

Торайғыров университетінің
ҒЫЛЫМИ ЖУРНАЛЫ

НАУЧНЫЙ ЖУРНАЛ
Торайғыров университета

**ТОРАЙҒЫРОВ
УНИВЕРСИТЕТІНІҢ
ХАБАРШЫСЫ**

Филологиялық серия
1997 жылдан бастап шығады



**ВЕСТНИК
ТОРАЙҒЫРОВ
УНИВЕРСИТЕТА**

Филологическая серия
Издается с 1997 года

ISSN 2710-3528

№4 (2024)

Павлодар

**НАУЧНЫЙ ЖУРНАЛ
ТОРАЙГЫРОВ УНИВЕРСИТЕТА**

Филологическая серия

выходит 4 раза в год

СВИДЕТЕЛЬСТВО

О постановке на переучет периодического печатного издания,
информационного агентства и сетевого издания

№ KZ30VPY00029268

выдано

Министерством информации и общественного развития
Республики Казахстан

Тематическая направленность

публикация материалов в области филологии

Подписной индекс – 76132

<https://doi.org/10.48081/ZQUS9819>

Бас редакторы – главный редактор

Жусупов Н. К.

д.ф.н., профессор

Заместитель главного редактора

Анесова А. Ж., *доктор PhD*

Ответственный секретарь

Уайханова М. А., *доктор PhD*

Редакция алқасы – Редакционная коллегия

Дементьев В. В., *д.ф.н., профессор (Российская Федерация)*

Еспенбетов А. С., *д.ф.н., профессор*

Трушев А. К., *д.ф.н., профессор*

Маслова В. А., *д.ф.н., профессор (Белоруссия)*

Пименова М. В., *д.ф.н., профессор (Российская Федерация)*

Баратова М. Н., *д.ф.н., профессор*

Аймухамбет Ж. А., *д.ф.н., профессор*

Шапауов Ә. Қ., *к.ф.н., профессор*

Шокубаева З. Ж., *технический редактор*

За достоверность материалов и рекламы ответственность несут авторы и рекламодатели

Редакция оставляет за собой право на отклонение материалов

При использовании материалов журнала ссылка на «Вестник Торайгыров университета» обязательна

<https://doi.org/10.48081/QOOX8516>

***D. M. Akizhanova¹, S. K. Satenova², K. B. Mukatayeva³,
M. M. Zhakipova⁴, G. Kh. Demessinova⁵**

^{1,2}L. N. Gumilyov Eurasian

National University,
Republic of Kazakhstan, Astana,

³M. Narikbayev KazGUU University,
Republic of Kazakhstan, Astana,

⁴Astana IT University,
Republic of Kazakhstan, Astana,

⁵Pavlodar Pedagogical University
named after Alkey Margulan,
Republic of Kazakhstan, Pavlodar.

¹ORCID: <https://orcid.org/0000-0002-1300-0339>

²ORCID: <https://orcid.org/0000-0002-5959-6887>

³ORCID: <https://orcid.org/0000-0002-0432-5473>

⁴ORCID: <https://orcid.org/0009-0008-5959-7530>

⁵ORCID: <https://orcid.org/0000-0001-5776-7913>

*e-mail: diana.akizhanova@gmail.com

CULTURAL KEYWORDS IN THE KAZAKH BUSINESS DISCOURSE

Business communication currently occurs in almost all areas of society. The ability to communicate with a business partner, understanding the psychology of a communicant, especially in intercultural communication, distinguishing between their worldview and ethnic norms are the major factors in business negotiations. The research work is devoted to the study of culture-specific keywords related to Kazakh business discourse in intercultural communication. The hypothesis of the research is that every culture can be explained and described with certain words called as keywords. Cultural keywords can help to study, learn, and discuss cultures of different nations all over the world. They can be referred to as a tool for intercultural communication. The authors use semantic analysis as a methodology to study the keywords and identify them in a text or culture.

Findings of the research can be useful for intercultural and cross-cultural studies as well as other interdisciplinary cultural and linguistic research.

Keywords: cultural keyword, intercultural communication, Kazakh business discourse, semantic analysis, culture-specific, business communication.

Introduction

In the era of globalization and internationalization it is very critical to know basics of intercultural and/or cross-cultural communication. In the paper we claim that cultural keywords can serve as a tool for intercultural and cross-cultural communication. Cultural keywords are culture indicators: they help to describe different cultures and civilizations. With the help of such keywords, we can easily explain one cultural values and beliefs to other nations. This, in turn, enables successful communication. At the course of research, we have realized that these keywords bear mentally and culturally specific peculiarities. Therefore, we can claim that they can be viewed as mirrors or reflectors of any culture they are used within. Consequently, we can learn, compare, examine and explain cultures of other nations, their mentality, beliefs and values, etc. through cultural keywords. In other words, they can be used as culture indicators with the help of which culture can be indexed.

Nowadays keywords are used in many fields of science. For example, in corpus and computational linguistics they are used for indexing texts in search engines, in marketing to sell the goods via internet, etc. A keyword bears information and this characteristic feature makes it valuable. As for intercultural communication keywords are used to describe and explain the cultures.

The first works related to cultural keywords go back to Williams in his sociological studies. The author define keywords are «significant, binding words in certain activities and their interpretation; they are significant, indicative words in certain forms of thought» [1, p. 15]. Williams made an attempt to find a number of words that play a particular importance and noted such words as *society*, *industry*, *democracy*, *class*, *art* and *culture* which reflect the changes occurred in life and society.

Comparative analysis of cultural keywords with a focus on semantic meaning of words was made by Wierzbicka. Wierzbicka defines keywords as «the words which are particularly important and revealing in a given culture.» The author studied the Russian words *sud'ba* (roughly 'fate'), *dusha* (roughly 'soul'), and *toska* (roughly, 'melancholy-cum-yearning') and states that they «play a particularly important role in Russian culture and offer invaluable insight into this culture» [2, p. 16].

Rocci and Monteiro associate cultural keywords with evaluative connotations that are particularly revealing of a culture's beliefs or values [3, p. 66]. According to Rigotti and Rocci cultural keywords are the «words that are particularly revealing of a culture that can give access to the inner workings of a culture as a whole, to its fundamental beliefs, values, institutions and customs. In short, of words that explain a culture» [4, p. 125].

Клueva identifies cultural keywords as: «The more associations the representative of this nation has in pronouncing the word, the more important it is to the national culture. Words with rich associative field are usually depicted in the folklore and in the works that become national classics. These words of special importance and indicative of a single culture are called key words» [5, p. 25].

Akizhanova et al. consider cultural keywords as significant catalysts in communicative interaction. They refer to Liebert's definition identifying them 'as linguistic points of reference within a communicative process» [6, p. 452].

In the recent research papers cultural keywords have also been studied in argumentation. Bigi says: «*keywords are lexical items that cannot be lacking if the text is to achieve the communicative goal defined by the connective predicate...* Since arguments are the «bricks» for the construction of an argumentative text, *keywords* can be defined as the words giving arguments their persuasive power» [7, p. 131].

In corpus stylistic studies, namely, keywords analyses and studies of collocations the works of M. Stubbs, M. Scott (Stubbs, 2005; Scott, 1999) are significant. In this aspect keyword refers to a «word that occurs with unusual frequency in a given text or collection of texts when this is compared with a reference corpus of some kind. Crucially, this means that a keyword can be unusually frequent or infrequent. Keyness is thus defined in terms of statistical 'unusuality' [8].

Materials and Methods

Having studied research papers related to keywords we have distinguished three main methods of the research: semantic analysis (A. Wierzbicka), argumentative analysis (E. Rigotti, A. Rocci, S. Greco Morasso, S. Bigi, etc.) and cultural studies (R. Williams, etc.). In the research, we exploit semantic analysis as a major tool in cultural keywords identification. The theoretical domain for the semantic analysis of cultural keywords is based on the works by Wierzbicka (Wierzbicka, 1997, Stubbs, 1986; Shmeleva, 1993, Shmelev, 2005, Zemskaya, 1996, Semenuyk, 2002; Agapova, 2012; Pautkina, 2008; Trufanova, 2009; Faustov, 2009, etc.).

Analysis and Discussion

In view of globalization and digitalization tendencies in the world, semantic analysis has become one of the key issues. For instance, semantic analysis can

be used to solve problems in such fields as psychiatry (for diagnosing patients), political science (predicting the results of elections), trade (analyzing the demand for certain goods), linguistics (analyzing texts), search engines, automatic translation systems, etc. [9, p. 113].

Semantic analysis helps us to search for the history, etymology of a certain word. For example, in such Kazakh collocations as «*kredit qorzhyuny*» (*Kaz.* кредит қоржыны, *Eng.* loan portfolio), «*tutynushy qorzhyuny*» (*Kaz.* тұтынушы қоржыны, *Eng.* consumer goods basket), «*valyuta qorzhyuny*» (*Kaz.* валюта қоржыны, *Eng.* currency basket) the keyword is translated into Kazakhs as «*qorzhyun*» (қоржын). This can be explained by the history, customs and traditions of the Kazakh people. *Qorzhyun* is a national domestic product woven from woolen yarn, which is used for various household items. It is made in different ways, always with elements of national patterns. *Qorzhyun* has been used by the Kazakhs since ancient times. In *qorzhyun* Kazakh people kept *kymyz* (fermented dairy product traditionally made from mare's milk) and other beverages for a long time and saved its healing properties. Using *qorzhyun* was very practical for the Kazakh people. Besides, *qorzhyun* was very useful in household, it was also used to transport products over long distances. Most often, *qorzhyun* was hanging on a horse or camel on the sides of the animal, the weight is evenly distributed in front of or behind the rider. It is known that double-sided *qorzhyun* helps animals to keep a balance, to maintain steady running and to increase endurance. Since *qorzhyun* is very useful and practical in household, this item can be observed not only in the Kazakh tradition but also in all nomadic cultures. Besides, Kazakhstan, *qorzhyun* was used by people of Middle Asia, Caucasus, Altai Mountains regions (Wikipedia). Thus, we can meet in Turkish language *Hurcin*; Arabic *Xurj* «saddlebag»; Pers. *Xurjin*; Azeri *Hurcun*, etc. [10]. All these words have the same meaning: a saddle bag made of leather or fabric.

However, *qorzhyun* in the recent period has changed its meaning and started being used in the meaning close to *basket, bag, portfolio, etc.* Hence, we can meet such use of *qorzhyun* as:

– *tutynushy qorzhyuny* (*Kaz.* тұтынушы қоржыны) – market basket, inflation basket;

– *valyuta qorzhyuny* (*Kaz.* валюта қоржыны) – currency basket;

– *credit qorzhyuny* (*Kaz.* кредит қоржыны) – loan portfolio;

– *investitsialyq qorzhyun* (*Kaz.* инвестициялық қоржын) – investment portfolio;

– *tapsyrystar qorzhyuny* (*Kaz.* тапсырыстар қоржыны) – dealing portfolio, order book;

– *saqtandyru qorzhyuny* (*Kaz.* сақтандыру қоржыны) – insurance portfolio;

and

– *aktsiyalar qorzhyny* (Kaz. акциялар қоржыны) – share portfolio, stock portfolio; etc.

The semantic analysis gives a way to the term formation, expansion and metaphorization of the general meaning of a word – the expiry of the general use of the word in a new concept in the field of special knowledge. This is also called the terminating process. In the development of industry terms, there is a special feature of using, first of all, Kazakh native words, the richness of the existing indigenous lexical language. A great goal for language lovers is to accumulate the wealth of the long-standing folk language, its vocabulary characteristic of various fields, thereby increasing our language wealth, expanding the scope of our use of words, and improving the language of science. For example, the Kazakh word *olzha* (олжа) which means booty, profit or finding. Ospan says that *olzha* is the name of a find, share, acquisition, gift, trophy or prize won during various competitions [11]. The appearance of a long-awaited child in the family can also be perceived as an *olzha* - a gift from the Almighty. Then he was given an appropriate name – Olzhabai. There is even a famous Olzhabai Batyr in the Kazakh history. He earned the love and veneration of the people by his bravery in the fight against the Dzungars.

Olzha tartu (Kaz. олжа тарту, Eng. presenting *olzha*), *olzha беру* (Kaz. олжа беру, Eng. giving someone *olzha*), *olzha ugunu* (Kaz. олжа ұғыну, Eng. understanding *olzha*) are trophies of warriors who came with booty from distant campaigns, hunters who returned from a successful hunt, wrestlers who won a prize in a competition with a rival, winners in races or other competitions. *Olzha* was presented only to those who were deeply respected - a friend, relatives, matchmakers and in general dear people. *Olzha* could also be called a successful acquaintance with a great man, or the acquisition of some long-awaited thing.

The concept of *olzha* (Kaz. олжа) is also associated, as we have already mentioned, with the worldview of the Kazakh people. It is a cultural keyword. As proof of this, the Kazakh language has the following phrases *олжамен күн көру, оңай олжа, олжаға балау, олжалы болу, шаш етектен олжаға бату, үйіріңмен үш тоғыз олжа көбейсін*. However, in the recent texts related to business and economics or finance, we can note the expansion of the lexical meaning of *olzha*. For example, Bektaiuly uses the word *olzha* to explain the meaning of the word *paida* (Kaz. пайда, Eng. income, profit, etc.) [12, p. 295]. As a result, the work *olzha* has started being used in the Kazakh business discourse as a business term (Kazakh-English dictionary). As an example, let us consider the following sentence:

Кәсіпке жаңадан аяқ басқан кез келген адам оңай олжа, сиқырлы таяқша болмайтынын түсінуі керек. Оған қоса кәсіпті эмоциямен емес, саналы түрде бастаған дұрыс. Мұндай пікірді 25 жылдық тәжірибесі бар қазақстандық

бизнесмен Батыр Сиябек айтып отыр. Ол Tengrinews.kz тілшісіне берген сұхбатында кәсіпті қалай, неден бастау керекін, мақсат қою, қабілетіне қарай адамның 3 түрі туралы айтып берді. Сондай-ақ, оқуға кеңес берілетін пайдалы әдебиеттер тізімін ұсынды. Ал елордалық есепші Гүлнұр Шолпанқұл бастаған кәсіпті заңдастыру жолдары мен оларға қойылатын талаптарды түсіндірді [13].

Translation: *Anyone who is just starting a business should realize that it is not going to be an easy prey, a magic wand. Besides, it is better to start a business consciously, not with emotions. This opinion was expressed by Batyr Siyabek, a Kazakhstani businessman with 25 years of experience. In an interview with Tengrinews.kz, he told the correspondent about how to do business, where to start, how to set goals, as well as the three types of people and their competencies. He also provided a list of useful literature, which is recommended to read. And Gulnur Sholpankul, an accountant from the capital, explained ways to legalize a business and the requirements for them.*

In this context *olzha* is used in the meaning of easy win, *easy prey*, *easy target*. The word is used as an equivalent to a magic wand, which proves the notion of something magic, which is unexpected and comes without any effort (easy). The use of *olzha* in combination with the word *easy* (*оңай олжа*) makes some hint of negative meaning. Since according to the Kazakh worldview, easy money is no good, only hard work (honest labour) can bring good wealth. This can be proved by the proverbs and sayings: *Еңбегің егіз болса, байлығың сегіз болады. Еңбегің қатты болса, татқаның тәтті болады* (lit. If you work twice/double, your wealth [outcome] will be eight. If your work is hard, your taste will be sweet); *Еңбек деген байлық бар ерінбеген жететін, жоқшылық деген жебірді жермен жексен ететін* (lit. there is wealth that is achieved by labor, which can eliminate poverty); *Еңбегі жанғанның тоқтысы егіз туады* (lit. The lamb of a hardworker will give birth to twins).

Results

Cultural keywords are the keys for understanding cultures, understanding cultural differences and features. They act as catalyzers of intercultural communication. In the paper we tried to identify potential methodology of keywords identification. Though this methodology is not final and complete, we assume the above mentioned three methods can contribute in keywords studies. Based on the research via these methods we identified the following criteria of cultural keywords:

- Frequency: cultural keywords appear more often in the text and in the culture as whole compared to other linguistic units.
- Commonality of usage: cultural keywords are frequently and more often used in the society (mass media, daily life, literature, etc.)

– Word sense disambiguation: cultural keywords have several meanings and are used in different fields with different meanings, i.e. derivative and connotative meanings;

- Capability of keywords to create derivations and associations;
- Capability of keywords to contain summarized information;
- Capability of only significant words to serve as a keyword.

Based on this research we classify extralinguistic and intralinguistic features and criteria of cultural keywords. Intralinguistic features include linguistic specificity, frequency, semantic ‘richness’, ability to create semantic variations, ability to create collocations and word phrases, etc. Extralinguistic features include cultural specificity of keywords, cultural contextuality, functioning as cultural symbols, ability to reflect traditional and cultural values of nations. Though, we claim that this classification is conditional to some extent since cultural significance of cultural keywords is based on integral principle of extralinguistic and intralinguistic criteria and features of these linguistic units.

Conclusion

To sum up, cultural keywords help to specify basic, key concept of a text or a culture as a whole. In terms of culture, they identify core values and traditions of a nation. Cultural keywords are used as culture indicators; same as key words serving as bibliographical indexes, cultural keywords help to index cultures and groups of nation representatives in intercultural communication.

References

- 1 **Williams, R.** Keywords. A Vocabulary of Culture and Society [Text]. London: Fontana. – 1976. – 341 p.
- 2 **Wierzbicka, A.** Understanding Cultures through their Key Words: English, Russian, Polish, German, Japanese [Text]. – New York : Oxford University Press, 1997. – 317 p.
- 3 **Rocci, A., Monteiro, M.** Wariss. Cultural Keywords in Arguments. The Case of Interactivity [Text]. In Cogency. – 1999. – 1(2). – P. 65–100.
- 4 **Rigotti, E., Rocci, A.** From argument analysis to cultural keywords (and back again) [Text]. In The Practice of Argumentation. – Amsterdam: Benjamins. – 2004. – P. 903–908.
- 5 **Клюева, Г. Ю.** Ключевые слова культуры на уроках русского языка [Текст] // Ярославский педагогический вестник. – 2009. – №3(60). – С. 24–28.
- 6 **Akizhanova, D., Kamzabekuly, D., Satenova, S., Kyzyrova, A.** Argumentative analysis of cultural keywords: an exercise. In Life Science Journal. – 2014. – No.11(5). – P. 452–458. [Electronic recourse]. Available at:

https://www.lifesciencesite.com/ljs/life1105/064_24345life110514_452_458.pdf (accessed 10.07.2024).

7 **Bigi, S.** Keywords in argumentative texts and their persuasive power [Text]. In Proceedings of the sixth conference of the international society for the study of argumentation. – 2007. – P. 129–135.

8 **Bednarek, M.** Teaching English Literature and Linguistics Using Corpus Stylistic Methods. In Bridging Discourses: ASFLA 2007 Online Proceedings. [Electronic recourse]. Available at: https://www.monikabednarek.com/wp-content/uploads/2017/08/Bednarek2008_TeachingEnglishLitandLingUsingCorpusStylistics_ASFLAProceedings.pdf (accessed 10.07.2024).

9 **Чапайкина, Н. Е.** Семантический анализ текстов. Основные положения // Молодой ученый. – 2012. – №5(40). – С. 112–115. [Электронный ресурс]. – URL: <https://moluch.ru/archive/40/4857> (дата обращения: 28.07.2024).

10 **Dankoff, R.** Armenian Loanwords in Turkish [Text]. – Wiesbaden: Harrassowitz Verlag. – 1995. – 217 p.

11 **Оспан, Б.** Чем ценна для казахов традиция олжа тарту. – [Электронный ресурс]. – URL: <https://365info.kz/2019/07/chem-tsenna-dlya-kazahov-traditsiya-olzha-tartu> (дата обращения 29.07.2024).

12 **Бектаев, К.** Үлкен қазақша-орысша орысша-қазақша сөздік [Мәтін]. – Алматы: Алтын қазына, 2007. – 712 б.

13 **Долаева, К.** Өлмейтін бизнес, қателіктер, заңдастыру мәселесі. Кәсіпті қалай дұрыс бастау керек? [Электронды мәтін]. – URL: <https://tengrinews.kz/article/olmeytn-biznes-katelkter-zandastyiru-maseles-kaspt-kalay-1745> (accessed: 29.07.2024).

References

1 **Williams, R.** Keywords. A Vocabulary of Culture and Society [Text]. London: Fontana. – 1976. – 341 p.

2 **Wierzbicka, A.** Understanding Cultures through their Key Words: English, Russian, Polish, German, Japanese [Text]. – New York : Oxford University Press, 1997. – 317 p.

3 **Rocci, A., Monteiro, M.** Wariss. Cultural Keywords in Arguments. The Case of Interactivity [Text]. In Cogency. – 1999. – 1(2). – P. 65–100.

4 **Rigotti, E., Rocci, A.** From argument analysis to cultural keywords (and back again) [Text]. In The Practice of Argumentation. – Amsterdam: Benjamins. – 2004. – P. 903–908.

5 **Klueva, G. Yu.** Klyuchevye slova kul'tury na urokah russkogo yazyka [Keywords of culture in Russian language lessons] [Text]. In Yaroslavskij

pedagogicheskij vestnik [Yaroslavl Pedagogical Bulletin]. – 2009. – 3(60). – P. 24–28.

6 **Akizhanova, D., Kamzabekuly, D., Satenova, S., Kyzzyrova, A.** Argumentative analysis of cultural keywords : an exercise. In Life Science Journal. – 2014. – No.11(5). – P. 452-458. [Electronic recourse]. Available at: https://www.lifesciencesite.com/lj/life1105/064_24345life110514_452_458.pdf (accessed 10.07.2024).

7 **Bigi, S.** Keywords in argumentative texts and their persuasive power [Text]. In Proceedings of the sixth conference of the international society for the study of argumentation. – 2007. – P. 129–135.

8 **Bednarek, M.** Teaching English Literature and Linguistics Using Corpus Stylistic Methods. In Bridging Discourses: ASFLA 2007 Online Proceedings. [Electronic recourse]. – Available at: https://www.monikabednarek.com/wp-content/uploads/2017/08/Bednarek2008_TeachingEnglishLitandLingUsingCorpusStylistics_ASFLAProceedings.pdf (accessed 10.07.2024).

9 **Chapaykina, N. E.** Semantic analysis of texts. Basic provisions. In Young scientist. – 2012. – 5(40). – P. 112–115. [Electronic recourse]. – Available at: <https://moluch.ru/archive/40/4857> (accessed: 29.07.2024).

10 **Dankoff, R.** Armenian Loanwords in Turkish [Text]. – Wiesbaden: Harrassowitz Verlag. – 1995. – 217 p.

11 **Ospan, B.** Chem tsenna dlya kazahov traditsiya olzha tartu. – [Electronic recourse]. – Available at: <https://365info.kz/2019/07/chem-tsenna-dlya-kazahov-traditsiya-olzha-tartu> (accessed 29.07.2024).

12 **Bektayev, K.** Ulken kazaksha-oryssha oryssha-kazaksha sozdik [Big Kazakh-Russian Russian-Kazakh dictionary] [Text]. – Almaty : Altyn Kazyna, 2007. – 712 p.

13 **Dolayeva, K.** Olmeitin biznes, katelikter, zandastyru maselesi. Kasipti kalai duryz bastau kerek? [Electronic recourse]. – Available at: <https://tengrinews.kz/article/olmeytn-biznes-katelkter-zandastyru-maseles-kaspt-kalay-1745> (accessed: 29.07.2024).

Received 04.04.24.

Received in revised form 19.08.24.

Accepted for publication 25.11.24.

*Д. М. Акижанова¹, С. К. Сәтенова², К. Б. Мұқатаева³,

М. М. Жақыпова⁴, Г. Х. Демесинова⁵

^{1,2}Л. Н. Гумилев атындағы

Еуразия ұлттық университеті,

Қазақстан Республикасы, Астана қ.;

³М. С. Нарикбаев атындағы ҚазМЗУ,

Қазақстан Республикасы, Астана қ.

⁴Astana IT University,

Қазақстан Республикасы, Астана қ.;

⁵Әлкей Марғұлан атындағы

Павлодар педагогикалық университеті,

Қазақстан Республикасы, Павлодар қ.

04.04.24 ж. баспаға түсті.

19.08.24 ж. түзетулерімен түсті.

25.11.24 ж. басып шығаруға қабылданды.

ҚАЗАҚ ІСКЕРЛІК ДИСКУРСЫНДАҒЫ МӘДЕНИ НЫШАНДЫ ТҮЙІН СӨЗДЕР

Іскерлік қарым-қатынас бүгінде қоғамның барлық салаларында кездеседі. Іскери серіктеспен қарым-қатынас жасай білу, коммуниканттың психологиясын түсіну, әсіресе мәдениетаралық қарым-қатынас үдерісінде оның дүниетанымы мен этникалық нормаларын ажырату іскерлік келіссөздердің маңызды факторлары болып келеді. Мақала мәдениетаралық коммуникация теориясы негізінде қазақ іскерлік дискурсына байланысты мәдени-нышанды түйін сөздерді зерттеуге арналған. Зерттеу гипотезасы бойынша, әрбір мәдениетті түйін кілт сөздер деп аталатын белгілі бір сөздер қатарымен түсіндіруге және сипаттауға болады. Мәдени нышанды тілдік бірліктерді түйін сөздер рөлін атқарады, олар дүние жүзіндегі әртүрлі ұлттардың мәдениеттерін зерттеуге, оларды тануға және сипаттауға көмектеседі. Түйін сөздерді мәдениетаралық коммуникация құралы деп түсінуге болады. Авторлар семантикалық талдауды түйін сөздерді зерттеу және оларды мәтінде немесе мәдениетте анықтау әдістемесі ретінде қолдануды ұсынады. Зерттеу нәтижелері мәдениетаралық зерттеулерге, сондай-ақ басқа да пәнаралық мәдени және лингвистикалық зерттеулерге пайдасын тигізеді.

Кілтті сөздер: мәдени түйін сөз, мәдениетаралық коммуникация, қазақ бизнес дискурсы, іскерлік дискурс, семантикалық талдау, мәдени нышанды, іскерлік қарым-қатынас.

*Д. М. Ақижанова¹, С. К. Сатенова², К. Б. Мукатаева³,

М. М. Жакипова⁴, Г. Х. Демесинова⁵

^{1,2}Евразийский национальный

университет имени Л. Н. Гумилева,

Республика Казахстан, г. Астана;

³КАЗГЮУ имени М. С. Нарикбаева,

Республика Казахстан, г. Астана

⁴Astana IT University,

Республика Казахстан, г. Астана;

⁵Павлодарский педагогический

университет имени Алкея Маргулана,

Республика Казахстан, г. Павлодар.

Поступило в редакцию 04.04.24.

Поступило с исправлениями 19.08.24.

Принято в печать 25.11.24.

КЛЮЧЕВЫЕ СЛОВА КУЛЬТУРЫ В КАЗАХСКОМ ДЕЛОВОМ ДИСКУРСЕ

Бизнес-коммуникация сегодня встречается практически во всех сферах жизни общества. Умение общаться с деловым партнером, понимание психологии коммуниканта, особенно в процессе межкультурной коммуникации, различение его мировоззрения и этнических норм являются важнейшими факторами в деловых переговорах. Статья посвящена изучению культурно-специфических ключевых слов, связанных с казахским деловым дискурсом в аспекте межкультурной коммуникации. Гипотеза исследования заключается в том, что любую культуру можно объяснить и описать с помощью определенных лингвистических единиц, т.н. ключевых слов культуры. Ключевые слова культуры могут помочь в изучении, познании и обсуждении культур разных народов мира, т.е. они являются инструментом межкультурной коммуникации. Методом исследования и выявления ключевых слов в тексте или культуре послужил семантический анализ. Результаты исследования будут полезны в межкультурных и кросскультурных исследованиях, а также в других междисциплинарных культурологических и лингвистических исследованиях.

Ключевые слова: ключевое слово культуры, межкультурная коммуникация, деловой дискурс казахского языка, бизнес-дискурс, семантический анализ, деловая коммуникация.

Теруге 25.11.2024 ж. жіберілді. Басуға 25.12.2024 ж. қол қойылды.
Электронды баспа
4,57 МБ RAM
Шартты баспа табағы 30,79. Таралымы 300 дана. Бағасы келісім бойынша.
Компьютерде беттеген: А. К. Темиргалинова
Корректор: А. Р. Омарова, Д. А. Кожас
Тапсырыс № 4311

Сдано в набор 25.11.2024 г. Подписано в печать 25.12.2024 г.
Электронное издание
4,57 МБ RAM
Усл. печ. л. 30,79. Тираж 300 экз. Цена договорная.
Компьютерная верстка: А. К. Темиргалинова
Корректор: А. Р. Омарова, Д. А. Кожас
Заказ № 4311

«Toraighyrov University» баспасынан басылып шығарылған
Торайғыров университеті
140008, Павлодар қ., Ломов к., 64, 137 каб.

«Toraighyrov University» баспасы
Торайғыров университеті
140008, Павлодар қ., Ломов к., 64, 137 каб.
67-36-69
e-mail: kereku@tou.edu.kz
www.vestnik.tou.edu.kz