THE TRANSLATION AND TERMINOLOGISATION ISSUES OF EUPHEMISMS OF SOCIOLINGUISTICS IN KAZAKH LINGUISTICS

* Aldaberdikyzy A.[1], Ayazbayeva A.M.[2], Avazvakiyeva F.R.[3], Yessenova N.B.[4]
*[1]PhD, Associate Professor, Astana IT University
Astana, Kazakhstan
e-mail: aydyn9@gmail.com
[2]PhD, Associate Professor, Astana IT University
Astana, Kazakhstan, e-mail: alliyaa@mail.ru
[3]PhD, Associate Professor, L.N. Gumilyov National University
Astana, Kazakhstan, e-mail: flyura_85@bk.ru
[4]PhD, Associate Professor, M. Kh. Dulati Taraz State University
Taraz, Kazakhstan, e-mail: narimae@mail.ru

Abstract. The article deals with euphemisms and politically correct expressions used in such branches of the humanities as political science, ethnography, cultural studies, etc., as well as sociolinguistics. In the article the primary sources of the use of euphemisms and politically correct expressions in English are traced, methods for translating these expressions into the Kazakh language are given. In addition, the existing methods of terminologization and definition of euphemisms and politically correct expressions in Kazakh linguistics are described. The sources of the research are periodicals in the Kazakh language of republican and local significance, as well as scientific publications and books, dictionaries published in the period from 2000 to 2020. Scientific work has a descriptive character. The theoretical value of the scientific work lies in the proposal of new data on the ways of conceptualization and terminology of euphemisms and politically correct expressions in the Kazakh language. The practical significance of the study lies in the possibility of applying the results of this scientific study in systematizing knowledge about the definition and terminology of new concepts in the Kazakh language, in the possibility of using the results to improve the efficiency of teaching such disciplines as Kazakh linguistics, translation studies, intercultural communication, as well as in the field of lexicography. Theoretical analysis and practical activities carried out in this area allow us to conclude that euphemisms and politically correct terms have an ideological mechanism and a mechanism for regulating consciousness, aimed at preventing interethnic, intercultural and interethnic conflicts.

Keywords: euphemisms, politically correct expressions, sociolinguistics, terminology, Kazakh linguistics, language policy, Americanisms, language tact

Basic provisions

Political correctness, a phenomenon that arose in the United States in the late 70s and early 80s of the XX century, is of increasing interest, both among foreign and domestic linguists, philosophers and culturologists such as Adler, 1989, 1994; Beard and K. Cerf, 1995; Bryson, 1995; D'Souza, 1989; Ravich, 1993; Walker, 1993; Gumanova, 1999; Ostroukh, 1998; Ter-Minasova, 2000; Momynova, 2005, Kenzhekanova, 2015, etc. Approaches to the analysis of political correctness are different: the latter is interpreted as a special ideological reality, a language movement, a cultural-behavioral and linguistic tendency, linguistic tolerance, etc.

Ter-Minasova believes that "the political correctness of the language is expressed in the desire to find new ways of linguistic expression instead of those that hurt the feelings and dignity of the individual, infringe on his human rights with the usual language faux pas and / or straightforwardness in relation to race and gender, age, health status, social status, appearance, etc." However, Ter-Minasova considers the phrase political correctness to be unsuccessful, and that the very definition of "political" does not ensure the objectivity of views, suggesting replacing it with the more appropriate term "linguistic tact" [1].

According to the Cambridge Dictionary, the term "political correctness", usually abbreviated as PC, is the principles that a politically correct person observes or at least tries to observe [2]. In particular, what expressions and actions should be avoided that may be offensive to others, especially when referring to gender and race. Eli, et al (2006) define political correctness as a situation "when unwritten laws of decency govern the behavior of people in intercultural interactions, that is, between people of different races, genders, religions and other potentially charged social identity groups" [3]. In light of the increase in intercultural relationships, the term political correctness has recently been widely discussed, since it has a significant impact on people's perception, as well as on the dynamics of changes in language material.

The very concept of political correctness is quite multifaceted and is understood ambiguously. For example, Komlev in the "Dictionary of Foreign Words" gives the following definition: "Political correctness is a concept-slogan that has established itself in the United States, demonstrating the liberal orientation of modern American politics" [4]. Political correctness deals not so much with content as with symbolic images and adjustment of the language code.

The speech is decorated with signs of anti-racism, environmentalism, tolerant attitude towards national and sexual minorities, the fight against AIDS. Tolerance is manifested in softened terms (for example, instead of "blacks" - "African Americans", instead of "disabled" - "in need of physical support").

Introduction

The concept of political correctness in the light of its controversial evaluation should be considered as a special cultural-behavioral and linguistic category. In fact, an interdisciplinary consideration of this phenomenon allows us to reveal its integrative nature. Obviously, the concept of political correctness has a special content. From the ideological and cognitive, intercultural, interethnic contradictions and conflicts, in addition, makes it possible to choose the most appropriate of the multi-level language means.

Mazhitayeva and Sinabayeva (2010) state that the main function of euphemism is to convey meaningless words politely, and its appearance is based on politeness and decency. The expansion of the synonymy range of some words associated with polite, pleasant speech can be attributed to the share of euphemisms [5, p. 38].

However, there is not a little situation of excessive use of politically correct expressions with "good" intentions. This phenomenon plays a special role in the systematization and submission to the rules of the information space by preventing

the spread of unpleasant topics and directing public opinion in the right direction. For example, people with a non-traditional sexual orientation can openly and politically correct protect their rights. However, those who express opposite opinions can be called "homophobes" by the so-called politically "correct" persons. Thus, political correctness can be viewed as a means of directing public opinion in the right direction in order to change any oppositional mood and consciousness of members of society. In this perspective, political correctness protects the rights of only minority groups in society.

Recently, a debate has flared up in the United States about the influence of ideas of political correctness on society and language. The central themes of these disputes were the problems of multiculturalism and speech codes. Multiculturalism is defined as "a philosophy of education emphasizing the unique contributions of different cultures to human history" [6]. Supporters of multiculturalism call for abandoning the need to build education and upbringing on the principles of Western or, as it is also called, "Eurocentric" culture.

Political correctness is also used with irony. For example, Berman (2011) explains that the notion of PC was modified by the Leninist left into a sarcastic phrase among the "wiser left" to "denote someone whose impetuous fervor was unbearable" [7].

The concept of multiculturalism is gradually expanding, covering not only racial and ethnic groups, but also religious and sexual minorities, socio-political movements. The concept of a language code was introduced by American sociolinguists in 1962. Bell believes that "there are norms of behavior that an individual must follow in the eyes of others to a greater or lesser extent, and some of these norms will be norms of linguistic behavior - codes of the corresponding language" [8, p. 29]. Consequently, the phenomenon of political correctness is associated with a change in the norms of linguistic behavior in modern English. This mainly concerns restrictions on the use of a particular word or expression in a particular situation.

According to Adler (1993), the main trend in the English language now is its "inclusive" nature, the desire not to offend anyone when using a particular word or expression [9]. Accordingly, those words that, for one reason or another, do not fit into the framework of politically correct ideas, are replaced by "inclusive" terms - the language code is being adjusted.

A group of words that have undergone correction are terms that refer to people of a particular nationality, racial or ethnic group. Many of the words that have been used before are considered unacceptable and offensive by political correctness advocates. Concepts such as ethnocentrism "ethnocentrism" - the oppression of cultures other than the dominant one and eurocentrism "Eurocentrism" - the false idea that Western, European culture is the most progressive.

The politically correct expressions of sociolinguistics originate from such areas as ethnography, language teaching, cultural studies, etc. The most acute question is how to call the representatives of the black population of the United States. The earliest term for people from Africa is negro, which was common in the United States until the second half of the 20th century. In the 30s and 40s of the 20th century,

the word Negro began to be printed in the American press with a capital letter, "as a recognition of the dignity of the Negro population and its equality with other ethnic groups." However, with the rise of the Civil Rights Movement, the word Negro was ousted from the language by the word black, since Negro was associated with slavery, and was also of foreign origin (Spanish: negro - black). The term black was opposed to white, as if emphasizing the importance of the equality of blacks. However, the word black loses credibility and acquires a negative connotation, it is even proposed to ban it in all sorts of contexts (blackboard and blackpieces, black mood and black heart). At present, the word African-American has gained popularity. Created back in 1880, but not taken seriously then. African-American is considered more appropriate because it emphasizes the connection of black Americans with their native continent. Other variants are also used, for example, member of African Diaspora, person of black race. Contradictions also arose with the names of other nationalities and ethnic groups. The word Indian Indian, for example, is not considered politically correct, the terms indigenous person - a local resident or Native American - Native American are more preferable. The same fate befell the word Eskimo - Eskimo, which began to be replaced by the word Native Alaskan, if we are talking about the native Alaska, or Inuit, if we mean the Canadian Eskimo.

As you know, a large number of Hispanics live in the United States. In the 70s of the twentieth century, a general term Hispanics was introduced for Latin Americans (from the adjective Hispanic - Spanish, Latin). However, many people avoid using this word, since "Hispanics often evokes associations with people of low income, poorly assimilated in new conditions" [10]. Instead of Hispanics, the options are Latino/Latina Hispanic/Latino, Chicano/Chicana American/Mexican American, Spanish American Spanish American.

The politically incorrect adjective Oriental Asian is causing protests because it is allegedly imposed on Asians by Europeans. Oriental is being replaced with a more neutral Asian. However, these changes were not reflected in Kazakh linguistics due to the geographical and social characteristics of Kazakhstan.

All examples of political correctness given above are closely related to the change in the national composition of the United States. Politically correct expressions used in the field of language policy are aimed at suppressing the infringement of the rights of small ethnic groups during bilingual or multilingual education and are gradually replacing the phrases that have developed earlier. For example, according to Garcia (2008), the phrase "English language learner", which meant victims of not knowing the language in the United States, was replaced by a new combination of "emergent bilingual" [11]. And in modern Kazakhstan, since people who study any language are not subjected to pressure or humiliation from society, this phrase does not have a negative connotation in the Kazakh language, respectively, has not developed as a term. The phrase "heritage language", formed in the American version of the English language is among such examples. As defined by Cho, Shin and Krashen (2004), this term means the language of children of immigrants or the language of those who moved from other countries in early childhood [12]. Wiley (2008), supplementing the above definition, proposes to

replace the term "immigrant language", which has a negative connotation and means colonized and refugee languages, with the phrase "heritage language" [13]. In the Kazakh-language content, this phrase is used in academic units as a tracing translation to explain the sociolinguistic phenomenon (Sonymen, mura til - «otbasy tilinin» zamanaui qyzmeti Qazaqstanda turatyn etnostardyn tilderi men madenietin memlekettik qoldaudyn tiimdi zhujesi ayasynda... (https://share.kz/g2Lv).

In connection with the spread of teaching English in different countries of the world, and the British version of the English language, such abbreviations as TESL (Teaching English as a Second Language - teaching English as a second language), TEFL (Teaching English as a Foreign Language - teaching English as a foreign language), and in the USA and Canada - TESOL (Teaching English to Speakers of Other Languages - teaching English to speakers of other languages).

An interesting fact is that the European Union rated the word "other" as part of the term proposed by the so-called "cradle" of political correctness - the United States as humiliating and made attempts to limit the use of this term. However, these attempts were not crowned with success and at the moment all three terms are used in accordance with the need in the field of teaching English.

Materials and methods

This kind of study of the methods of translation and terminology of English euphemisms and politically correct expressions into the Kazakh language is intended not only to give an understanding and understanding of this phenomenon - a theoretical explanation of its essence and patterns, but also has practical significance. Analysis and understanding of the trends in the translation of new concepts, as well as the ways of forming new concepts and terms, gives an understanding of the essence of such a phenomenon as the transformation of cultural characteristics within a particular historical era, which forms the basis of modern studies of linguistics, and lexicology and lexicography, in particular.

This is also due to the fact that the research goal of descriptive linguistics is, on the one hand, to clarify the nature and patterns of the formation of new concepts in the language, and on the other hand, to use the findings to build a paradigm of modern word formation theories.

The method of data analysis was used, which includes the search for information in big data. Within the framework of this method, statistical, optimization and other mathematical algorithms are used to build data correlations and synthesize deductive information.

The use of the analysis methodology makes it possible to study the ways of translation and terminology of new concepts in the Kazakh language, the quality of this translation and its impact on linguistic behavior in the Kazakh language.

Using text analysis methods, we explore the current state of translation studies in order to understand the current situation and the problems it faces.

Results

A descriptive analysis of the translation of politically correct expressions and euphemisms showed that translation is most often carried out by selecting Kazakh

euphemisms equivalent to English ones, searching for matches in dictionaries, and applying translation transformations.

The results of the study show that most euphemisms are products of the so-called neological process, which was not at all a unified and uniform process. According to the works of R. Syzdyk (2009), the most intensive and productive stages of this process in the Kazakh language should be called the first decade of the twentieth century and the period from the 90s of the twentieth century to the present day [14, p. 269].

Most of the lexical units of the actual material have single and multiple translation correspondences in the Sozdik and other online dictionaries, as well as in Kazakh periodicals. For example, Afro American - *afro-amerikalyq* (Kamala Harris osy lauazymga usynylgan algashqy *afro-amerikalyq* aiel boldy. (https://share.kz/g34K), homemaker – *ui sharuasyndagy adam* (Birqatar aimaqtarda *iy sharuasyndagy aielderdin* qashyqtyqtan zhumys isteu zhobalary zhuzege asty [https://share.kz/g3mZ])

The translation of expressions that do not have correspondences in the Kazakh language is carried out using translation transformations and techniques. Research shows that tracing is the most commonly used. For example, gender stereotypes is a *genderlik stereotipter*, consistent experiences of discrimination are *kemsitushiliktin turaqty oqigalary*, person with Down syndrome is *Daun sindromy bar adam*. The translation of politically correct euphemisms by tracing facilitates the introduction of new lexemes into the vocabulary of the Russian language, as well as the most complete transfer of stylistic and connotative meanings of politically correct expressions.

In other cases, the meaning of politically correct vocabulary is transferred to the Kazakh language using several translation methods (most often a combination of transcription / transliteration and descriptive translation): ableism - *ableizm, dene kemistigi bar adamdardy kemsitu*, vizualizm – *vizualizm, sululyq pen tartymdylyq standarttaryn zhasau zhane osy standarttarga səikes kelmeitinderdin quqyqtaryn buzu*. Usually the names of various types of discrimination are translated in this way. Descriptive translation is used to ensure that the meaning of the politically correct expression is clear to the Kazakh recipient.

If necessary, to convey the exact meaning of a politically correct statement, you can use modulation. So, literally the adjective available is translated as *kolzhetimdi*. With the help of lexico-semantic replacement, the word acquired a new meaning of being out of work. Using modulation, available can be translated as *jumyssyz*.

However, according to the researcher, a straightforward translation of politically correct vocabulary should be avoided, because the main point of using politically correct expressions is to replace a rude, offensive statement with a polite, harmless one. Therefore, it seemed strange to us that in words the phrases mentally challenged, horizontally challenged, physically challenged were given completely non-euphemistic correspondences: *aqyl-oyy kem, semiz, dene kemistigi bar*, respectively. Perhaps this is dictated by the desire to "not burden" the translation with euphemistic constructions and a description of the meaning of expressions, but

to make the true meaning of the statements immediately understandable to the Kazakh recipient, who is unfamiliar with politically correct language formations.

Of particular difficulty in translation are words that are often used as components for the formation of politically correct vocabulary, for example, challenged, inconvenienced, impaired. These lexemes as politically correct units do not have dictionary correspondences. Being components of a fairly large number of statements, these words in each of them can be translated differently. In the publications of Kazakh authors, there are the following translations of challenged as a politically correct component: *qiyndygy bar, damymagan; baylanists kyyndyktardy zhenu, baska kabiletteri bar, problemalary bar, mugedek*. Phrases with the impaired component also do not have a stable way of translation: attractively impaired - *tartymdylygy buzylgan*; hearing-impaired - *estu kabiletin zhartylai zhogaltu, estu kabiletinin buzyluy*, speech impaired - *tilsiz*. In particular, in the Kazakh version of such important documents of international significance as the UNICEF reports, far incorrect words are often used as "*mylkau, soqyr*" (Mylqau balalar aspazdyқty oqidy. Psihikalyq damuy tezheuli balalar ushin sylaqshy, etikshi siyaqty қarapajym mamandyqtardy usynatyn kәsibi mektepter bar... Soqyr balalar massazhist mamandygyn oqidy, sebebi olardyn sausaqtary teri astyndagy zhuikeni sezetindej ote sezimtal bolyp keledi [https://share.kz/g3Ee]). Perhaps, linguists should think about creating some universal way of translating such expressions in the Kazakh language.

There are several ways to translate politically correct expressions: the selection of Kazakh euphemisms equivalent to English ones, the search for matches in dictionaries, the use of translation transformations. When transferring politically correct lexical units to the Kazakh language, one should try to preserve not only semantic, but also connotative meanings of politically correct vocabulary.

Politically correct vocabulary is represented mainly by euphemisms. Cameron (1995) defines euphemism as "a term used deliberately to avoid or soften the negative associations of words that deal directly with taboo subjects." [15, p. 55].

Indeed, most often there are Kazakh dictionary correspondences of euphemisms denoting problems that are relevant for Kazakh society: racial discrimination, unpleasant and terrible phenomena of reality, physical disabilities, social vices. Some problems of Western society, which supporters of political correctness call for solution, are not considered relevant in our country, for example, a tolerant attitude towards homosexuality, the struggle for animal rights. Therefore, Kazakh euphemisms that describe these concepts in the Kazakh language are rare, but still found. The following sentences, including examples of explicit dysphemism, are taken from academic texts: Mysaly, onyn oyynsha kara nasil baska nasilderden korkem shygarmashylyk zhagynan zhogary zhane oner qara nasilmen aralasqanda gana tuady. (https://share.kz/g2b2); Anuar Ana Khakim Ata dunieden otken son, Zengi babaga (shyn ata Aiqozha, turi қap-qara negir tәrizdi bolgandyqtan "Zengi" atalgan) turmysqa shyqqan. Keibir zertteulerde Aisha bibini Zengi babanyn kyzy dep te sanaydy. "Hakim Ata kitabynda" Aisha bibi zhoninde aitylmagan. (https://share.kz/gSM)

The translation of politically correct lexical units is carried out not only by selecting Kazakh euphemisms equivalent to English ones, but also by searching for suitable translation correspondences or applying translation transformations.

Discussion

To translate politically correct lexical units that do not have correspondences in the Kazakh language, various types of transformations are used, i.e. "transformations that can be used to make the transition from original units to translation units", "methods of translation that a translator can use when translating different originals in cases where there is no dictionary match or cannot be used due to context conditions".

When translating politically correct vocabulary, transliteration is often used (as well as transcription), but usually in combination with other translation methods, for example, descriptive. When translating politically correct euphemisms, lexico-semantic substitutions are used: concretization, generalization, modulation. So, with the help of concretization, the following examples can be translated: lack of ethnic minorities at the BBC - BBC-de ulttyk azshylyk okilderinin bolmauy, treatment of vulnerable minorities - osal azshylyk okilderimen karym-katynaska tusu.

Using the transformation of generalization - alternative dentation (false teeth) – balama stomatologiya, of mature years (old) – egde zhastagy

An example of the translation of lexical units using modulation: to get into trouble - psychicalyq auytquy bolu, appliance - adam agzasyna kietin meditsinalyq qurylgy (mysals, prosthesis, eating devices zhane t.b.), available - zhumyssyz, flipper whipper - balyqshy.

A grammatical substitution can be used in the following phrases: on assistance - zhardemaқу alu, racist attack - racist shabuyly, canine American - amerikalyq it, consensual relationship - kelisilgen қarym-қatynas.

Descriptive translation or explication: inclusive environments - a society in which people are not discriminated against on any grounds, a feminised job - kobinese ayelder aynalysatyn kasip (mysaly, kutushi, mektep mugalimi); fattism (fatism) - semiz adamdarga katysty kemsitushilik; gentleperson - zhaqsy tarbie men bilim algan adam. Anatomical translation: Women who had failed to win promotion - qyzmette zhogarylay almagan ayel; deaf person - estimeytin tulga. When translating politically correct phrases, translation techniques are also used: moving, adding and omitting lexical units in the translation process

Addition: anchorperson/ anchor – bagdarlamany jurzigushi adam, consultant – saruahy-konsultant.

With the help of the technique of omission, the following units are usually translated: full-figured - semiz, to be on a regulated medical regime and counseling – turaqty medicinaliq baqylauda bolu (psihikalyq auruga shaldiqqandar), adopted human children - asyrap alyngan balalar.

And here the translators used several methods at the same time: Middle Eastern community - Tayau Shygystan kelgen adamdar kauymdastygy (movement, addition, grammatical replacement), sexual behavior and discrimination in City firms - ableism, denesi kem-tar adamdardy kemsitu (transliteration, descriptive translation).

When using several ways of translating a politically correct lexical unit, the most common combination is transcription or transliteration and descriptive translation

It can be concluded that the most productive way of translating politically correct euphemisms is calquing. This method of translation allows "preserving elements of the form or function of the original unit", a euphemism for a politically correct statement.

Currently, political correctness has a strong influence on the English language and the way of life in English-speaking countries, so knowledge and understanding of politically correct vocabulary is necessary for Kazakhstani citizens for successful intercultural communication. In addition, some politically correct borrowings appear in the Kazakh language. In this regard, the translation of politically correct vocabulary is an urgent problem.

The theoretical review and practical activities carried out on the research topic demonstrate that politically correct terms and euphemisms have an ideological mechanism and a mechanism for regulating consciousness, aimed at preventing interethnic, intercultural and interethnic conflicts. In addition, they help make a choice between language tools of different levels.

Conclusion

The theoretical review and practical activities carried out on the research topic demonstrate that politically correct terms have an ideological mechanism and a mechanism for regulating consciousness, aimed at preventing interethnic, intercultural and interethnic conflicts. In addition, they help to make a choice between language tools of different levels.

As a cultural and behavioral category, political correctness means a system of behavioral and cultural patterns aimed at developing a tolerant attitude towards vulnerable groups and preventing negative stereotypes. also ensures the balance of these groups. Linguistic analysis of contexts suggests that the English language is replete with politically correct expressions and terms. However, due to the special ethnic and linguistic state of Kazakhstan, only some politically correct expressions are reflected in Kazakh linguistics.

REFERENCES
[1] Ter-Minasova S. G. Language and intercultural communication. – Moscow: Word, 2000. – 624 p.

[2] Cambridge advanced learner's dictionary. Colin McIntosh. – Cambridge University Press, 2013. – 1844 p.

[3] Ely R. J., Meyerson D. E., & Davidson M. N. Rethinking political correctness // Harvard Business Review. – 2006. – Sep; 84(9). – P. 78-87.

[4] Dictionary of foreign words: [more than 4500 words and expressions]. N. G. Komlev. – Moscow: Eksmo, 2006. – 669 p.

[5] Majitaeva Sh., Sinbaeva G. Körkem proza tılındegı evfemizmder men disfemizmderdıñ qoldanylu erekşelıkterı (Features of the use of euphemisms and dysphemisms in literary prose) // al Farabi KazNU habarsysy. 2010 – 1. – B. 38-43. [in Kaz.]

[6] Beckwith F. J., Bauman M. E. Are You Politically Correct?: debating America's cultural standards. – Prometeus Book, Buffalo. – 1995. – 266 p.

[7] Berman P. (Ed.). Debating PC: The controversy over political correctness on college campuses. – Delta. – 2011. – 356 p.

[8] Bell R. T. Sociolinguistics: Aims, Methods, and Problems. – M.: Intern. relationship. Sociolinguistics. – 1980. – 318 p.

[9] Adler D. The Fight against Political Correctness // America, September, 1993. – № 442. – 34 p.

[10] Trofimova Z. S. Dictionary of new words and meanings. – Moscow: Peacock, 1993. – 320 p.

[11] Garcia G. The Decline of Men: How the American Male Is Getting Axed, Giving Up, and Flipping Off His Future. – New York: HarperCollins Publishers, 2008. – 301 p.

[12] Cho G., Krashen K., & Shin F. What do we know about heritage languages? What do we need to know about them? // Multicultural Education. – 2004 – № 11(4). – P. 23-26.

[13] Wiley T.G. Chinese 'dialect' speakers as heritage language learners: a case study // Heritage language education: a new field emerging, ed. by Donna Brinton, Olga Kagan, and Susan Bauckus. – New York: Routledge. – 2008. – 16 p.

[14] Syzdyq R. Qazaq tılındegı eskılıkter men jañalyqtar (Old and new in the Kazakh language). – Almaty: Arys, 2009. – 269 b. [In Kaz.]

[15] Cameron D. Verbal Hygiene. – London/New York: Routledge. – 1995. – 328 p.

ҚАЗАҚ ТІЛ БІЛІМІНДЕГІ ӘЛЕУМЕТТІК ЛИНГВИСТИКА ЭВФЕМИЗМДЕРІН АУДАРУ ЖӘНЕ ОЛАРДЫҢ ТЕРМИН РЕТІНДЕ ҚАЛЫПТАСУ МӘСЕЛЕЛЕРІ

*Алдабердікызы А.[1], Аязбаева А.М.[2], Авазвакиева Ф.Р.[3], Есенова Н. Б.[4]

*[1]PhD, қауымдастырылған профессор, Астана IT Университет
Астана, Қазақстан, e-mail: aydyn9@gmail.com

[2]ф.ғ.к., қауымдастырылған профессор, Астана IT Университет
Астана, Қазақстан, e-mail: alliyaa@mail.ru

[3]ф.ғ.к., доцент м.а., Л.Н. Гумилев атындағы ЕҰУ
Астана, Қазақстан, e-mail: flyura_85@bk.ru

[4]ф.ғ.к., доцент, М.Х. Дулати атындағы Тараз мемлекеттік университеті
Тараз, Қазақстан, e-mail: narimae@mail.ru

Аңдатпа. Мақалада гуманитарлық ғылымдардың саясаттану, этнография, мәдениеттану және т.б. салаларында, сондай-ақ әлеуметтік лингвистикада қолданылатын эвфемизмдер мен саяси дұрыс тіркестер қарастырылады. Мақалада ағылшын тіліндегі эвфемизмдер мен саяси дұрыс тіркестерді қолданудың бастапқы қайнар көздері анықталып, бұл сөз тіркестерін қазақ тіліне аудару әдістері зерттелген. Сонымен қатар, қазақ тіл біліміндегі эвфемизмдер мен саяси дұрыс тіркестерді термин ретінде қалыптасу және ғылыми анықтамаға ие болуының әдістері баяндалады. 2000-2020 жылдар аралығында жарық көрген қазақ тіліндегі республикалық және жергілікті мерзімді басылымдар, сонымен қатар ғылыми басылымдар мен кітаптар, сөздіктер зерттеудің дереккөздері ретінде алынған. Ғылыми жұмыс алға қойған мақсаты мен міндеттеріне байланысты сипаттамалық тұрғыдан қарастырылады. Ғылыми жұмыстың теориялық құндылығы қазақ тіліндегі эвфемизмдер мен саяси дұрыс тіркестердің концептуализациялану мен термин ретінде қалыптасу жолдары туралы тың деректердің ұсынылуында жатыр. Зерттеудің практикалық маңызы осы ғылыми зерттеудің нәтижелерін қазақ тіліндегі жаңа ұғымдардың ғылыми анықтамасы мен терминологиясы туралы білімді жүйелеуде қолдануға, алынған нәтижелерді келесі пәндерді оқытудың тиімділігін арттыру қазақ тіл білімі, аударматану, мәдениетаралық коммуникация, сонымен қатар лексикография саласында үшін

пайдалануға мүмкіндік береді.. Осы бағытта жүргізіліп жатқан теориялық талдаулар мен практикалық іс-шаралар эвфемизмдер мен саяси дұрыс терминдердің ұлтаралық, мәдениетаралық және ұлтаралық қақтығыстардың алдын алуға бағытталған идеологиялық тетігі мен сананы реттеу тетігі бар деген қорытынды жасауға мүмкіндік береді.

Тірек сөздер: эвфемизмдер, саяси дұрыс тіркестер, социолингвистика, терминология, қазақ тіл білімі, тіл саясаты, американизмдер, тілдік такт

О ПРОБЛЕМАХ ПЕРЕВОДА И ТЕРМИНОЛОГИЗАЦИИ СОЦИОЛИНГВИСТИЧЕСКИХ ЭВФЕМИЗМОВ В КАЗАХСКОМ ЯЗЫКОЗНАНИИ

*Алдабердикызы А.[1], Аязбаева А.М.[2], Авазвакиева Ф.Р.[3], Есенова Н. Б.[4]
*[1]PhD, ассоц. профессор, Astana IT University
Астана, Казахстан, e-mail: aydyn9@gmail.com
[2]к.ф.н., ассоц. профессор, Astana IT University
Астана Казахстан, e-mail: alliyaa@mail.ru
[3]к.ф.н., и.о. доцента, Л.Н. Гумилева, Астана, Казахстан
e-mail: flyura_85@bk.ru
[4]к.ф.н., доцент, Таразский государственный университет им. Дулати
Тараз, Казахстан, e-mail: narimae@mail.ru

Аннотация. В статье рассматриваются эвфемизмы и политически корректные выражения, используемые в таких отраслях гуманитарных наук как политология, этнография, культурология и т.д., которые также нашли частое применение и в сфере социолингвистики. Отслежены первоисточники использования эвфемизмов и политически корректных выражений в английском языке, даны методы перевода данных выражения в казахский язык. Кроме того, описываются существующие способы терминологизации и дефинирования эвфемизмов и политически корректных выражений в казахском языкознании. В качестве источников были использованы периодические издания на казахском языке республиканского и местного значения, а также научные публикации и книги, словари, изданные в период с 2000 по 2020 гг. Научная работа имеет дескриптивный характер, что обусловлено целью и задачами исследования. Теоретическая ценность научной работы заключается в предложении новых данных о способах концептуализации и терминологизации эвфемизмов и политически корректных выражений в казахском языке. Практическая значимость исследования заключается в возможности применения результатов данного научного исследования в систематизации знаний о дефинировании и терминологизации новых понятий в казахском языке, в возможности использования результатов для повышения эффективности преподавания таких дисциплин как казахское языкознание, переводоведение, межкультурная коммуникация, а также в сфере лексикографии. Теоретический анализ и практические мероприятия, проделанные по данному направлению, позволяют сделать вывод о наличие у эвфемизмов и политкорректных терминов идеологического механизма и механизма регулирования сознания, направленные на предотвращение межэтносного, межкультурного и межнационального конфликтов.
Ключевые слова: эвфемизмы, политкорректные выражения, социолингвистика, терминологизация, казахская лингвистика, языковая политика, американизмы, языковой такт