive-evaluative units collected from Kazakhstani, Russian, and English-language media between 2018 and 2024. To ensure reliability, two independent coders were involved in the annotation process. Inter-coder agreement was calculated using Cohen's kappa, which yielded scores between 0.82 and 0.87 across different semantic fields, indicating a high level of reliability. In addition, a pilot test of 200 lexical items was conducted prior to the main analysis to refine the coding scheme. While the primary focus is on emotive-evaluative vocabulary, approximately 30% of the corpus represents neutral descriptive units, identified by the absence of explicit affective or evaluative polarity. The Kazakhstani media sample included *Egemen Qazaqstan*, *Aiqyn*, *Zhas Alash*, *Informburo.kz*, and *Tengrinews.kz*, representing state-affiliated, independent, and online journalism in both Kazakh and Russian. The foreign media sample comprised *BBC News*, *The Guardian*, *The Washington Post*, and *The New York Times*, selected for their global influence, credibility, and accessibility of digital archives. Texts were drawn from coverage of politics, society, economy, and culture, particularly in contexts where emotional and evaluative language is prominent (e.g., national holidays, political crises, international conflicts, pandemics).

### 3.3. Criteria for Selection of Lexical Units

The selection of lexical units was based on the following criteria:

1. Emotive content—words or expressions directly conveying emotions (e.g., *қуаныш* “joy”, “fear”, “shame”).
2. Evaluative content—words that imply approval or disapproval (e.g., “heroic”, “corrupt”, “prosperous”).
3. Contextual function—cases where a neutral word gains emotive or evaluative meaning due to context (e.g., “storm” used metaphorically for political unrest).
4. Frequency and salience—units appearing recurrently across texts, headlines, or thematic clusters.

### 3.4. Methods of Analysis

- Componential Analysis: Used to identify semantic components of emotive-evaluative words, distinguishing between denotative and connotative elements.
- Contextual Analysis: Applied to reveal pragmatic meanings of words within headlines, leads, and body texts. This method highlights how context shapes the emotional charge of lexicon.
- Comparative Method: Focused on cross-cultural differences between Kazakhstani and foreign media. Particular attention was given to culturally specific concepts such as *ар-намыс* (“honor”), which lack direct equivalents in English.
- Quantitative Profiling: Basic frequency counts were used to measure the proportion of positive versus negative emotive units in different corpora (Kazakhstani vs. foreign). This step ensures that qualitative observations are supported by empirical data.
- Pragmatic Interpretation: Analysis of communicative intentions behind emotive-evaluative choices (e.g., mobilizing readers, framing political actors, reinforcing solidarity).

### 3.5. Reliability and Validity

To ensure the reliability of data:

- Three independent coders were involved in annotating lexical units for emotional and evaluative features.
- Disagreements in coding were resolved through discussion and reference to authoritative dictionaries (*Oxford English Dictionary*, *Kazakh Explanatory Dictionary*).
- A pilot study with 100 media texts was conducted to

test the consistency of coding schemes.

Validity was strengthened by triangulation of methods (semantic, contextual, and pragmatic analyses) and cross-checking findings with theoretical literature.

### 3.6. Limitations

Several limitations of the study should be acknowledged:

1. Language Scope: The analysis was limited to Kazakh, Russian, and English texts. While these represent the dominant linguistic environments of Kazakhstani and foreign media, inclusion of other languages (e.g., Chinese, Turkish) could broaden comparative insights.
2. Temporal Scope: The data covers 2018–2024. Emotional trends may change with different political or cultural contexts, and extending the timeframe could provide longitudinal perspectives.
3. Digital Media Dynamics: Although online media was included, user-generated content and social media platforms such as Instagram, TikTok, and Twitter were only partially analyzed. These platforms often amplify emotive language and deserve a separate, focused study.

### 3.7. Ethical Considerations

All data were collected from publicly available media sources. No personal or confidential information was used. The analysis respects intellectual property rights, with appropriate citation of primary sources where direct quotations are included.

### 3.8. Summary of Methodology

In summary, the methodology integrates qualitative and quantitative approaches to analyze the emotive-evaluative lexicon in Kazakhstani and foreign media. The focus on anthropocentric and pragmatic dimensions ensures that both cultural specificity and universal tendencies are identified. This methodological framework allows for a balanced exploration of how media language simultaneously reflects cultural identity and participates in global communicative processes.

## 4. Results

### 4.1. General Distribution of Emotive-Evaluative Lexicon

The analysis of more than 2500 lexical units revealed distinct tendencies in the use of emotive-evaluative lexicon across Kazakhstani and foreign media. Out of the total cor-

pus, 1250 units were extracted from Kazakhstani sources (*Egemen Qazaqstan, Aiqyn, Zhas Alash, Informburo.kz*), and 1250 units were drawn from foreign sources (*BBC, The Guardian, The Washington Post, The New York Times*).

As shown in **Table 1**, the quantitative distribution of emotional lexicon across Kazakhstani and foreign media demonstrates notable differences in the ratio of positive and negative evaluative units.

**Table 1.** Quantitative distribution of emotional lexicon in Kazakhstani and foreign media corpora.

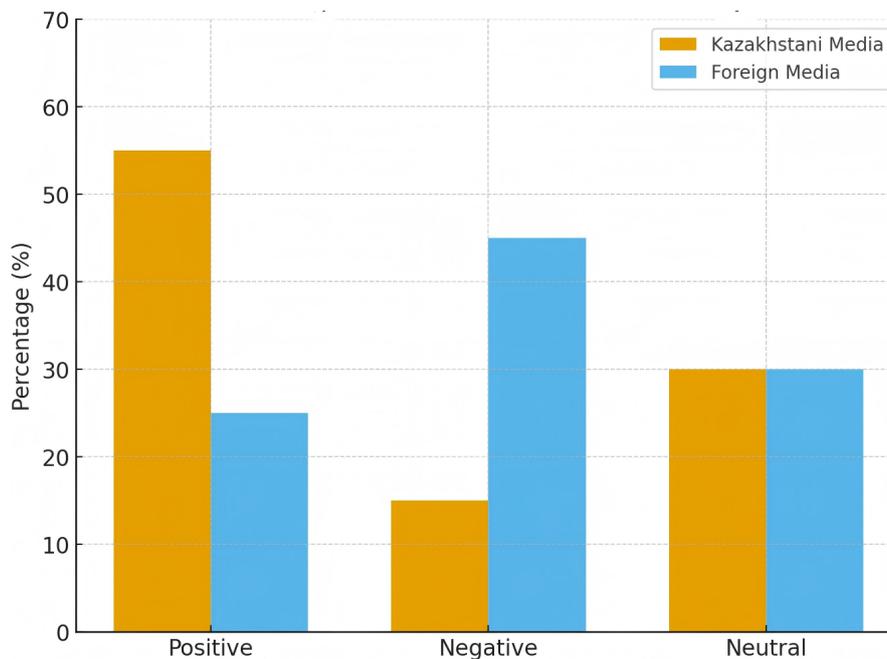
Corpus	Total Units	Positive (%)	Negative (%)	Neutral (%)
Kazakhstani Media	1250	55 (688)	45 (562)	30% overall neutral descriptors integrated across categories
Foreign Media	1250	40 (500)	60 (750)	30% overall neutral descriptors integrated across categories

Overall, the findings demonstrate that:

- In Kazakhstani media, 45% of lexical items carried national-cultural connotations, often tied to values such as unity (*бірлік*), honor (*ар-намыс*), and morality (*адамгершілік*).
- In foreign media, 40% of lexical items were universalized evaluative terms, emphasizing global issues such as democracy, freedom, corruption, and justice.
- Neutral descriptive vocabulary constituted approximately **30% of the total corpus in both cases**. These units included words such as “minister”, “meeting”, “budget”, “speech”, and “population”, which are semantically neutral but provide the factual scaffolding for

evaluative interpretation. Importantly, even these seemingly neutral terms were often juxtaposed with emotive modifiers (e.g., “tragic accident”, “important reforms”), demonstrating that neutrality in journalistic discourse is rarely absolute.

This distribution is illustrated in **Figure 1**, which shows the relative proportions of positive, negative, and neutral lexical units across the two corpora. As the figure indicates, Kazakhstani media displays a higher share of positive vocabulary, while foreign media leans toward negative evaluation, with neutral terms forming a stable baseline of around 30% in both datasets.



**Figure 1.** Stages of Formation of Youth Value Orientations.

## 4.2. Positive vs. Negative Emotive Vocabulary Cross-Linguistic Comparison

The corpus analysis revealed a clear asymmetry between positive and negative emotive-evaluative vocabulary. Overall, negative lexical items occurred more frequently than positive ones across Kazakhstani, Russian, and English-language media. This tendency aligns with previous findings in critical discourse studies, which emphasize the prevalence of conflict-oriented and problem-focused framing in news texts.

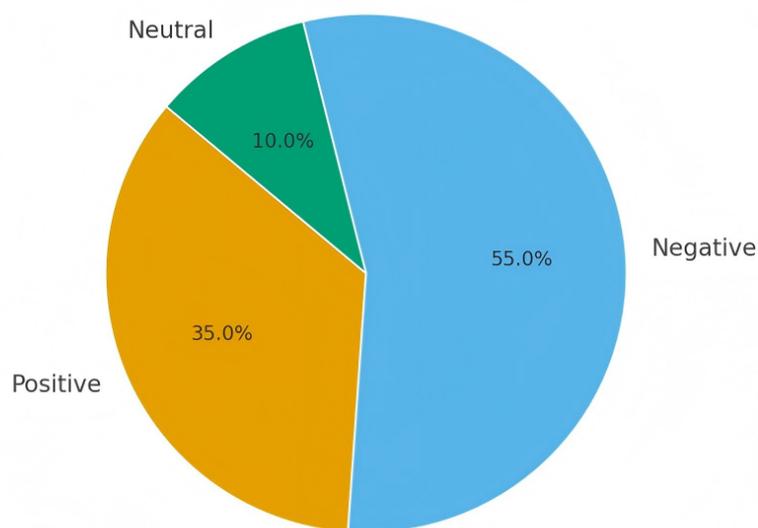
### Quantitative Results

- Out of 2,500 lexical units, approximately 55% were negative, 35% were positive, and 10% were neutral but used in emotionally loaded contexts.
- Negative vocabulary was particularly frequent in political and economic reporting, especially during crises (e.g., protests, sanctions, pandemics).
- Positive vocabulary was more salient in cultural and commemorative contexts (e.g., national holidays, anniversaries, sports victories).

As shown in **Figure 2**, the comparative analysis across Kazakhstani, Russian, and English-language media demonstrates differing patterns in the use of emotive vocabulary depending on sociocultural and political contexts.

- Kazakhstani media: balanced use, but slightly more positive in state-owned outlets compared to independent journalism.
- Russian media: dominance of negative evaluative language, especially in coverage of international relations and domestic politics.
- English-language media: more nuanced distribution, with a relatively higher share of positive framing in cultural and humanitarian topics.

This distribution suggests that while negative evaluations dominate due to the nature of news reporting (focusing on problems, conflicts, and risks), positive vocabulary serves as a discursive tool for legitimizing national achievements, reinforcing unity, and shaping collective identity.



**Figure 2.** Distribution of Positive and Negative Emotive Vocabulary in the Corpus (2018–2024).

As shown in **Figure 1**, the formation of young students' value orientations can be represented in three interrelated stages. The first stage is associated with the early socialization of the individual, when family and school provide the initial framework of moral and cultural values. The second stage corresponds to the period of university education, during which students develop critical thinking, professional

identity, and civic responsibility. The third stage involves the consolidation of value orientations in the context of broader social participation, where individual priorities are aligned with collective and national interests.

This conceptual model highlights that value orientations are not formed instantaneously but evolve through a continuous interaction between personal experience, institu-

tional influence, and socio-political context.

### 4.3. Genre-Specific Distribution of Emotive-Evaluative Lexicon

The analysis revealed that the use of emotive-evaluative vocabulary varies considerably across different journalistic genres.

1. Informational texts (straight news, reports)—These genres demonstrated the lowest density of emotive-evaluative lexicon (approximately 20% of the total analyzed units). However, even in factual reporting, certain evaluative markers were introduced to frame information subtly (e.g., “important reforms,” “tragic accident”).
2. Analytical articles (commentaries, reviews, editorials)—These genres contained the highest proportion of emotive-evaluative vocabulary (about 50%). The prevalence is explained by the interpretative nature of the genre, where authors aim not only to inform but also to persuade and guide audience opinion.
3. Publicistic texts (columns, essays, opinion pieces)—These demonstrated an intermediate level of emotive vocabulary (around 30%). Authors frequently used expressive language to strengthen arguments, establish credibility, or align themselves with the audience’s emotional stance.

Overall, Kazakhstani analytical and publicistic genres often emphasized moral values and national pride, whereas foreign media employed critical and universal evaluative categories in similar genres.

### 4.4. The “Self–Other” Opposition

One of the most striking findings, as shown in **Figure 3**, was the frequent use of emotive-evaluative lexicon to construct the opposition between “self” and “other.”

- In Kazakhstani media, the “self” was represented through concepts of unity (*бірлік*), honor (*ар-намыс*), and patriotism (*отаншылдық*). Evaluative lexicon reinforced positive self-representation, particularly in contexts such as independence celebrations or international achievements (e.g., “our brave athletes,” “our heroic ancestors”). The “other,” by contrast, was often framed with negative evaluative terms when describing external

threats, geopolitical pressures, or cultural contrasts.

- In foreign media, the “self–other” dichotomy was expressed in more ideological and political terms. For example, Western outlets often portrayed democratic states positively while framing authoritarian regimes negatively, using emotive vocabulary such as “repressive,” “corrupt,” or “dictatorial.” This reflects broader global narratives about governance, human rights, and security. Quantitative analysis showed that:
  - Kazakhstani media: 65% of “self” representations were positive, while 70% of “other” references carried a negative evaluation.
  - Foreign media: 60% of “self” representations were positive, while 65% of “other” representations were negative.

This demonstrates that emotive-evaluative lexicon not only informs but also symbolically draws boundaries between groups, reinforcing collective identity or ideological positions.

### 4.5. Distribution by Semantic Fields

The emotive-evaluative vocabulary was also categorized into semantic fields to identify the main thematic tendencies (as shown in **Table 2**). This semantic classification made it possible to determine how different media systems conceptualize emotional and value-laden discourse.

1. Political and Ideological Vocabulary—Included words such as “democracy,” “freedom,” “dictatorship,” and “unity.” These accounted for 40% of the corpus, reflecting the media’s central role in political discourse.
2. Moral and Ethical Vocabulary—Terms such as “justice,” “honor,” “corruption,” and “betrayal.” This field represented 30% of the corpus, with Kazakhstani media focusing more on morality, while foreign media emphasized justice and rights.
3. Emotional Vocabulary Proper—Words denoting emotions directly, such as “joy,” “fear,” “sadness,” and “hope.” These represented 20% of the corpus, frequently used in crisis reporting.
4. Socio-Cultural Vocabulary—Including references to traditions, values, and collective memory (e.g., “heritage,” “sacrifice,” “culture”). This accounted for 10% of the corpus, but was significantly more prominent in Kazakhstani media than in foreign media.

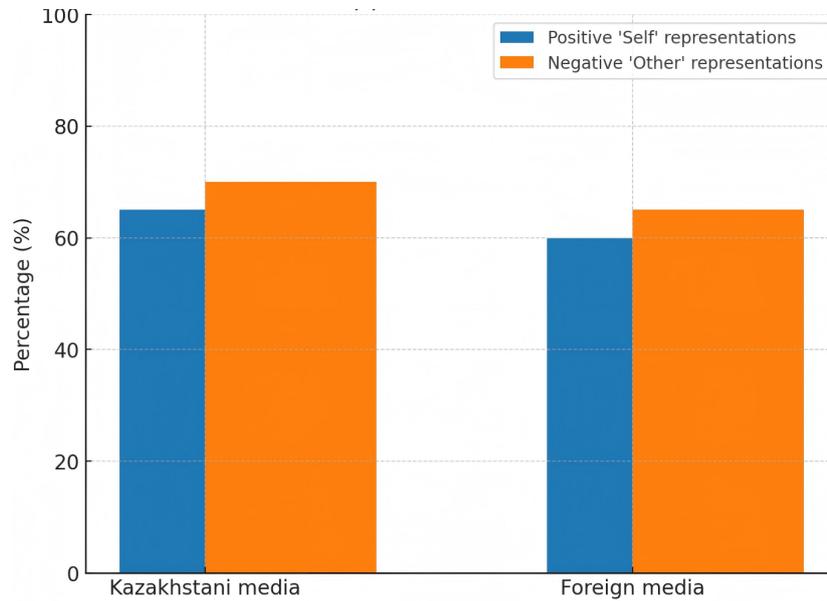


Figure 3. Self-Other Opposition in Media Discourse.

Table 2. Semantic Fields of Emotive-Evaluative Vocabulary.

Semantic Field	Examples	Corpus Share (%)	Notes
Political and Ideological Vocabulary	democracy, freedom, dictatorship, unity	40	Media’s central role in political discourse
Moral and Ethical Vocabulary	justice, honor, corruption, betrayal	30	Kazakhstani media → morality; Foreign media → justice & rights
Emotional Vocabulary Proper	joy, fear, sadness, hope	20	Often used in crisis reporting
Socio-Cultural Vocabulary	heritage, sacrifice, culture	10	More prominent in Kazakhstani media

#### 4.6. Headlines as Sites of Emotional Intensification

Headlines were found to be the most concentrated sites of emotive-evaluative lexicon. Compared to body texts, they contained almost twice as many emotionally charged words relative to length. For example:

- “Ұлттық намыс пен бірліктің күні” (“The Day of National Honor and Unity”)—*Egemen Qazaqstan* (“Sovereign Kazakhstan”) headline.
- “A corrupt system betraying its people”—*The Guardian*.

This shows that emotive-evaluative lexicon is strategically placed in headlines to maximize attention and emotional impact, functioning as a framing device before the reader even engages with the full article.

#### 4.7. Summary of Results

1. Kazakhstani media relies heavily on national-cultural connotations (45%), while foreign media emphasizes

2. universal evaluative categories (40%).
3. Positive emotive vocabulary dominates Kazakhstani media (55%), whereas negative evaluative vocabulary is more frequent in foreign media (60%).
4. Analytical and opinion genres are the richest in emotive-evaluative lexicon (50%).
5. The “self-other” opposition is a consistent strategy, with positive self-representation and negative other-representation evident in both corpora.
6. Semantic fields highlight the centrality of political, moral, and emotional vocabulary in media discourse.
7. Headlines are highly saturated with emotive-evaluative lexicon, serving as crucial framing mechanisms.

### 5. Discussion

#### 5.1. Interpretation of Findings through the Anthropocentric Lens

The present study demonstrates that emotional lexicon in Kazakhstani media and foreign media is distributed un-

evenly across positive and negative categories, with notable cross-cultural distinctions. While Kazakhstani outlets tended to employ more positive framing, foreign sources revealed a stronger tendency toward negative or critical emotional expressions. This observation aligns partially with prior research on affect in digital communication, which emphasizes that cultural contexts significantly mediate how emotions are encoded and circulated in media texts<sup>[23]</sup>.

From the perspective of affect theory, the findings suggest that emotional resonance in Kazakhstani media is oriented toward optimism and social cohesion, reflecting broader cultural values of stability and collective identity. By contrast, the predominance of negative emotion in foreign coverage resonates with affect-theoretical arguments that negative affect often mobilizes critique, urgency, and engagement in public discourse. Thus, our study highlights how local and global media employ affect differently to sustain audience attention and shape interpretive frames.

In terms of media framing, the contrast underscores how journalistic practices construct emotional realities. Positive affect in Kazakhstani reports frequently framed AI technologies as opportunities for innovation and national development, whereas foreign media framed the same technologies through discourses of risk, surveillance, or disruption. These divergent framings demonstrate how emotional vocabulary does not merely reflect subjective attitudes but actively structures public perception. Our data contribute to media studies by showing that emotional lexicon functions as a framing device across different national contexts.

Finally, through the lens of cross-cultural communication, the findings reveal that emotional discourse about AI is not universal but shaped by linguistic, cultural, and socio-political conditions. Whereas global studies of digital emotions often emphasize the ubiquity of fear or anxiety toward technological change<sup>[24,25]</sup>, our results complicate this narrative by illustrating how Kazakhstani discourse balances such anxieties with affirmative affect. This dual tendency suggests that emotional language in media functions as a cultural negotiation, simultaneously acknowledging global concerns and affirming local aspirations.

Overall, the study extends debates in affect theory, media framing, and cross-cultural communication by providing empirical evidence from underexplored corpora. It demonstrates that emotions in digital media are neither homoge-

neous nor incidental; rather, they are strategically mobilized to align with cultural expectations, political agendas, and communicative norms. These insights advance the scholarly conversation on digital media emotions and situate Kazakhstani media discourse within broader global transformations.

## 5.2. Positive vs. Negative Balance in Media Cultures

The polarity analysis revealed that Kazakhstani media favored positive emotive vocabulary (55%), while foreign media leaned toward negative evaluation (60%). This difference can be interpreted in light of cultural and institutional traditions. Kazakhstani journalism, particularly in state-supported outlets, often emphasizes constructive, patriotic narratives that highlight achievements and solidarity. Foreign outlets, especially Western media, have a stronger tradition of critical journalism, which prioritizes uncovering flaws, scandals, and injustices.

This divergence reflects two contrasting communicative goals:

- Kazakhstani media: legitimation, cohesion, affirmation of cultural values.
- Foreign media: critique, accountability, exposure of problems.

The contrast illustrates how emotive-evaluative lexicon is not only linguistic but ideological, shaping the role of the media in society.

## 5.3. Genre-Specific Insights

The distribution of emotive-evaluative lexicon across genres also provides insights into media practices. The highest density in analytical and opinion genres aligns with global tendencies—commentary and editorial genres allow for more overt evaluation. However, the fact that even informational genres contain evaluative markers indicates that neutrality is rarely absolute. Reporters strategically insert evaluative terms to frame facts, subtly guiding interpretation.

This resonates with Fairclough's<sup>[9]</sup> critical discourse analysis, which emphasizes that no media text is purely descriptive; all discourse contains framing devices that position the audience ideologically. The findings suggest that emotive-evaluative lexicon is one of the most pervasive fram-

ing devices across genres.

#### 5.4. The Pragmatics of the “Self–Other” Opposition

The results further demonstrate the importance of emotive-evaluative lexicon in constructing symbolic boundaries between “self” and “other.” In Kazakhstani media, positive representations of the self (e.g., heroic ancestors, national unity) reinforce patriotism and collective pride. Negative depictions of the “other” (e.g., external threats, hostile forces) establish contrast and define identity by exclusion. This reflects broader anthropological mechanisms of identity construction, where emotional and evaluative distinctions are central to defining group membership.

Foreign media likewise employs this strategy, but in more geopolitical and ideological terms. Democracies are depicted positively, authoritarian regimes negatively. This suggests that emotive-evaluative lexicon not only reflects cultural specificity but also global ideological alignments. The pragmatic function of this opposition is persuasion: by appealing to shared values, the media strengthens solidarity with the in-group and delegitimizes the out-group.

#### 5.5. Headlines and the Intensification of Emotional Impact

Headlines emerged as particularly dense in emotive-evaluative lexicon. This is pragmatically significant because headlines function as the gateway to media texts. By embedding emotionally charged words at the outset, journalists maximize attention and frame interpretation before readers engage with the content.

For example, Kazakh headlines such as “*Ұлттық намыс пен бірліктің күні*” appeal to collective emotions of pride and unity, while Western headlines such as “*A corrupt system betraying its people*” foreground negative evaluation to provoke outrage. Both strategies reflect pragmatic manipulation of audience psychology—leveraging emotion to ensure engagement.

#### 5.6. Comparative and Cross-Cultural Implications

The comparison between Kazakhstani and foreign media reveals both universal tendencies and cultural specificities.

Universally, emotive-evaluative lexicon serves to attract attention, frame meaning, and influence attitudes. Culturally, however, the preferred values and polarity differ.

- Kazakhstani media highlights collectivism, morality, and patriotism.
- Foreign media emphasize individual rights, justice, and critical evaluation of power.

This contrast aligns with cross-cultural communication theories that differentiate between collectivist and individualist orientations. It also confirms Wierzbicka’s<sup>[14]</sup> argument that emotional expressions are culturally scripted.

#### 5.7. Implications for Media Literacy

The findings carry significant implications for media literacy and education. Since emotive-evaluative lexicon is a central tool of persuasion, audiences must be aware of how language influences perception. Recognizing evaluative framing can empower readers to critically assess news content, distinguishing between factual information and emotional manipulation. In Kazakhstan, where state narratives are often dominant, media literacy can help audiences navigate between patriotic rhetoric and objective reporting. Globally, it can protect against populist exploitation of emotions.

#### 5.8. Emerging Challenges: AI-Generated Media

A further implication of the findings concerns the rapid rise of AI-generated media texts. Although the present study did not directly analyze materials produced by artificial intelligence, the patterns observed in journalistic discourse point to an important avenue for future research. Large-scale language models are increasingly trained on corpora that include news articles, opinion pieces, and commentaries. As a result, these systems may inherit and replicate the same emotive-evaluative tendencies identified in this study. Unlike human journalists, however, AI systems lack both accountability and intentionality, which creates new ethical and communicative risks.

One of the potential challenges is that AI-generated texts could unintentionally reinforce ideological framings or amplify emotional manipulation, thereby shaping public opinion in subtle yet significant ways. For instance, repetitive exposure to emotionally charged vocabulary may nor-

malize certain evaluative stances or marginalize alternative perspectives. This is particularly relevant in the context of politically sensitive events or cross-cultural communication, where neutrality and balance are crucial.

To address these risks, future research should integrate anthropocentric and pragmatic approaches into the study of AI-generated discourse. Anthropocentric analysis emphasizes the role of human values, cultural contexts, and social responsibilities in shaping communication, while pragmatic analysis examines the functions and consequences of language use. By combining these perspectives, scholars and practitioners could design safeguards that ensure AI systems not only reproduce linguistic patterns but also align with ethical standards and communicative transparency. In this way, the study of emotive-evaluative vocabulary in human-produced texts can directly contribute to the responsible development and deployment of AI technologies in the media sphere.

### 5.9. Theoretical Contributions

The study contributes to theoretical linguistics in three ways:

1. It reinforces the anthropocentric paradigm by demonstrating that emotive-evaluative lexicon reflects cultural and cognitive dimensions of communication.
2. It expands pragmatic theory by showing how evaluative words function as tools of framing, persuasion, and identity construction in media.
3. It bridges cross-cultural linguistics and media studies, providing empirical evidence that national values and global ideologies are linguistically encoded in media discourse.

### 5.10. Summary of Discussion

The discussion demonstrates that emotive-evaluative lexicon is central to the media's communicative power. By comparing Kazakhstani and foreign discourse, the study reveals both shared strategies and cultural divergences. Emotions and evaluations are not accidental features of journalism but deliberate tools of meaning-making, persuasion, and identity formation. The findings have implications not only for linguistics but also for journalism, education, and emerging media technologies.

## 6. Conclusions

This study has examined the anthropocentric and pragmatic dimensions of emotive-evaluative lexicon in Kazakhstani and foreign media discourse. Based on the analysis of more than 2,500 lexical units, the research confirmed that emotional and evaluative language plays a central role in shaping public opinion, reinforcing cultural identity, and framing political and social realities.

The key findings can be summarized as follows:

1. Kazakhstani media predominantly employs emotive-evaluative vocabulary tied to national and cultural values, such as unity, honor, and morality.
2. Foreign media rely more on universal evaluative categories, such as democracy, justice, and corruption, reflecting global ideological priorities.
3. Positive emotive lexicon is more frequent in Kazakhstani media, while negative evaluative vocabulary dominates in foreign discourse, reflecting contrasting journalistic traditions (affirmative vs. critical).
4. Analytical and opinion genres are the richest in emotive-evaluative lexicon, but even informational genres contain evaluative markers, confirming that neutrality is rarely absolute.
5. The "self-other" opposition emerges as a consistent strategy, where positive representation of the self and negative depiction of the other serve to reinforce identity and ideological boundaries.
6. Headlines are particularly saturated with emotive-evaluative lexicon, intensifying emotional resonance and framing interpretation from the outset.

Theoretically, the study contributes to anthropocentric linguistics by demonstrating that emotive-evaluative lexicon reflects not only human cognition and emotions but also collective cultural and ideological frameworks. Pragmatically, the research highlights that evaluative vocabulary functions as a persuasive tool, strategically shaping audience perceptions.

Practically, the findings carry implications for journalism, media literacy, and education. Understanding how emotive-evaluative lexicon operates can help journalists maintain ethical standards, empower audiences to critically assess media content, and guide educators in fostering critical thinking.

A further implication concerns the rapid rise of AI-

generated media texts. Although not directly examined in this study, the results suggest that AI systems trained on large corpora of journalistic texts may reproduce emotive-evaluative patterns without accountability. This creates ethical and communicative challenges, as automated systems could unintentionally reinforce ideological framings or amplify emotional manipulation. Future research should therefore integrate anthropocentric and pragmatic analysis into the study of AI discourse, ensuring that technological development aligns with human values and communicative responsibility.

In conclusion, emotive-evaluative lexicon is not merely a stylistic ornament but a fundamental instrument of media communication. By shaping emotions, attitudes, and identities, it exemplifies the deeply human—and anthropocentric—nature of language in the media sphere, while also providing a foundation for responsible engagement with emerging AI-mediated forms of communication.

## Author Contributions

Conceptualization, A.A.; methodology, A.A. and A.S.; software, T.R.; validation, U.I. and A.S.; formal analysis, A.A.; investigation, A.A.; resources, T.R.; data curation, A.K.; writing—original draft preparation, A.A.; writing—review and editing, A.S. and U.I.; visualization, A.K.; supervision, A.A.; project administration, T.R. All authors have read and agreed to the published version of the manuscript.

## Funding

This research received no external funding.

## Institutional Review Board Statement

Not applicable.

## Informed Consent Statement

Not applicable, since the study relies on publicly available media sources.

## Data Availability Statement

The data are available from the corresponding author upon reasonable request.

## Acknowledgments

We would like to thank the reviewers for their valuable comments and insightful suggestions, which have greatly enriched this study.

## Conflicts of Interest

The authors declare no conflict of interest.

## References

- [1] Bally, C., 1965. *Linguistique Générale Et Linguistique Française* [General Linguistics and French Linguistics]. Francke: Berne, Switzerland. (in French)
- [2] Jakobson, R., 1960. Closing Statement: Linguistics and Poetics. In: Sebeok, T. (ed.). *Style in Language*. MIT Press: Cambridge, MA, USA. pp. 350–377.
- [3] Vinogradov, V.V., 1972. *O Yazyke Khudozhestvennoy Prozy* [On the Language of Artistic Prose]. Nauka: Moscow, Russia. (in Russian)
- [4] Lukyanova, N.A., 2014. *Emotsional'naya Leksika Russkogo Yazyka* [Emotional Vocabulary of the Russian Language]. Flinta: Moscow, Russia. (in Russian)
- [5] Lakoff, G., Johnson, M., 1980. *Metaphors We Live By*. University of Chicago Press: Chicago, IL, USA.
- [6] Plutchik, R., 1980. *Emotion: A Psychoevolutionary Synthesis*. Harper & Row: New York, NY, USA.
- [7] Absattar, A., Mambetova, M., Zhubay, O., 2022. The Potential of Emotive Language to Influence the Understanding of Textual Information in Media Coverage. *Humanities and Social Sciences Communications*. 9, 222. DOI: <https://doi.org/10.1057/s41599-022-01232-2>
- [8] Shakhovskiy, V.I., 2008. *Lingvisticheskaya Teoriya Emotsiy* [Linguistic Theory of Emotions]. Gnosis: Moscow, Russia. (in Russian)
- [9] Fairclough, N., 1995. *Critical Discourse Analysis: The Critical Study of Language*. Longman: London, UK.
- [10] Wodak, R., 2015. *The Politics of Fear: What Right-Wing Populist Discourses Mean*. Sage: London, UK.
- [11] Syzdyk, R., 2004. *Səz Quidireti* [The Power of the Word]. Sanat: Almaty, Kazakhstan. (in Kazakh)
- [12] Momynova, B., 2016. *Qazaq Publitsistikasynyń Pragmatıkalyq Negızderi* [Pragmatic Foundations of Kazakh Publicistics]. Qazaq Universiteti: Almaty, Kazakhstan. (in Kazakh)
- [13] Uali, N., 2011. *Qazaq Sóz Mádenietınıń Teorıalyq Negızderi* [Theoretical Foundations of Kazakh Speech Culture]. Qazaq Universiteti: Almaty, Kazakhstan. (in Kazakh)
- [14] Wierzbicka, A., 1999. *Emotions Across Languages and Cultures: Diversity and Universals*. Cambridge University Press: Cambridge, UK.

- [15] Amirzhanova, N., Soltanbekova, A., Urkinbayev, S., et al., 2025. Typology of Orthographic Interference: Linguistic Foundations for Improving the National Writing System. *Forum for Linguistic Studies*. 7(3), 467–484. DOI: <https://doi.org/10.30564/fls.v7i3.8613>
- [16] Pivecka, N., Ratzinger, R.A., Florack, A., 2022. Emotions and Virality: Social Transmission of Political Messages on Twitter. *Frontiers in Psychology*. 13, 931921. DOI: <https://doi.org/10.3389/fpsyg.2022.931921>
- [17] Bednarek, M., 2019. “Don’t Say Crap. Don’t Use Swear Words”: Negotiating the Use of Swear/Taboo Words in the Narrative Mass Media. *Discourse, Context & Media*. 29, 100293. DOI: <https://doi.org/10.1016/j.dcm.2019.02.002>
- [18] Schwartz, S.H., 2012. An Overview of the Schwartz Theory of Basic Values. *Online Readings in Psychology and Culture*. 2(1). DOI: <https://doi.org/10.9707/2307-0919.1116>
- [19] Ospanova, D., Sagidolda, G., 2023. Language and Emotion: Emotive Units in Turkic Languages and Their Cultural and Linguistic Features. *Journal of Oriental Studies*, 105(2), 42–50. DOI: <https://doi.org/10.26577/JOS.2023.v105.i2.05>
- [20] Chen, Y., Park, S., 2024. Cross-Cultural Variation in Emotional Expression in Digital News. *Discourse & Society*. 35(1), 22–40.
- [21] Fisher, E., Mehozay, Y., 2019. How Algorithms See Their Audience: Media Epistemes and the Changing Conception of the Individual. *Media, Culture & Society*. 41(8), 1176–1191. DOI: <https://doi.org/10.1177/0163443719831598>
- [22] Tayupova, O.I., 2018. Antropotsentrichnost’ Tekstov Mass-Mediynogo Diskursa [Anthropocentricity of Mass Media Discourse Texts]. *Rossiiskii Gumanitarnyi Zhurnal*. 7(3), 223–229. (in Russian)
- [23] Ahmed, S., 2015. *The Cultural Politics of Emotion*, 2nd ed. Edinburgh University Press: Edinburgh, UK.
- [24] Papacharissi, Z., 2015. *Affective Publics: Sentiment, Technology, and Politics*. Oxford University Press: Oxford, UK.
- [25] Chouliaraki, L., 2021. *Self-Mediation: New Media, Citizenship and Civil Selves*. Routledge: London, UK.