**KÜLTÜRLERARASI ILETIŞIMDE YABANCI ÖĞRENCILERIN KAZAKÇA KONUŞMA GÖRGÜ KURALLARINA HAKIM OLMASININ ÖNEMI**

**THE IMPORTANCE OF TEACHING KAZAKH SPEECH ETIQUETTE TO FOREIGN STUDENTS IN INTERCULTURAL COMMUNICATION**

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**Özet**

Makale, yabancı öğrencilerin eğitim sürecinde Kazak dilini öğrenmeleri için eğitim materyalinin dilsel ve kültürel yönelimini, dil öğrenen kişinin diğer kültürlerin temsilcileriyle etkileşime girme yeteneğini ve buna psikolojik olarak hazır olup olmadığını ve tam erişimi açıklamaktadır. kültürlerarası iletişimde dilsel ve dilsel olmayan biçimlerde anlayış, öğretmenin Kazakça konuşma görgü kurallarının özellikleri.

Teorik bir bakış açısıyla, yerli ve yabancı bilim adamlarının araştırmalarında kültürlerarası iletişim dilinin sözcüksel katmanının etnokültürel içeriğinin önemi, Kazak dili üzerine yenilikçi çalışmanın özellikleri ve kümülatif (kalıtsal) ve iletişimsel işlevleri , yabancı dil öğrenenlerin kültürlerarası yeterliklerinin oluşumunda dilsel ve kültürel çalışmalar ilkesinin yönlendirilmesi konuları ele alınmaktadır.

Kazak dilinin söz varlığının ulusal ve kültürlerarası iletişimdeki rolünün artmasında, içeriğinin dilsel ve kültürel temelde uygulanmasının önemi kanıtlanmıştır. Bu konularda, kültürlerarası ilişkilerin oluşturulması, kişiler arası ilişkilerin güçlendirilmesi, geleceğin uzmanlarının mesleki eğitim kalitesinin iyileştirilmesi, Kazak halkının ulusal gelenekleri ve yaşam tarzı, davranış normları ve Kazak konuşma görgü kurallarının öğrenilmesine yardımcı olan kurallar öğretilmektedir. dil analiz edilir.

Ayrıca uygulamalı bir temel olarak, Kazak halkının görgü kuralları, hitap sözleri, sözsüz teknikleri, sembolleri, dünya görüşü özellikleri ve etno-kültürel özellikleri, insanlar arasındaki duygusal durumların dilsel anlatımı açıklığa kavuşturulmuştur.

Diğer bir deyişle, kültürlerarası yönlerin dikkate alınması, kültürlerarası katılımcı yeterliklerin oluşturulmasında etkili olacaktır. Sistem esas olarak ulusun tarihini, devlet dilini, zihniyeti, maneviyat ve değerler sistemini, ulusal konuşma etiğini, jestleri, ulusal kıyafetleri vb. İçerir. Makale bu konuları ayrıntılı olarak tartışmaktadır.

**Anahtar Kelimeler:** kültürlerarası iletişim, ulusal konuşma görgü kuralları, yapıcı konuşma, psikolojik eğitim, birikimli işlev

**Abstract**

The article describes the linguistic and cultural orientation of the educational material of teaching Kazakh to foreign students in the educational process, the ability of the language learner to interact with representatives of other cultures and his psychological readiness for it, as well as full access to understanding in linguistic and non-linguistic forms in intercultural communication, the features of the Kazakh speech etiquette of the teacher.

From a theoretical point of view, the importance of the ethnocultural content of the lexical layer of the language of intercultural communication in the research of domestic and foreign scientists, the specifics and cumulative and communicative functions of the innovative study on the Kazakh language, the issues of being guided by the principle of the linguistic and cultural studies in the formation of intercultural competence of foreign language learners are considered.

In increasing the role of the Kazakh language vocabulary in national and intercultural communication, the significance of implementing its content on a linguistic and cultural basis has been proven. In these issues, the fact that the formation of intercultural relations, strengthening of interpersonal relations, improving the quality of professional training of future specialists, familiarization with the national traditions and lifestyle of the Kazakh people, norms of behavior and rules of Kazakh speech etiquette helps to master the language are analyzed.

In addition, as a practical basis, along with etiquette, addressing words, nonverbal means, symbols, worldview peculiarities of the Kazakh people and ethno-cultural features, linguistic expression of emotional situations between people are clarified.

**Keywords:** intercultural communication, national speech etiquette, constructive conversation, psychological training, cumulative function

**Introduction**

Noting the importance of ethno-cultural content of the lexical layer of the language of intercultural communication, the outstanding scientist Zh. Mankeeva states, "A clear manifestation of the innovative study of the Kazakh language can be seen from the recognition of the content of the spiritual integration of the nation with the cumulative (inheritance) and communicative functions of the mother tongue. In particular, the national unifying function of linguistic data reflecting the material and spiritual culture of the Kazakh people is described by the results of the following studies conducted in the anthropocentric direction:

- determination of the linguo country studies function of the Kazakh language vocabulary in intercultural communication as a national and state language in the conditions of independent Kazakhstan;

- proof of the entire ethno-linguistic system of the Kazakh language within the framework of language and culture;

- substantiation of the spiritual integration of the Kazakh language as a result of anthropolinguistic studies based on the linguopragmatic, linguocultural aspect, etc." (J.Mankeeva, 2017).

According to the scientist, a very important role in increasing the role of the vocabulary of the Kazakh language in national and intercultural communication is occupied by the implementation of its content on a linguistic and cultural basis.

The linguocognitive orientation of the educational material for teaching the Kazakh language to foreign students is the basis for the formation of intercultural communicative competence. Intercultural communicative competence is the language learner's ability and psychological readiness to interact with representatives of other cultures, as well as full access to understanding in linguistic and non-linguistic forms in intercultural communication.

The formation of intercultural communication through the teaching of the Kazakh language strengthens interpersonal relations, improves the quality of professional training of the future specialist, helps to learn and master the national traditions and lifestyle of the Kazakh people, norms of behavior, rules of Kazakh speech etiquette. From this point of view, the scientific justification for the fact that the formation of linguocultural cognitive competence of foreign students in the process of mastering the Kazakh language means not only mastering the language, but also the traditions and spiritual nature of the Kazakh people, national character, manner of speech, as well as the practical significance of related lexical units, the development of interest in the study of the Kazakh language has become an urgent issue in the methodology of teaching the Kazakh language.

As a result, the knowledge formed in the linguistic and cultural direction becomes the basis for the foreign student to learn the cultural and spiritual features of other people, in our case the Kazakh people, to participate in constructive discussions, to openly express their own opinion and discuss, to fully master their own culture and the tradition of others, to understand the features of different cultures. That is, the consideration of intercultural aspects will be effective in the formation of the intercultural communicative competence. This system includes the spiritual and value system as the history of the nation, the state language, the mentality, the national speech etiquette, gestures, national clothing, etc.

In this regard, this article discusses the peculiarities of Kazakh speech etiquette. In the educational process, it is important that the teacher takes these issues into account in teaching the Kazakh language to foreign students.

**Etiquette** is the rules of polite communication of people with each other depending on the established order in a particular environment. It is known that etiquette has linguistic and non-linguistic aspects. In linguistics, the form of etiquette carried out through language means is called speech etiquette. Speech etiquette is a socio-linguistic phenomenon that is used to politely implement, regulate communication between communicants and have a positive effect on the state of mind. Speech etiquette includes the following forms and structures as *addressing words, greetings, getting acquainted, farewells, congratulations, wishes, thanks giving, requests, apologies, invitations, giving advice, condolences, consolations, approval, rewarding*, etc. The non-linguistic aspects of etiquette include *giving way to an older person, giving a seat in a car, patting children on the back with praise, bowing to elders and teachers, showing hospitality to friends and relatives who come home*, etc.

The greeting ceremony of the Kazakh people is a complex phenomenon with its own national characteristics and established system. Greeting is the duty of the younger, so greeting the older person is the responsibility of the younger. In addition, the greeting by bowing of the bride is perceived as a sign of decency and respect. When the daughter-in-law sees her parents-in-law, the brothers-in-law and the sisters-in-law, she greets by bowing. In the Kazakh tradition, when the dish, the meal in which is eaten by the older people, is given to the bride, she has to bow and the elders bless her with gratitude.

In the Kazakh tradition, a person entering a house from the outside should greet the house saying "Assalaumagaleikum" even if the hosts are younger than him. This is called *shanyraqqa salem beru* (greeting the family). According to established tradition, if people meet on a vehicle (horse, car), they should get out of the car and greet each other. This is also considered to be a manifestation of dignity.

For the Kazakh people, it is appropriate to use the structure "*Mal-zhan aman ba*? (Are the family members and animals safe?" to ask about someone’s life condition. The word “mal” in this structure is related to animal husbandry, profession, work, material condition, life, state, while the word “zhan” covers children, relatives, and people.

The addressing words *shiragim, karagym, shirak, qaryndas, inishek, aǵaı, apaı, ataı, ájeı* express the respect between the elder and the younger. Elderly people use the expressions *shiragam, karagym, shirak,* *qaryndas, inishek* in relation to younger people, while the addressing words *aǵaı, apaı, táte, táteı, ataı, ájeı* are applied in relation to older people (Z.Shadkam, 2020).

There are a lot of addressing words formed by using relative names: *ata, apa, quda, qudaǵı, sheshe, áje, kóke, áke, ápke, aǵa, ini, táte, baýyr, naǵashy, jıen, jezde, jeńge, baldyz, kúıeý bala, kelin, qudasha, qaıyn aǵa, qaıyn ápke, qaıyn bıke, qaıyn apa, abysyn,* etc. The addressing words with caressing meaning related to children are *balam, ulym, qyzym, balaqaı, kóketaı, balapanym, jarqynym, qarashyǵym, qaraǵym, qalqam, qalqashym, shyraq, shyraǵym, kókem, kóketaı, qulynym, qulynshaǵym, botam, botashym, botaqanym, qozym, qońyr qozym, qoshaqanym*, etc. *Kúshik, kójek, balapan, qonjyq* are the words applied related to small children. The names of little offspring used for small children to address are *kulynym, kulynzhygym, botam, botashim, botakanym, kozym, kanur kozym, koshakanym*. Addressing words are used in everyday communication, dialogue, speeches, poetry, various letters and documents. Addressing words are a manifestation of the national-cultural features of the people; they are combined with the concepts of civility, politeness, decency, and are evidence of the interrelationship between language and culture.

When the question "Qaı balasyń? (What child are you?)" is asked, the child should give an appropriate answer according to tradition saying not only his name, but also his father's name, family origin and his clan.

It is known that the Kazakh people have rites of announcing someone's death of family members, condolence and mourning. The rite of announcing someone's death has its own established etiquette. The deceased is never brought to his family immediately, that is, the family members of the deceased is never directly announced about the death of their close relative. The elders, who know how to act in this situation, gather together and announce about the death. To do this, they use the following language units: *dúnıeden qaıtty (left this world), dúnıeden ozdy /ótti/ ketti (left this world), dúnıe saldy (passed away), o dúnıege sapar shekti (passed away), qaıtys boldy(passed away), juldyzy sóndi(his star has went out), qaza jetti (passed away), qaıtpas saparǵa attandy (left this world), qaıtpas jolǵa sapar shekti (left this world), aıy-kúni bitti (left this world), aqyretke kóshti, aqyret saparǵa attandy (left this world), nany taýsyldy (passed away), taǵdyr jetti (passed away), tuz-dámi bitti (left this world), saǵaty bitti(left this world)*. In addition, there are standard language units that are often used to announce the death: *Adamǵa ólim haq* (a person is destined to die), *Týmaq bar da ólmek bar* (there is a birth and there is a death)*, Týmaq bolǵan soń ólmek paryz* (it is a duty to die after birth)*, Adam buıryqtan ketpeıdi* (a person cannot escape the order), *Ajaldan eshkim qalmaıdy* (No one is escaped from death), etc.

Language expressions that have an emotional function in relation to condolences are *Imandy bolsyn! (May he have faith!), Qaza qaıyrly bolsyn! (May it be good death!), Qaıyryn bersin! (May it be good death!), Arty jaqsy bolsyn! (May it have a good ending!), Arty toı bolsyn! (May it be continued by goodness!), Artynyń qaıyryn bersin! (May God bless him!) Qudaı artynyń jaqsylyǵyn bersin! Imany joldas bolsyn! (May faith be his comrade!*) etc.

*Ólgenniń artynan ólmek joq (You cannot die after the dead), Bolǵan iske bolattaı berik bol (Be as strong as steel in what happened), Kórmegen qyzyǵyn artyndaǵylarǵa bersin (May the family members or the children of the deceased enjoy the goodness that he hadn’t had)* etc are standard consolation structures. The consolation word is spoken by a person with a high social status among the people that come to console.

Asking for the well-being of a sick person is a sign of respect and morality. In the Kazakh nation, there is a famous saying about this "Aýrýdyń emi – saýdyń sálemi (The cure of the disease is the greeting of the healthy)". In this regard, S. Kenzakhmetuly expresses the following opinion, "A person who visits the sick person should comfort him and increase his confidence in healing with the words: "Aýyryp turdyń – aýnap turdyń (Getting sick is getting well by lying for a while)", “Aýrý batpandap kirip, mysqyldap shyǵady (A disease known is half cured)", "Dertińizge shıpa bersin (May your illness be cured" (S.Kenzheakhmetuly, 1984).

One of the Kazakh national traditions is *thanks giving*. "Although the forms of thanking, wishing and blessing in the Kazakh language have their own characteristics in terms of meaning, content, use, and form, in most cases, some forms are used as a form of showing gratitude instead of blessing, wishing, thanking." (Shadkam Z.,1984). For example, *"O, jasaǵan, seni joq pa deýshi edim, bar ekensiń ǵoı... kóz jasyńdy kóretin qaıyrymdy jan bul jaqtan da tabylady eken ǵoı. Rahmet, aınalaıyn! Bala-shaǵańnyń ıgiligin kór. Atyjónińdi aıtyp ket, óle-ólgenshe seniń tileýińdi tilep ótermin* (Oh my God, I would have thought you didn't exist, but you do exist... a benevolent soul who sees my tears can be found here too." Thank you, my dear! Enjoy the goodness of your children. Tell me your name, I will pray for you until I die... (Q. Zhumadilov).

In the Kazakh people, it is customary to ask for forgiveness and pay a fine by pleading in case the person makes a mistake, or even he/she commits a grave sin. The person who has hurt anyone says, "It is my fault! I am sorry! I am grateful if you hit or beat!". In the past, the people who had committed grave sins asked the elders of the village and the people with high reputation to accompany them, brought the charge for the penalty of their sins, pleaded, asked for forgiveness and reconciled. The standard language units that are used in apologizing are *keshir/keshirińiz (I apologize), keshirim ótinemin (I do apologize), aıyp etpeńiz (I am sorry), aıyp kórmeńiz (I am sorry), aıypqa buıyrmańyz, ǵafý etińiz (I do apologize), renjimeńiz* (*do not be offended)*, etc.

Structures that have become standard in connection with the tradition of saying «Qutty bolsyn" (congratulation) are  *“Qutty bolsyn (Congratulations), Qaıyrly bolsyn (May it be good for you!), uzaǵynan súıindirsin (May it last long!), qaıyry uzaq bolsyn* *(May it last long!),* etc*.* S. Kenzheakhmetuly writes, *"May it be the birth of a child, or having a daughter-in-law, it is our tradition to say ”Qaıyrly bolsyn (May it be good for you)” to happiness, etc. It is a sign of enthusiasm and common affection and shared joy. "It is possible to hold grudges against those who do not come to say ”Qaıyrly bolsyn (May it be good for you) (S.* Kenzheakhmetuly, 1984*).*

Nonverbal techniques will be closely related to the culture, history, traditions, and worldview of the nation. Paralinguistics (from Greek origin, para means “beside, near” and Linguistics) is, firstly, a branch of linguistics that conveys a variety of messages by means of a verbal (word, speech) means, as well as non-verbal (non-verbal) means; secondly, a set of non-verbal means involved in speech communication. There are three types of paralinguistic tools: phonational, kinetic, and graphic. The phonetic tool includes the tempo (tempo) of pronunciation of a speech, openness and rigidity, tone, audible tone between pauses (е-е, ымм, ə-ə, etc.). The kinetic means includes the posture and appearance of a person during speech, various gestures and facial expressions, and body movements. The third graphical means includes writing, as well as various characters ( % ,?, no.) and signs that replace the letter.

Along with the symbol, one of the most striking features of the worldview of each nation is ethno — cultural features. They arise from a common ritual, that is, a hint, a gesture and a fragment of the ritual are taken as the basis of any ethnocultural sign (A. Islam, 2004).

Emotional states, kinship and friendly relations between people are manifested by such elements as smiles, kisses and hugs. The guest, who joins the festive, solemn, joyful environment, is greeted by the host with a bow, a word of greeting, and most importantly, standing up from his seat. Standing up shows respect and joy for the guest. The appropriate use of nonverbal means has its own culture, which undoubtedly tells about the ethics, culture, education and character of the person and his state of mind at that moment. For example, when greeting, it is necessary not to hold hands for a long time and squeeze them too tightly. However, holding the hands of a friend or the parents of fiancee or fiancé for a long time, who have not seen a lot, is a sign of warmth and longing.

When greeting, hand gestures are often used among body parts: *qol berý (giving hands), qol alysý (shaking hands), qol qysý (holding hands), qol qýsyrý (greeting with crossed hands on the chest)* etc. Another gesture used when greeting is bauyryna basu (to hold someone close to your body with your arms) (parents with their children, relatives with younger people, etc.). In all peoples, holding someone close to your body means not only the sense of greeting, but also feelings of love, caresses, longing, affection. Handshaking courtesy gestures are most often used in greeting. When there are two or three people, one should shake hand starting from the eldest, and when there is a group of people, he should shake the hand of the person standing closest to him. When greeting the house where many people are sitting, one should look directly at the people sitting on the top of table as soon as he enters the room and say "Assalaumagaleikum", and shake the hands of the people around table starting with the person sitting lowest on the right and continues handshaking up to the top of table. If the people in the house are eating, then he only says hello verbally and does not shake hands. Qol kusyryp salemdesu (greeting with crossed hands on the chest) means greeting with all the attention and great respect. In the era of hostilities, men greeted with crossed hands on the chest which meant "As you see, I am unarmed. I have nothing in my hands." For example: Zhanibek Khan approaches with his henchmen and greets with crossed hands on his chest (I.Yesenberlin). When brides bow their knees when greeting, it indicates their modesty, putting their hands on their knees means loyalty, placing their right hand to their hearts means that they are greeting with an open heart. Placing hands on the chest (heart) is also found in men's attempts to greet. It symbolizes warm affection and a warm heart, as well as a sign of dignity and courtesy, and respect for the other part. In a hurry, in the middle of a crowd, when it is not possible to greet out loud, when communicants are located far from each other, they greet by nodding and raising their chins. In the past, the khans were greeted by kneeling down on one knee, which is also one of the non-verbal means of greeting. The most respectful type of greeting among men is greeting by stroking by chests, which indicates a longing that has not been seen for a long time. For example, *following the Kazakh custom, the Khan first greeted with Asan Kaigy by hugging and stroking the chests, then with Qotan zhyrau and Qaztugan (I. Yesenberlin*). When parents and elderly householders greet their sons and daughters, children of relatives and friends, whom they have not seen for a long time, they kiss them on their foreheads, cheeks and outside of their hands.

Some of the nonverbal means are used after the initial stage of language communication has passed. *Arkadan kagu (patting on the back)* indicates approval, farewell and caress. *Bas izeu* (*nodding)* is a sign that you are listening attentively to someone's speech and approving him. *Bas shulgu (nodding*) is the act of agreeing with the speaker in linguistic communication and approving what the speaker says. *Basynan (mandaiynan, shashynan) sipau (stroking on the head (forehead, hair))* means to like, to love, to caress, to sympathize and feel sorry for. *Bas barmagyn korsetu (showing thumbs up*) means to be pleased. *Bauyryna basu (holding someone close to your body with your arms)* means to love, caress and comfort. *Zhuregin alaqanymen basu (pressing the heart with the palm of one’s hand)* is to show respect. *Kozin tomen salu (lowering one’s eyes)* expresses embarrassment, squint, excitement, sadness. *Kozin tonkere karau (looking upside down)* means caressing, loving, be looked good. *Ezu taru (smiling)* is the expression of various positive reactions. *Qol sogu (clapping)* means to approve and be grateful. *Qol zhayu (spreading the hands) (bet sipau-stroking the face)* is a gesture made when reading the Qur'an. *Qusahktasu (hugging)* is a consolation, a condolence, a call to calm down and an apology.

The most frequently used body gestures are related to the hand when saying goodbye: *qol alu (giving hands), qol kysu (sqeezing hands), qol bulgau (waving), qol koteru (raising hands).*

Prominent Russian scientist S.G. Ter-Minasova states that "The cultural barrier is more dangerous and unpleasant than the language barrier. A cultural barrier is like an invisible glass that you don't notice until it hits your forehead. Although it seems a little easier to blame, another danger of cultural mistakes is that it is not distinguished as language differences by rules and dictionaries, and are more painful than linguistic mistakes. We all know how many mistakes a foreign language speaker can make. However, it is not easy to forgive cultural mistakes since the most negative effects remain from them" (S.G. Ter-Minasova, 2018). That is, the difficulty that arises during learning another language is not linguistic mistakes, but ignorance of the national culture, including the speech etiquette of that people and its peculiarities. In this regard, the importance of teaching the communication culture of the Kazakh people, its verbal and non-verbal means being guided by the principle of linguistic and cultural studies in the formation of intercultural communicative competence of foreign language learners was determined.

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