



**ОБРАЗОВАНИЕ И
ФИЛОЛОГИЧЕСКАЯ НАУКА
XXI ВЕКА
ГЛАЗАМИ МОЛОДЫХ УЧЕНЫХ**

**Сборник
международной
научно-практической
конференции
АСТАНА - УФА – 2023**

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международной
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конференции
для студентов, магистрантов,
докторантов и молодых ученых**

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Секция 2. ВОПРОСЫ ОБЩЕГО И СРАВНИТЕЛЬНО- СОПОСТАВИТЕЛЬНОГО ЯЗЫКОЗНАНИЯ

REFLECTION OF NATIONAL FEATURES OF SPEECH BEHAVIOR IN ENGLISH AND KAZAKH PHRASEOLOGY

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Түйіндеме: Бұл зерттеу ағылшын және қазақ фразеологизмдеріндегі сөйлеу мінез-құлқының ұлттық ерекшеліктерінің көрінісін зерттеуге бағытталған. Зерттеу мәдениеттің тілді қолдануға әсерін және оның адамдардың қарым-қатынасына қалай әсер ететінін қарастырады. Зерттеу ағылшын және қазақ фразеологиясы бойынша деректерді жинау мен талдауды қамтитын сапалы зерттеу әдіснамасына негізделген. Бұл зерттеудің нәтижелері тілдің мәдени сәйкестікті білдірудің күшті құралы екенін және негізгі мәдени құндылықтар мен нормаларды түсіну тиімді мәдениетаралық қарым-қатынас үшін маңызды екенін көрсетеді.

Түйін сөздер: Қарым-қатынас, ұлттық-мәдени ерекшеліктер, фразеологиялық бірлік, сөйлеу мінез-құлқы.

Аннотация: Данное исследование направлено на изучение отражения национальных особенностей речевого поведения в английской и казахской фразеологии. В исследовании рассматривается влияние культуры на использование языка и на коммуникацию. Исследование основано на методологии качественного исследования, которое включает сбор и анализ данных по английской и казахской фразеологии. Результаты этого исследования свидетельствуют о том, что язык является мощным инструментом выражения культурной идентичности и, что понимание основополагающих культурных ценностей и норм имеет важное значение для эффективной межкультурной коммуникации.

Ключевые слова: Коммуникация, национально-культурные особенности, фразеологическая единица, речевое поведение.

Abstract: This study aims to explore the reflection of national features of speech behavior in English and Kazakh phraseology. The research examines the impact of culture on language usage and how it influences the ways people communicate. The study draws upon a qualitative research methodology, which involves collecting and analyzing data from English and Kazakh phraseology. The results of this study suggest that a language is a powerful tool for expressing cultural identity and that understanding the underlying cultural values and norms is essential for effective cross-cultural communication.

Keywords: Communication, national-cultural characteristics, phraseological unit, speech behavior.

Language is a powerful tool for communication, and the way in which we use the language reflects our cultural norms, values, and perceptions. This is particularly true of idiomatic expressions, which often provide insights into the ways

in which speakers of a language perceive the world. In this paper, we will explore the differences in speech behavior between English and Kazakh phraseology, and how these differences reflect the national features of each language.

Currently, intercultural communication is of particular interest, the situation of communication between representatives of different cultures is being studied. Interpreting the term "intercultural communication", L.G.Kovalskaya refers to the opinion of R. Skollon and S.U.Skollon: "Cultures do not talk to each other, individuals talk. "Chinese culture cannot talk to 'Japanese culture' except through a discourse between a Chinese individual and a Japanese individual." With this understanding of the term "intercultural communication", the speech of both individuals - representatives of different national cultures, and representatives of the same national culture with different ethnic, age, gender, professional and thesaurus characteristics can act as a specific object of research" [1, 118 p.].

The theoretical premises of such studies are closely related to anthropological linguistics, since "every language is more than a simple mechanism for the exchange of ideas and information. A person is more inclined to see and hear what the grammatical system of his language makes him sensitive to". Thus, a person perceives his native language as an integral part of the nature of things surrounding him and is inclined to interpret his experience within the framework that his language defines [1, 119 p.].

The language system exists in order to make speech activity possible, according to many scientists who claim that the rules by which language units function belong to the language but are implemented in speech. The language system provides the native speaker of a particular language with a certain set of rules that he can use. It is clear that the right to choose one or another speech means remains with the native speaker. This choice is primarily due to the type of speech act (speech situation).

In this way, "speech activity is an active, purposeful, motivated, meaningful process of issuing and receiving thoughts formed and formulated through the language (expression of will, expression of feelings), aimed at satisfying the communicative and cognitive needs of a person in the process of communication" [2, 51 p.].

The language unit as part of the discourse implements the addressee's communicative strategies. Consequently, at the center of the communicative concept of the language is a person as a subject of speech activity, and social communication, as a person perceiving and comprehending the world.

The communicative aspect of the language and speech learning includes consideration of means and ways of updating vocabulary, grammar, etc. in various communicative situations to achieve certain illocutionary goals.

It should be noted that phraseological units are one of the main parameters of communication strategies. "A person of any gender, social status hears and uses phraseological units in various communicative situations of speech communication with an illocutionary intention to change the behavior of a speech partner, while applying communicative strategies and tactics" [3, 99 p.].

Ch.W. Morris reduces these speech techniques for the implementation of phraseological units in speech communication to three aspects of semiotics: semantic, syntactic, and pragmalinguistic. It is the semantic aspect that reveals the features of the stereotypical reflection of the surrounding reality in the semantic structure of phraseological units [4, 40 p.].

The national and cultural features of speech communication are vividly represented in the corpus of phraseological units of the Kazakh and English languages, reflecting the mentality of the two peoples. These phraseological units are characterized by a high degree of prevalence and universality, as they are actively used in speech activity and convey the peculiarities of communication of representatives of the ethnic group, and according to V.N. Telia, being the most important components of national identity, when representatives of different cultures contact, these differences are instantly highlighted and are markers of the position of communication partners [5, 18 p.].

Phraseological units that characterize the manner of speech communication play a significant role in reflecting the peculiarities of the Kazakh and English mentality. A selection of such linguistic units from the phraseological dictionaries of the Kazakh and English languages edited by I.Kenesbaev and A.V.Kunin allowed us to conclude that they vividly demonstrate the speech national characteristics of the two peoples. From the point of view of semantics, such phraseological units are divided into three groups: with the meaning of caution in statements, unwillingness to enter into a conversation or continue it (*keep one's mouth shut (closed); keep one's tongue between (within) one's teeth; seem to have swallowed one's tongue* – *жұмған аузын ашпау, аузына ие болу, тіс жармау*), features of conversation (*has the gift of gab, has a way with words, is smooth-tongued* – *сөзге иешен, тіл мен жағына сүйену, тілге жүйрік*), the meaninglessness of conversation (*to talk to the wind, to preach to the winds, to talk idly, to waste breath* – *сөзді далаға кетіру, бос сөйлеу*).

Such phraseological units as “*has the gift of gab – сөзге иешен*” note the beauty and correctness of speech; “*not good with words – аузынан сөзі, қойнынан бөзі түскен*” emphasize the inability to speak. The pace of speech, the ability to speak quickly or slowly characterize phraseological units such as “*to tumble with your lips, speak with a tongue twister, mouthful of marbles, to mutter (into one's beard)* – *ерні-ерніне тимеді, атқан оқтай сөйлеу, ала құйындаатып сөйлеу, кеңсірігінен сөйлеу, мыңқылдап сөйлеу*”.

The manner of conducting a conversation in a contemptuous tone is condemned by the people, as evidenced by the phraseological units “*to hiss like a snake – аузы жаман, тілі ащы*”. At the same time, a positive attitude is felt in phraseological units that characterize resourceful people who know how to conduct a conversation: “*never at a loss for words, someone has a ready tongue, someone is quick on the draw* – *басынан сөз асырмайды, аузынан қағып (жырып) әкету, сөзді тауып сөйлеу*”.

A negative attitude is embedded in the semantics of phraseological units that characterize meaninglessness, untruthfulness of speech, and empty talk: *shooting the breeze (the bull)* – *қысыр әңгіме, қызыл сөз*; *talk rot* – *бірдемені шату*; *talk through one's hat* – *жоқты-барды айту*. Such a trait of the people as speaking cautiously is reflected in phraseological units, although not so often: *keep a still tongue in one's head* – *аузына ие болу*; *choke up* – *тіс жармау (батпау)*. The senselessness of speech, its inexpediency, and, of course, mendacity are also condemned in two nations: *cast pearls before swine* – *босқа арам тер болу, сөзін рәсуа ету*; *to talk to the wind* – *сөзді далаға кетіру, босқа айтылған сөз*; *to spin something out of thin air* – *ойдан шығара салу, аяқ астынан өтірік айту*; *talk someone's ear off, talk nonstop* – *аузынан қара қан ағызды, сарнап көп сөйлеу*.

The difficulty in using one or another phraseology that characterizes the manner of speaking lies in the correct choice of a specific unit. This choice, of course, is determined by the fine distinction between the semantics of idioms and the appropriateness of their use in a certain situation.

As a result, phraseological units reflecting the manner of speech communication are certainly a reflection of mental structures, occupy an important place in the spiritual culture of the Kazakh and English people, and are used as an effective means of solving communicative tasks.

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«ОТБАСЫ/FAMILY» КОНЦЕПТСІНІҢ ТІЛДЕГІ РЕПРЕЗЕНТАНТТАРЫ

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Түйіндеме: Мақалада «отбасы/family» концептісінің ағылшын және қазақ мәдениетінде қалай көрініс табатыны талданды. Ағылшын және қазақ тіліндегі «отбасы/family» концептісі құрамына кіретін репрезентанттар екі тілде қалай таңбалантыны қарастырылып, оның негізгі ерекшеліктері мен мағынасы айқындалды.