LINGUOCULTURAL FEATURES OF SPEECH ETIQUETTE IN KAZAKH AND ENGLISH (GENDER SPECIFIC WORDS)

*Abdygaliyeva N.N.[1], Smagulova G.N.[2], Baissydyk I.B.[3]
*[1,2] al-Farabi Kazakh National University, Almaty, Kazakhstan
[3]Abai Kazakh National Pedagogical University, Almaty, Kazakhstan

Abstract. The aim of the present paper is to study the speech etiquette in the Kazakh and English languages from the lingual-cultural viewpoint. A comparative study of gender relations in the linguocultural aspect is one of the promising areas of modern linguistics. Despite the universality of the concepts of "masculinity" and "femininity," gender relations have a certain national specificity, which is revealed during their comparative analysis. Linguistic and cultural analysis of gender relations in the Kazakh and English languages reveals significant overlap, however, a comparative analysis allows us to judge the differences caused by ethnocultural traditions and the national specifics of the language. The relevance of the study is determined by the lack of comparative works of Kazakh and English speech etiquette. The findings of this study will contribute to theoretical research and practical development in the sphere of intercultural communication. The research is based on some gender studies, normative acts regulating gender linguistic issues, data from statistical studies, explanatory and etymological dictionaries. The sampling method was used for the selection of language material. The methods of analysis and synthesis of theoretical and actual material were applied for data collection. The analysis showed that gender differences in the linguistic culture of Kazakh and English people have a bright national and cultural colour. On the basis of the material collected and analyzed as the main groups of gender related words such words as male and female names of Turkic-speaking peoples, kinship terminology, names containing the word "ul" (English: son) and feminitives in Kazakh culture were identified.

The theoretical significance of this study is determined by the development of a linguoculturological direction in comparative studies in relation to the gender related words.

The practical significance of the work is that the results obtained can be used in theoretical courses in cultural linguistics, cognitive linguistics, and comparative typology of the Kazakh and English languages.

Keywords: intercultural communication, interethnic communication, speech etiquette, Kazakh linguistic culture, English linguistic culture, gender representation, feminitives, gender related words

Introduction

Currently, there is an intensive development of human society towards establishing and expanding contacts with other countries. This process covers various spheres of human activity, political, economic situations, as well as new communication opportunities associated with scientific-technological progress. The question of existing similarities and differences in interacting cultures becomes relevant, since communicants of different cultures can use the same basic concepts, but put completely different meanings into them. The main goal of any communication is to establish mutual understanding, but its result is not always

positive, therefore, in order to achieve mutual recognition and correctly interpret the information received, it is necessary to learn to identify the cultural characteristics of people. In this regard, it is advisable to study the customs and traditions, similarities and differences in the communicative behavior of other linguistic cultures, in other words, to develop the ability for intercultural communication.

In the modern world, when studying the problems of intercultural communication, issues related to the cultural characteristics of these people and the specifics of their speech etiquette are important. This is because knowledge of the peculiarities of national etiquette traditions contributes to better mutual understanding in interethnic communication. Speech etiquette is becoming one of the most significant components of language learning, as well as the most important factor in intercultural communication. Speech etiquette is the rules and principles that help people communicate effectively. It is easier for a person who follows them to get acquainted, get along with others, avoid and resolve conflicts. Etiquette is a law that defines the duties that must be performed and the boundaries that must not be crossed.

Speech etiquette is an important element of any national culture. Despite the fact that some elements of etiquette are common to most modern cultures, a number of its means are a reflection of national cultures and the characteristics of the development of countries. In this work, we analyzed speech etiquette in Kazakh and English linguistic cultures using the example of the forms of gender categories.

The concept of gender in general is considered as a biological structure that reflects the feminist or masculine status of women and men due to the physio-anatomical differences. However, the gender is also recognized as a broad category that not only refers to the sexual division between men and women, but also their clothing style, speech culture, and behavior patterns [1].

The relevance of this topic is due to the opportunity to trace what role gender plays in certain cultures. We analyzed the specialized literature related to this topic.

Literature review

Specific features of the communicative behavior of men and women are determined by the social system and national culture. Our speech is influenced by factors such as gender, age and social status. The science of sociolinguistics studies these factors. This branch of linguistics appeared in the 20th century. The theme of this article is gender linguistics as one of its areas. It became popular at the end of the last century. Despite the fact that gender linguistics has recently appeared, this direction has become quite popular and relevant due to trends in society.

With more than 20 years of experience in implementing gender-inclusive approaches through the adopted Gender Equality Strategy and updated gender policy, Kazakhstan demonstrates its commitment to promoting gender equality. Kazakhstan is in the process of integrating gender equality into laws, politics, economics and other areas, while the measures taken will be the key to achieving the overall goals of socio-economic development.

Despite the fact that the topic of gender is not new in Kazakhstan and in cultural life in general, it nevertheless does not cease to be relevant. The issue of gender equality is still on the agenda. Moreover, it can be said that gender studies are a new

field for the academic field. Since gaining independence in late 1991, Kazakhstan has become a member of many international organizations and has adopted many laws and policies to promote equality among citizens. In the field of gender equality, the country has signed a number of important international treaties, the National Commission for Women and Family Affairs is working, a gender equality strategy, a concept of family and gender policy, etc. have been adopted. At the same time, the number of civil society organizations defending women's rights and fighting gender inequality is growing [2, p. 26].

However, despite the efforts of the political authorities and civil society organizations to create gender equality, the situation in the country is not improving. In 2021, Kazakhstan ranked 80th in the world rankings (The Gender Gap Index rankings) for gender equality [3, p.8]. This is often discussed in our country in the media and civil society.

Equality of citizens, including gender equality, is enshrined in Article 14 of the Constitution of the Republic of Kazakhstan. Now, specialized programs, legal and political frameworks have been developed and implemented in the Republic of Kazakhstan, and international documents aimed at ensuring rights, legal support, and promoting gender equality have been ratified.

The terms *sex* and *gender* are often used interchangeably. However, according to WHO definition, they have different meanings. Human *sex* is a set of biological characteristics in humans. It is primarily concerned with physical and physiological characteristics, including chromosome complement, gene expression, hormone levels and function, and reproductive/sexual anatomy.

Gender is usually categorized as female or male. Gender is the socially constructed roles, behaviors, expressions, and identities of people who differ in gender. Gender influences how people perceive themselves and each other, how they interact, and the distribution of power and resources in society. There are significant differences in how individuals and groups understand and express gender through the roles they perform, the expectations placed on them, relationships with others, and the complex ways in which gender is institutionalized in society.

Thus, sex refers to a person's physical characteristics that were assigned at birth, while gender includes a person's personality, self-expression, and social roles.

When considering speech differences between the sexes, it is customary to use the concept of "gender", since it is much broader than the concept of sex. According to Vakhtin, "it includes a complex of social, cultural and psychological phenomena associated with gender." [4, p.87].

One of the first works concerning gender linguistics was O. Jespersen's monograph "The language". It contains the chapter "The woman", but the chapter "The man" is missing, because the female language is considered marked, and the male language corresponds to the literary norm.

The wide use of the concept of gender instead of the word woman is recognized in Portugal context [5, p. 222].

More recent publications highlight the problem of making more visible the contribution of women to the academic world (e.g. the use of given names in

bibliographies, the use of male and female pronouns). However, it did not have desired effect as it turned to be confusing [6, p. 69].

The study on five countries (India, Kenya, Niger, Nigeria, and Uganda) with gender and non-gender indigenous language patterns shows that they are similar within countries. As women's participation as labor force as well as in education is low, it influences the gender native language [7].

Menegatti and Rubini assert that status and power in society are obviously represented in language in favor of men, then "feminine terms are usually derived from corresponding masculine forms" [8, p.536]. The discrimination against women based on language is expressed not only in speech behavior, where a man is always the leading partner in the dialogue, but also in the use of masculine words to designate women (author, passenger, doctor), the use of masculine pronouns in a generalized sense (everyone, they), etc. Lillis et al. studied the significance of gender for writing and specifically academic writing in sociolinguistic and discourse studies [9, p. 29].They consider it important because of insignificant number of the women academics and the lowest proportion of women researchers. Karlsson S. claims that the relation between language and gender is expressed through the speech behavior of the man or woman [10, p.1]. Such areas of research as masculinization and feminization of text production have appeared in linguistics in recent years. The interest generated in this phenomenon undoubtedly contributes to the increase in publications on gender linguistics. Masculinization is the process by which a change in women's speech behavior towards a masculine style of communication occurs. Feminization, on the contrary, is expressed in the formation of feminine forms from masculine words. Male speech behavior is traditionally considered more categorical, as it is characterized by high egocentricity and the presence of tactics of direct influence on the communication partner, on the public. It is believed that men consistently express their thoughts, since the facts in the narration of men are arranged in a logical chain, which leads to the formulation of a conclusion. Men's speech is dominated by professional jargon and terms; it quickly absorbs new linguistic phenomena. In everyday speech, one can trace the use of obscene invective, including as introductory words, and constructions denoting actions and processes. Unlike men, women's speech is more metaphorical and expressive, since women's speech behavior is less categorical in potential and direct conflict situations, since women in general tend to maintain cooperative relationships with a communication partner. Girls are more impressed by polite words such as "thank you" and "please". They also tend to avoid using obscene language. It is worth noting that the trend of masculinization of speech is observed quite noticeably in the field of business communication, since it is there that there is an urgent need to effectively convey thoughts to the audience.

Materials and methods

The research conducted is an action research, which included various types of materials and data collection methods. Based on the socio-linguistic principle that every social group has its own language, eloquent language is the language of intellectuals. Blessing affects the human mind in a special form, but its main

meaning is understood as a result of thinking. It appears as a result of spiritual digestion of the truth of the benefactor, which is taken from his own experience, life events, but does not require proof. In addition to expressing a compact and concise thought, a blessing is a thorough, figurative thought summarized in a short word, each of its points is used as a separate saying.

The object of the study is the types of language and speech variations determined by the gender of speakers in Kazakh and English linguistic cultures. The study uses the principles of the theory of intercultural communication as a methodological basis in order to summarize the differences in terms of the gender specific words from two linguistic cultures in Kazakh - English intercultural communication. The research is based on some gender studies research in psychology, linguistics, and anthropology. The research was conducted based on English-language and Kazakh-language articles, normative acts regulating gender linguistic issues in Great Britain and Kazakhstan, data from statistical studies, interpretative and etymological dictionaries. At the stage of selection of language material, the continuous sampling method was used. The study of language processes is carried out within the sociolinguistic approach. The method of analysis and synthesis of theoretical material, the method of analysis of actual material should also be considered as research methods. The results of the study can prevent the misunderstanding in intercultural communication.

Results and discussion

Intercultural pragmatic errors are possible in intercultural communication: the speaker violates communication standards and social conventions, ignores the identity and status of the listener, and undermines the specific cultural values of the target language, which can lead to communication failures.

In the description of the male name, the names are given with different lexemes depending on his age, position in the family, social position, family ties (Table 1).

Further, we consider Kazakh and English ***kinship terminology***. According to the ancient custom of Kazakh people, a man has three types of relatives: relatives by father (туған жұрты (1)), relatives by mother (нағашы жұрты (2)), relatives by wife (қайын жұрты (3)). There is also *ата жұрты* that the relatives from father's side of the family are.

Table 1. The male names in Kazakh and English

№	*Kazakh*	*English*
	Ер адам	*man*
	ұл	*son*
	іні	*younger brother*
	аға	*older brother*
	Ер бала	*boy*
	бозбала	*teenager*
	жігіт	*young man*
	ер	*man*
	еркек	*man*
	Күйеу жігіт	*groom*
	Отағасы	*family head*

		әке	father
		Ата	grandfather
		баба	forefathers
		ақсақал	elderly person
		Қария	elderly person
		шал	old man
		ағатай (informal)	father's younger brother
		құда	daughter-in-law's or son-in-law's father
		Құда бала	the younger brothers of the married couple
		Қайын ата	the wife's or husband's father
		Қайын аға	the wife's or husband's elder brother
		Қайын іні	the wife's or husband's younger brother
		Өгей әке	stepfather
		Нағашы	a relative of the mother

In the Kazakh language, language units that describe a woman are called girl, wife, mother, grandmother, old woman, daughter-in-law according to their age.

Table 2. The female names in Kazakh and English

№	Kazakh	English
	әйел	women
	Қыз, қыз бала	girl
	әпке	sister
	қарындас	younger sister to a boy
	сіңілі	younger sister to a girl
	бойжеткен	teenager girl
	келіншек	wife
	келін	daughter-in-law
	абысын	the wife of a brother
	жұбайы	spouse
	апа	mother
	шеше	mother
	әже	grandmother
	жеңге	sister-in-law
	апатай (informal)	the younger sister of the father
	құдағи	daughter-in-law's or son-in-law's mother
	құдаша	the sisters of the married couple.
	Қайын әпке	the wife's or husband's mother
	Қайын апа	the wife's or husband's elder sister
	Қайын сіңілі	the wife's or husband's younger sister
	Қайын бике	the sisters of the husband
	балдыз	1) wife's younger sister 2) younger brother or other younger relative of the wife
	Өгей шеше	stepmother

The methods of gender representation in the English language are [11]:

1) the use of a separate lexical unit that reflects the gender of the identified person in its meaning (father, mother, boy, girl, son, daughter);

2) use of the formants: man/woman, male/female, boy/girl;

3) the use of gender-marked suffixes -ette, -ess, -ine, -trix and complex lexemes with the stem she-/he-;

4) addresses Mr./Mrs./Miss/Ms.

In compound words formed by combining the roots of words one of the roots is a gender marker, i.e. it contains clearly masculine or feminine words:

Table 3. The male names in Kazakh and English

№	English	Kazakh
	salesman — saleswoman	сатушы
	schoolboy — schoolgirl	оқушы
	landlord — landlady	басшы
	manservant — maidservant	қызметші
	headmaster — headmistress	бастық

Table 4. The male names in Kazakh and English

№	English	Kazakh
	waiter - waitress	даяшы
	director - directrix	басшы
	hero - heroine	қаһарман
	poet - poetess	ақын
	lion - lioness	арыстан

Gender manifestations in Turkic anthroponymy are clearly traced in the peculiarities and structure of male and female names of Turkic-speaking peoples. The fact that male names were more common in literature and historical records than female names indicates the dominance of masculinity at that time.

Researchers who considered language issues in Kazakh language education within the framework of gender linguistics are B. Hasanuly, G. Mamaeva, K. Zhanataev, G. Shokym, M. Eshimov, A. Baigutova.

A boy occupies a special place in a Kazakh (Turkic) family. Only the son's name enters the genealogy, because it is considered that he continues the family. According to the genealogical law, the family of a man who does not have a son, but only daughters, is cut off from the genealogical tree. Therefore, if 3-4 girls were born in a row in a family, the tradition of giving names containing the word "ul" (English: son) was preserved so that the next child would be a boy: Ulzhalgas (English: a boy will be born), Ultusun (English: a boy will be born), Uldana (English: the boy is wise), Ulbosyn (English: let it be a boy). According to statistics for 2019, the name "Ulbosyn (English: let it be a boy) and its various semantic variants are found 75,400 times. We can observe gender inequality issues through names found in folklore and myths, the level of thinking of the people and their attitude towards women and men. The problem of gender in Turkic culture existed from early times. In a family where only girls were born, the names Ulbosyn (English: let it be a boy), Ulzhalgas (English: a boy will be born) were popular.

Studies of gender-equal language include two fundamental concepts: gender neutralization and feminization. Neutralization aims to replace gender-biased terms with gender-unmarked ones, for example, "police officer", while feminization tends to use feminitives or both - both feminine and masculine - forms to increase the importance of referents, for example, "policeman and police-woman" [12, p. 2-3].

For example, Xuan Khyong, et al. took the nickname as an object of research in their article, which raises gender issues and problems in anthroponymy. During the study, the author found that gender-neutral nicknames are very popular among young people. This tendency is especially widespread, mainly among English-speaking users of the Internet [13]. The study of *feminitives*, that is, words of the feminine gender, alternative or paired, traditionally applied to all people, concepts of the masculine gender [14, p.301-302], can be considered one of the pressing problems within the framework of gender linguistics of the 21st century.

Researchers note that now the use of feminitives is of an unsystematic, irregular nature: the language norm goes through a difficult process of formation, when there is occasional use of lexeme-neologisms, which to varying degrees either "take root" in the language or not [15].

Currently, the activity of women in various spheres of public life has increased. In this regard, recently there has been interest in words that designate female persons by professional, social, religious affiliation and place of residence. Such words are called feminitives. The dictionary refers us to the following definition of this concept: "Feminitives or feminatives (from the Latin femina - woman) are feminine nouns that denote women, formed from cognate masculine nouns denoting men, and are paired with him" [15]. Typically, feminatives denote professions, social affiliation and place of residence.

And in English, the category *gender* is used for pronouns and names of living beings. That is, forming a feminine word for English people is not as difficult as it is in Kazakh. In English, feminization of the word occurs through the addition of affixes such as *-ess, -ette, -ine, -rix, f*or example, actress and usherette.Feminization of lexical changes is also a topical issue of gender linguistics, as it describes a linguistic specificity that reflects nominations associated with the naming of a woman.

Table 5. Feminitives in the English language

№	Affixes	Masculine words	Feminitives
	- ess	actor	actress
		author	authoress
		waiter	waitress
		poet	poetess
	-ine	hero	heroine
	- ette	astronaut	astronette
		cosmonaut	cosmonette
		usher	usherette
		astronaut	astronette
	-rix	progenitor	progenitrix
		administrator	administratrix

There is no gender category in the Kazakh language. The peculiarity of the Kazakh language is that there are few, but there are, feminine words. Feminitive words indicate that a certain profession, social status is related to a woman. Since the root of those words is masculine, suffixes can be added to indicate that it is feminized (for example, in Kazakh the word *citizen* is азамат (masculine word) and азамат**ша** (feminine word). Generally, feminine words are formed depending on the peculiarities of each language. In Kazakh they are formed using woman's names: төр**аға** (English: chairman) feminist төр**айым** (English: chairwoman).

In Kazakh gender can be expressed also by adding a word naming a woman or a man: e.g. нағашы is an uncle, a relative of the mother: нағашы **аға** (an uncle), нағашы **жеңге** (sister-in-law), нағашы **апа** (elder sister), нағашы **қарындас** (younger sister).

The lack of equal representation of women in language, leads to the need to introduce feminism in speech and writing in order to deconstruct the idea of gender roles in society through language representation and rethink the contribution of women to the development of humanity.

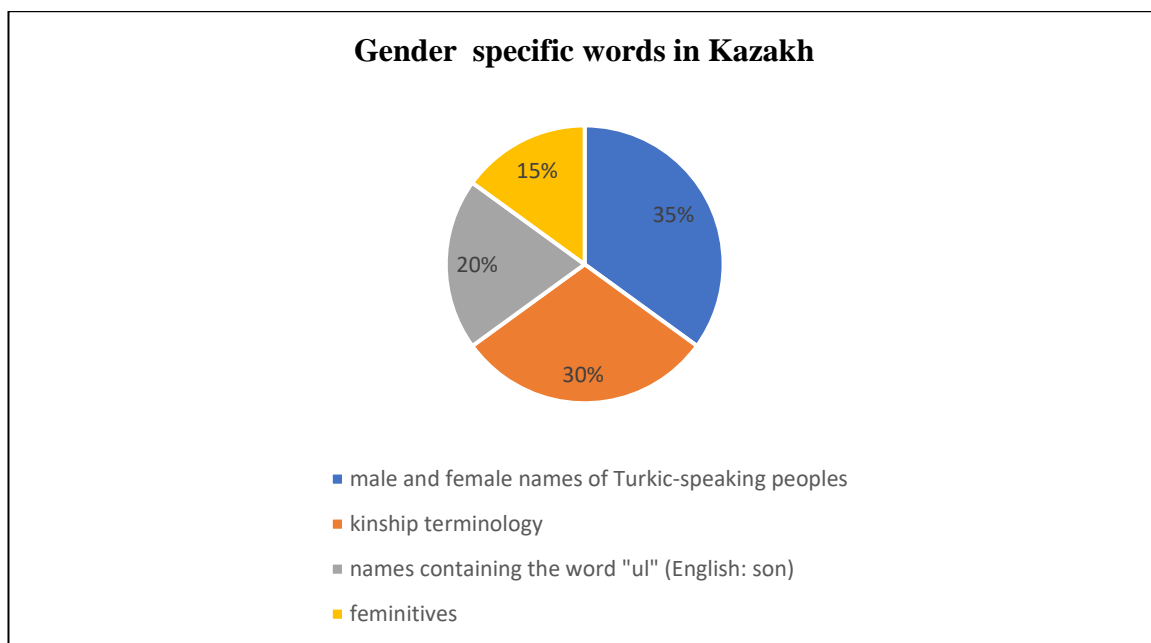The analyzed units of gender specific words in Kazakh are presented in Figure 1.

Figure 1 – Gender specific words in Kazakh

Thus, we have revealed the content and structure of the gender specific words in Kazakh and English that is essential for speech etiquette. We look at gender differences from a linguistic perspective. The analysis showed that gender differences in the linguistic culture of Kazakh and English people have a bright national and cultural color.

Conclusion

Speech etiquette in general and its formulas in particular are one of the highly discussed problems of modern linguistics. In linguistics, many studies have been conducted on the specifics of speech etiquette formulas in specific languages (Russian, Portugal, India, Kenya, Niger, Nigeria, Uganda etc.), and the peculiarities of their use. This article contributes to the study of speech etiquette in Kazakh and English culture.

Thus, gender issues remain one of the important areas of modern linguistics. An interesting aspect of this problem is the representation of the gender specific words. In the article, the gender specific words in Kazakh and English culture were analyzed on the basis of male and female names.

As there is no gender category in the Kazakh language, a few feminine words can be tracked. On the basis of the material collected and analyzed through the comprehensive research, the main groups of gender related words such as male and female names of Turkic-speaking peoples, kinship terminology, names containing the word "ul" (English: son) and feminitives in Kazakh culture were clarified.

The study revealed that the gender representation in English culture is given through the use of words reflecting the gender, the use of gender-marked suffixes -ette, -ess, -ine, -trix, complex lexemes with the stem she-/he-, and addresses Mr./Mrs./Miss/Ms.

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ҚАЗАҚ ЖӘНЕ АҒЫЛШЫН ТІЛДЕРІНДЕГІ СӨЙЛЕУ ЭТИКЕТІНІҢ ЛИНГВОМӘДЕНИ ЕРЕКШЕЛІКТЕРІ (ГЕНДЕРЛІК СӨЗДЕРДІҢ БОЛМЫСЫ)

*Абдыгалиева Н.Н.[1], Смағұлова Г.Н.[2], Байсыдық И.Б.[3]
*[1,2]әл-Фараби атындағы Қазақ Ұлттық Университеті
Алматы, Қазақстан
[3]Абай атындағы Қазақ ұлттық педагогикалық университеті
Алматы, Қазақстан

Аңдатпа. Бұл жұмыстың мақсаты – қазақ және ағылшын тілдеріндегі сөйлеу этикетін тілдік-мәдени тұрғыдан зерттеу. Гендерлік қатынастарды лингвомәдени аспектіде салыстырмалы түрде зерттеу қазіргі тіл білімінің келешегі зор бағыттарының бірі болып табылады. «Еркектік» және «әйелдік» ұғымдарының әмбебаптығына қарамастан, гендерлік қатынастардың белгілі бір ұлттық ерекшелігі бар, ол оларды салыстырмалы талдау барысында ашылады. Қазақ және ағылшын тілдеріндегі гендерлік қатынастарды лингвистикалық және мәдени талдау айтарлықтай сәйкестіктерді көрсетеді, алайда салыстырмалы талдау этномәдени дәстүрлер мен тілдің ұлттық ерекшеліктерінен туындаған айырмашылықтарды бағалауға мүмкіндік береді. Зерттеудің өзектілігі қазақ және ағылшын тіліндегі сөйлеу этикетінің салыстырмалы жұмыстарының жоқтығымен анықталады. Бұл зерттеудің нәтижелері мәдениетаралық коммуникация саласындағы теориялық зерттеулер мен практикалық дамуға ықпал етеді. Зерттеу кейбір гендерлік зерделеулерге, гендерлік лингвистикалық мәселелерді реттейтін нормативтік актілерге, статистикалық зерттеулердің деректеріне, түсіндірме және этимологиялық сөздіктерге негізделген. Тілдік материалды таңдау үшін іріктеу әдісі қолданылды. Деректерді жинау үшін теориялық және өзекті материалды талдау және синтездеу әдістері қолданылды. Талдау көрсеткендей, қазақ және ағылшын халықтарының тіл мәдениетіндегі гендерлік айырмашылықтар жарқын ұлттық-мәдени бояуға ие. Жинақталған материалдар негізінде түркі тілдес халықтардың ерлер мен әйелдердің аттары, туыстық терминологиясы, құрамында «ұл» (ағыл. son) сөзі бар атаулар және қазақ мәдениетіндегі феминитивтер сияқты сөздердің негізгі топтары ретінде жынысқа қатысты сөздер жинақталып талданғаны анықталды.

Бұл зерттеудің теориялық маңыздылығы жынысқа қатысты сөздерге қатысты салыстырмалы зерттеулерде лингвомәдениеттану бағытының дамуымен айқындалады.

Жұмыстың практикалық маңыздылығы – алынған нәтижелерді мәдени лингвистика, когнитивтік лингвистика және қазақ және ағылшын тілдерінің салыстырмалы типологиясы бойынша теориялық курстарда пайдалануға болады.

Тірек сөздер: мәдениетаралық коммуникация, ұлтаралық қарым-қатынас, сөйлеу этикеті, қазақ тіл мәдениеті, ағылшын тіл мәдениеті, гендерлік өкілдік, феминитивтер, жынысқа қатысты сөздер

ЛИНГВОКУЛЬТУРНЫЕ ОСОБЕННОСТИ РЕЧЕВОГО ЭТИКЕТА НА КАЗАХСКОМ И АНГЛИЙСКОМ ЯЗЫКАХ (СЛОВА С ГЕНДЕРНОЙ СПЕЦИФИКОЙ)

*Абдыгалиева Н.Н.[1], Смагулова Г.Н.[2], Байсыдык И.Б.[3]

*[1,2] Казахский национальный университет имени аль-Фараби
Алматы, Казахстан
[3]Казахский национальный педагогический университет имени Абая
Алматы, Казахстан

Аннотация. Целью настоящей статьи является изучение речевого этикета в казахском и английском языках с лингвокультурологической точки зрения. Сопоставительное исследование гендерных отношений в лингвокультурологическом аспекте является одним из перспективных направлений современного языкознания. Несмотря на универсальность понятий «мужественность» и «женственность», гендерные отношения обладают определенной национальной спецификой, которая выявляется в ходе их сравнительного анализа. Лингвокультурологический анализ гендерных отношений в казахском и английском языках выявляет значительное совпадение, однако сопоставительный анализ позволяет судить о различиях, вызванных этнокультурными традициями и национальной спецификой языка. Актуальность исследования определяется недостаточностью сопоставительных работ по казахскому и английскому речевому этикету. Результаты данного исследования будут способствовать теоретическим исследованиям и практическим разработкам в сфере межкультурной коммуникации. Исследование основано на ряде гендерных исследований, нормативных актах, регулирующих гендерно-языковые вопросы, данных статистических исследований, толковых и этимологических словарей. Для отбора языкового материала использовался выборочный метод. Для сбора данных применялись методы анализа и синтеза теоретического и фактического материала. Анализ показал, что гендерные различия в языковой культуре казахов и англичан имеют яркую национально-культурную окраску. На основе собранного материала и проанализированы в качестве основных групп родственных слов такие слова, как мужские и женские имена тюркоязычных народов, терминология родства, имена, содержащие слово «ұл» (англ. son) и были идентифицированы феминитивы в казахской культуре.

Теоретическая значимость данного исследования определяется развитием лингвокультурологического направления в сопоставительных исследованиях в отношении родственных слов.

Практическая значимость работы заключается в том, что полученные результаты могут быть использованы в теоретических курсах по лингвокультурологии, когнитивной лингвистике, сравнительной типологии казахского и английского языков.

Ключевые слова: межкультурная коммуникация, межэтническое общение, речевой этикет, казахская лингвокультура, английская лингвокультура, гендерная репрезентация, феминитивы, гендерно-обусловленные слова

Information about authors:

Abdygalieva Nazym Nurzhanovna – PhD student, al-Farabi Kazakh National University, e-mail: myworld.kzt@mail.ru, orcid: 0000-0001-5591-8271.

Smagulova Guldarkhan Nurgaziyevna – Doctor of Philology, Professor, al-Farabi Kazakh National University, e-mail: smagulova.g@mail.ru, orcid: 0000-0002-4582-2281

Baissydyk Indira Bolatbekkyzy – Doctor of Philosophy (PhD), senior lecturer, Abai Kazakh National Pedagogical University, e-mail: i.baissydyk@gmail.com orcid: https://orcid.org/0000-0001-5013-4398

Авторлар туралы мәлімет:

Абдыгалиева Назым Нуржановна – PhD докторант, әл-Фараби атындағы Қазақ ұлттық университеті, e-mail: myworld.kzt@mail.ru, orcid: 0000-0001-5591-8271.

Смағұлова Гүлдархан Нұрғазықызы– филология ғылымдарының докторы, профессор, әл-Фараби атындағы Қазақ ұлттық университеті, e-mail: smagulova.g@mail.ru, orcid: 0000-0002-4582-2281

Байсыдық Индира Болатбекқызы – философия докторы (PhD), аға оқытушы, Абай атындағы Қазақ ұлттық педагогикалық университеті, e-mail: i.baissydyk@gmail.com orcid: https://orcid.org/0000-0001-5013-4398

Информация об авторах:

Абдыгалиева Назым Нуржановна – PhD докторант, Казахский национальный университет им. аль-Фараби, e-mail: myworld.kzt@mail.ru, ORCID: 0000-0001-5591-8271.

Смагулова Гульдархан Нургазиевна – доктор филологических наук, профессор, Казахский национальный университет им. аль-Фараби, e-mail: smagulova.g@mail.ru, ORCID: 0000-0002-4582-2281

Байсыдык Индира Болатбекована – доктор философии (PhD), старший преподаватель, Казахский национальный педагогический университет имени Абая, e-mail: i.baissydyk@gmail.com orcid: https://orcid.org/0000-0001-5013-4398