



ҚАЗАҚСТАН РЕСПУБЛИКАСЫ БІЛІМ ЖӘНЕ ҒЫЛЫМ МИНИСТРЛІГІ  
Л.Н. ГУМИЛЕВ АТЫНДАҒЫ ЕУРАЗИЯ ҰЛТТЫҚ УНИВЕРСИТЕТІ



Студенттер мен жас ғалымдардың  
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студентов и молодых ученых  
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атты ІХ Халықаралық ғылыми конференциясының  
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during implementation of the multilingual education. [4] For example, the spontaneous creation of the multilingual education in higher educational institutions; the problem in the availability of qualified English teachers, who would be able to teach almost all disciplines in English, also the problems are in the availability of resources and materials, a weak normative-legal data system of these centers; absence or poor facilities and equipment of the higher educational institutions; the lack of a precise program and others. Moreover, the problems related to language, culture and structure of the programs shouldn't be laid aside. Among other challenges of the initial phase of multilingualism introduction in higher educational institutions are: different level of language proficiency of students, their lack of confidence in the study of special subjects in a foreign language, a lack of knowledge of teachers in professionally-oriented English.[5]

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### **CROSS-CULTURAL COMMUNICATION FACTOR IN NEGOTIATIONS**

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Every country and every nation has its own traditions and customs of communication and business ethics. Communicating with people is both a science and an art. Natural ability, education, culture, language are all important in it. Effective communication requires an ability to know other languages, to understand other cultures, to see the world through other eyes. At the same time, although distinct from it, comprehension of a foreign culture is virtually impossible to achieve without proficiency in the language.

Communicating in his or her own tongue, a diplomat will always be on the outside of the culture. Only by knowing what the world looks like from inside diplomats are able to provide political superiors with a realistic interpretation of the motives of the other governments and a reasonably accurate forecast of their future conduct. There is nothing else that a diplomat does that could not be done by lawyers, businesspeople, or academics, all of whom do, in fact, serve frequently as nonprofessional diplomats. For negotiators, as for diplomats, is important not to have a set of ready-made notes, but understand what is needed for negotiations, what features they offer, what are their national cultures, what are the basic principles for analyzing situations that arise during the negotiations.

National culture influences the management style and decision-making process. Cultural features are very subtle. They are generated by the deep installations, which determine the nature of interaction of people - how they relate private and public, how much appreciate the time and relationships with others. The culture we belong to can deeply influence our international business deals, it can affect the entire aspect of it: it will differ in timing, in the way of operating, in the hierarchy structure and even the concept of "business" and "deal" will be different.

The great researcher Geert Hofstede described the dynamics of cultural differences. He is the one who used the metaphor "software of the mind". After three decades of work Hofstede

recognized five “dimensions” which can be measured by statistics that change from country to country. These are: hierarchy distances, collectivity vs. individualism, relationship between sexes, uncertainty control and long vs short term orientation. These dimensions, which are based on theory and statistics, change from country to country and give us an idea of how people have totally different attitudes according to their culture. Amongst all the illustrated models in Gareth Morgan’s work, the model of “learning organization” seems to be the more adequate to encourage development of multicultural communication abilities. Actually, the best environment where multicultural communication can be effectively an advantage because it is well understood and used fully to its potential is where decisional power is well distributed and there is a high rate of responsibility and participation on behalf of the people within the country.

A different approach was made by the studies of the Linguist Paolo Balboni that emphasizes the differences of the construction of sentences in various languages. The Italian, Spanish and German wording proceed from point A to point B, not in a continuous line but in one that is periodically interrupted by digressions, in a very complex and articulated fashion. English text instead goes “straight to the point” with a collection of simple brief sentences and with a strong use of repetitions. The Asian and Arabic text evolves in a spiral fashion, which grows closer to the point in a progressive manner. The different perception of the writings produced according to the rules of another culture can be very dangerous: An American tends to think, unconsciously, that the writings of an Italian or German person is unclear. Vice Versa, the European considers that the American text is poor in concept, simple and irrelevant. Both, Europeans and Americans, think that oriental writings are too vague. All these perceptions put good communication at risk.

Though the members of international communication share the same rules and regulations, knowledge of national characteristics can serve as a guide, a reference of partner’s potential behavior. For example, *Americans* put a significant element of democracy and pragmatism to the practice of international communication. Americans made a significant impact on the different negotiating styles worldwide. Their styles are characterized by a good mood to negotiate, vigor, outward manifestation of friendliness and openness. They like not too formal atmosphere in the conducting of negotiations, appreciate jokes and respond well to them. At the same time the egocentrism is also manifested. Americans often come from the fact that their partner should follow the same rules that they do. As a result, it can cause misunderstanding between negotiators. Americans are quite intent on achieving their goals at talks, love bargain, often use packet tactics. Besides they pay much attention to the press.

*French* usually avoid formal discussions on one by one. They hardly try to keep their independence on negotiations. At the same time their behavior can be changed dramatically depending on with whom they discuss problems. Discussing specific questions French usually orient on logical evidence and proceed from general principles. They are quite tough on negotiations and usually do not have a spare position. Often they choose a confrontational negotiations type of interaction, moreover, prefer to use French as the official language of negotiations.

*Chinese* negotiating style clearly delineates the individual stages, the initial specification of positions, their discussion and the final stage. At the first stage of negotiations a lot of attention is often paid to the appearance of partners, their manners. These rates serve as an indicator to determine the status of each of the participants in the negotiations. In a large extent Chinese people orient on the people of higher status (both formal and informal) and partners who have expressed sympathy to the Chinese side. With the help of such partners Chinese are trying to exert their influence on the position of the opposite side. It should be noted that the "spirit of friendship" has an important value for them on negotiations. As a rule, in negotiations with Chinese, partners have to "open cards" first, namely first express their views at the end of negotiations. Chinese act only after they have appreciated the abilities of the other side. Thus they use mistakes made by partners very skillfully. Moreover Chinese attach great importance to the implementation of the agreements reached.

When the *Japanese* meet in negotiations with a pronounced concession, they do the same. Practically they do not use threats in negotiations. The Japanese tend to avoid discussions and

clashes of positions during the official talks, as well as participation in multilateral negotiations. They pay much attention to the development of a personal relationship with a partner. During official meetings Japanese seek more opportunities to discuss issues with partners. Decision-making mechanism of the Japanese involves quite complicated and lengthy process and approval of certain provisions. A characteristic feature is the Japanese sensitivity to public opinion.

Let's see some characteristics of other styles. So, for **Germans**, for example, is more likely to join those negotiations in which they can see clearly enough an opportunity to find solutions. They study their position very carefully, at the negotiation they like to discuss the issues sequentially, one after the other.

Unlike the Germans, **British** pay less attention to the preparations for the negotiations; they approach it with a great deal of pragmatism, suggesting that the optimal solution can be found depending on the position of the partner at the negotiation. At the same time they are sufficiently flexible to respond to the initiative willing partner.

For the **Arabs**, one of the most important elements of the negotiations is to establish the trust between partners.

Having considered the features of organization and conducting of international negotiations, taking into account socio-cultural identity and the main features of national negotiating styles, we can say that in terms of integration of national economic, political and cultural systems for successful negotiating we can use major achievements in the field of intercultural communication.

Representatives of each civilization have common traits that make up the unconscious legacy of their ancestors. And from this point of view, the fate of peoples and cultures are led by bygone generations than alive: they laid the foundation of civilization. Due to the fact that negotiations are an important part of human activity, the success of cultural communication depends on its competent organization. Therefore, while carrying out the preparatory work, including organizational and theoretical stage, it is necessary to take into account national and cultural characteristics of the partners. Direct negotiators always emphasize the fact of differences in the nature of negotiating by representatives of different countries and peoples. Therefore, at all stages of the negotiation process –the initial stage of the argument and determining the general framework of the future agreement and the final – a negotiator must take into account the factors of sociocultural identity of his partners.

The main "engine" of human behavior in Western civilization is "moral success" - the desire to reach the top in their profession, to take a high position in society. Individualism prevails here.

In Russia and the Orthodox east people are ready to believe in the idea and serve it. In the Russian culture identity has never been important in itself, traditionally faith posed above all. There is a very little personal initiative in the society, it's traditionally wait "above" it "believe". In the Orthodox world, dominates the overall priority over the individual.

In the Asia-Pacific region clan solidarity plays the "cornerstone" of public consciousness. In the absence of personal individualism in this civilization a family can be seen as a home unit of society: man lives and works for the family and with the family.

Implementation of socio-cultural identity factors in the process of intercultural communication and communication features existing in different countries lead us to the need to consider national negotiating styles.

There are two main points of view on the role of national styles in the negotiating process. They both recognize the existence of national peculiarities. However, according to the first of these features national characteristics reflect rather insignificant negotiating process. The opposite view is that national or cultural specific (in the broadest sense of the word) should be given one of the key values in the process of negotiating.

In my view, today, the second position is more appropriate, because the review of the American, French, Swedish, English, German, Japanese, Chinese, and other styles of negotiation shows how significant are cultural differences between the representatives of these countries. Consequently, it is necessary to consider both the international and national components.

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### ҚАЗАҚ ЖӘНЕ АҒЫЛШЫН ТІЛДЕРІНДЕГІ ФРАЗЕОЛОГИЗМДЕРДІҢ ЛИНГВОМӘДЕНИ СИПАТЫ

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Ғылыми жетекшісі – Ә.Қ.Мүтәлі

Фразеологизм, тұрақты тіркестер — екі немесе бірнеше сөздердің тіркесуі арқылы тұтас бір мағына білдіретін сөз тіркестері. Қазақ тіл білімінде бұл термин бір ізге түскендіктен фразеологизмді тұрақты тіркес, фразеологиялық бірлік, фразеологиялық тіркес, фразеологиялық орам, тұлға, сияқты атаулармен аталып жүр. Фразеологизмдер құрамына қандай тіркестер енетінін анықтау үшін зерттеушілер тіл білімінде олардың қолданылу тиянақтылығын, мағына тұтастығын, тіркес тұрақтылығын басты белгі етіп алады.

Қай халықтың мәдениеті болмасын ежелгі заманнан бері өмір сүріп, ұлыстар мен тайпалардың материалдық мәдениеті мен рухани мәдениетінің заңды жалғасы және жаңа заманға сай дамып қалыптасқан түрі болды. Қазақ халқының қалыптасуына байланысты да, қазақ халқына тән материалдық және рухани мәдениеттің сипатты белгілері орнықты.

Бұл қалыптасқан мәдениет қазақ халқының өз ата-бабаларының мәдени қазыналарын қамтыған мәдениет болды. Қазақ халқының мифтік аңыздары, аспан әлемі жөніндегі түсініктері, байырғы қазақ күнтізбесі, бай әдеби мұралар, көркем-өнердің сан алуан түрлері, шежірелік шығармалар, халық емшілігі және материалдық мәдениет мұралары т.б. ұрпақтан - ұрпаққа жалғасып келе жатқан көне мәдениет куәліктері екені анық [1].

Қазақтың көшпенді тұрмысында *көп* нәрсе жоғалғанымен тілін жоғалтпады, қайта байытты, тіпті небір замандар өткен сайын жаңарып, жаңғырып отырды. Әсіресе тіл арқылы берілген халықтың барлық тұрмыс-салты, құбылыстары, өзіндік ерекшеліктері фразеологизмдерде ерекше байқалады.

Академик Ә.Қайдар: «Халықтың дүниетанымы мен болмысы оның тек тілінде сақталып, тіл арқылы көрініс тауып отырады. Әр түрлі заттың, құбылыстың аты-жөні, сыр-сипаты, қозғалыстық қатарлар, әдет-ғұрып, салт-сана мен дәстүрлер жайлы мағлұматтардың бәрі де кейінгі буындарға тек тіл фактілері арқылы ғана, яғни тілдегі сөздер мен сөз тіркестер, фразеологизмдер мен мақал-мәтелдер, аңыз-ертегілер арқылы ғана келіп жетуі мүмкін екен» [2], - деген ой түйінін толығымен құптаймыз.

Фразеологиялық бірліктер (ФБ) ұзақ уақыт даму нәтижесінде, халық жадында сақтала отырып, мәдени стереотиптер, эталондар мен архетиптерді ұрпақтан-ұрпаққа беріп отырады. Фразеологизмдерді Ф.И.Буслаев өзіндік микроәлемге теңей отырып, «...они содержат в себе