

## **ABSTRACT**

for the dissertation of

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on the topic: **«Linguistic and cultural features of etiquette norms in the Kazakh and Chinese Languages»**

**General Description of the Work.** Etiquette is a sociocultural phenomenon that has developed through centuries of continuous interpersonal communication. Within the framework of the communication system, it can be analyzed in terms of kinship relations, personal names, professional and official status, as well as linguistic norms established in a given society. Speech etiquette plays a crucial role in interpersonal interactions, as achieving communicative goals largely depends on understanding and adhering to the linguistic conventions accepted in a particular cultural context. Significant differences can be observed between the Kazakh and Chinese peoples in their traditional cultures, moral norms, systems of national values, and socio-political development. These differences underscore the necessity of a comparative analysis of their speech norms and etiquette forms.

**Relevance of the Research.** In the current era of globalization, intercultural ties between Kazakhstan and China have become a vital component of their strategic bilateral partnership. Relations between the two states extend beyond political and economic spheres to manifest clearly in diplomatic, cultural-humanitarian, scientific, educational, and digital technology domains. In interstate communication, employing speech etiquette without mastering the traditions and customs of the other country can generate difficulties and dissatisfaction among communicators. Proper use of speech etiquette and linguistic behavior by an interlocutor clearly reflects their attitude and respect toward the other party, alongside the linguistic exchange. The speech behavior of the Kazakh and Chinese peoples is grounded in the principles of nomadic and sedentary lifestyles respectively; their traditions and customs have endured to the present and will continue. While traditions, customs, culture, life skills, and manners in society evolve over time, a people's foundational history and identity remain intact.

Speech etiquette is the set of polite, courteous interaction norms accepted by society. Familiarity with each country's etiquette rules and conventions contributes to the successful conduct of negotiations with foreign counterparts. Investigating the relationship between sender and addressee through the linguistic forms used in specific communicative contexts (formal, informal, business, familial, etc.) defines the primary relevance of this work. Proper organization of the communicative act fosters mutual trust and understanding. Moreover, customs such as showing respect to elders, greeting, and expressing gratitude—key linguocultural phenomena

reflecting an ethnic group's cultural code, worldview, and behavior—underscore the contemporary scientific importance of a linguocultural analysis of Kazakh and Chinese speech etiquette. Etiquette units, as essential elements of human interaction and behavior, embody each nation's historically formed politeness norms, behavioral rules, and interaction requirements, thereby enabling efficient organization of communication between interlocutors.

This study aims to determine the similarities and differences in linguistic and cultural communication between the two peoples when examining the linguocultural features of etiquette norms in Kazakh and Chinese. It also considers how speech acts are used not only according to the interlocutors' age and environment, but in accordance with each country's established traditions. Linguoculturology seeks to identify cultural indicators within national language data, examine them, and highlight their unique significance in the nation's culture. Grounded in linguocultural theory and linguistic insights, this dissertation extensively analyzes how the wisdom of a people—reflected in their culture, life, and worldview—has been preserved in the depths of history, culture, and literature through the power of language. The relevance of this research is further defined by examining the commonalities and distinctions of linguoculturology and ethnolinguistics, exploring the spiritual and material facets of cultural life within language, and conducting a cultural inquiry through linguistic facts.

In today's global culture, globalization and glocalization (regionalization, localization) processes occur simultaneously. Thus, studying the linguistic communication of the Kazakh-Chinese linguocultural world represents a pressing scientific issue. Modern communities, having transitioned to new forms of social interaction, acknowledge that one of the immeasurable values signifying national integrity is the glocalization of native culture. This interdependent, inseparable value underpins the education of individuals (members of society) and the proper cultivation of one's intellectual development demanded by contemporary society.

Seeking common ground in ethical values, harmony, and consistency requires interlocutors to uphold the integrity of the other party's perspective—a foundational principle of modern civilization. When criticism or differing opinions are necessary, people typically express their views and then temper them with respect or deference. Since correct use of speech etiquette is the sole means to resolve issues properly and prevent conflict, this underscores the relevance of the dissertation research.

The Kazakh tradition of «*respect for elders, care for juniors*» closely parallels the Confucian customs long observed by the Chinese. Grandparents, village elders, and community matriarchs have always served as sources of wisdom and guardians of social harmony, their status honored and respected. In Kazakh custom, honoring elders—those with extensive life experience and insight—is deemed a natural and justified practice. Respecting one's elders and heeding their counsel is considered

prudent foresight. Kazakh people teach their youth respect for all individuals, honoring names, elevating titles, and addressing others according to age and kinship. Mutual respect within the family reflects national tradition and culture. Thus, every society should possess unwritten familial rules and norms passed down through generations. A child raised to revere their family, parents, siblings, and relatives will grow to love and cherish their homeland and nation sincerely.

A comparative study of the linguocultural features of etiquette norms in Kazakh and Chinese inherently involves identifying similarities and differences in the linguistic and cultural communication of both peoples. Proper application of speech etiquette fosters respect for ethnic values, cultivates trusting relationships between interlocutors, and prevents cultural misunderstandings. Mastery of polite speech requires communicators to study the legal frameworks, traditions, beliefs, and worldview of the nations with which they engage. Therefore, a linguocultural comparison of Kazakh and Chinese speech etiquette—analyzing traditions, customs, beliefs, and etiquette—demonstrates the study's relevance.

In the age of globalization, intercultural communication has become a vital aspect of international relations. Youth's growing distance from traditional culture, misuse of etiquette units, and the dominance of digital communication in young people's lives necessitate research on etiquette. Etiquette is the key to intercultural communication. This research contributes to understanding a people's spiritual world, traditions, social structure, and historical-social development, enhancing its relevance amid international relationships and cultural dialogues.

Not only today but throughout Kazakh linguistic scholarship, intercultural communication issues are examined across all speech types. Due to limited research in communicative grammar and speech communication theory, deep, comprehensive, comparative, and contrastive studies of speech acts are critically needed. Accordingly, this research will form a foundation for scientific work on such intercultural communication issues.

**Object of the Study:** The linguistic representation of the Kazakh-Chinese linguocultural world.

**Subject of the Study:** Etiquette norms and their linguistic units in Kazakh and Chinese.

**Research Aim and Objectives.** The main **aim** is a comparative study of speech etiquette and its linguistic worldview in Kazakh and Chinese.

To achieve **this aim**, the dissertation sets the following objectives:

- analyze the methodology of etiquette in linguistics from the perspective of intercultural communication theory;
- determine similarities and differences in Kazakh and Chinese speech cultures by comparing traditions, customs, beliefs, and rituals;

- conduct a comparative analysis of family etiquette norms in Kazakh and Chinese;
- classify types of polite linguistic appeals used by communicators in formal and informal contexts;
- group Kazakh proverbs related to etiquette and conduct a cultural-semantic analysis of their national etiquette norms;
- identify ethnolinguistic features of etiquette in Kazakh and Chinese proverbs from a cognitive standpoint;
- perform a comparative analysis of the origin, commonalities, and distinctions of Abai's and Confucius's aphoristic sayings on communication culture and rules.

**Methods and techniques used in the dissertation research.** Since the norms of etiquette belong to the category of ethical universal, they require the use of various methods and techniques in their study. Comparative-typological method for determining the process of development of etiquette units in Kazakh and Chinese languages; logic-semantic and structural method for connecting with modern consciousness, starting from ancient Chinese philosophy; method of systematization of bilingual etiquette units to form a functional-semantic field; method of component analysis, which helps to divide them into components for a deeper understanding of vocabulary in etiquette components; in order to compare the features of emotive-evaluative vocabulary in Kazakh and Chinese languages, comparison methods were used, as well as methods of grouping and systematization belonging to general scientific approaches. Etiquette is studied from the point of view of traditions, customs, religion and mentality. We believe that the analysis of culture and traditions, speech style and speech background, national and cultural values reflected in speech etiquette, in the cognitive, linguocultural direction, rather than a statistical study, allows us to achieve positive scientific results in accordance with the purpose and objectives of scientific research.

**Methodological Foundation of the research work.** Linguoculturology and intercultural communication have been studied domestically by scholars in various theoretical and methodological directions. Notably, Kazakh researchers T. Gabitov, Kh. Argyrbayev, G. Meirmanova linked traditional Kazakh culture and etiquette with national history and customs; R. Sydyk, A. Kaidar, N. Uali, Z. Mankeyeva, K. Zhubanov, A. Akhmetov, A. Salkynbai, A. Aldash, R. Avakova, G. Smagulova, B. Momynova, K. Yesenova, T. Yermekova, A. Koblanova, A. Islam, R. Atakhanova, O. Sapashev, Z. Sabitova, U. Kambaralieva, G. Orazgalieva, A. Kasabek, and Sh. Tokhtabaeva researched ethnolinguistics, culture of the Kazakh language, speech etiquette, and politeness norms; Z. Shadkam on Kazakh-Turkish; A. Kenzhebaeva, F. Daulet, K. Gabithanuly, R. Zheldibayeva, R. Dosymbekova on Kazakh-Chinese; Kyrgyz scholar P. Kadyrbekova on German-Russian-Kyrgyz; Chinese etiquette researcher Hu Yawei on Russian-Chinese speech etiquette; N. Formanovskaya on

intercultural speech etiquette principles; U. Sternin on etiquette, culture, mentality, and tradition; and foreign scholars 夏志强 (Xia Zhiqiang), 陈格 (Chen Ge), 欧丹 (Ou Dan), 熊经浴 (Xiong Jingyu), 田晓哪 Tian Xiaona, 顾曰国 (Gu Yueguo), 李宇明 (Li Yuming), 周建民 (Zhou Jianming) on Chinese speech etiquette as cultural achievement and communicative skill reflecting social civilization, morality, and lifestyle; Western scholars Sue Fox, H. Grice, G. Leech, B. Langford, E. Partridge, P. Wallace on language culture, pragmatics, and formal/informal speech norms.

**Theoretical Significance.** A comparative theoretical study of Kazakh and Chinese speech etiquette is important in intercultural communication, linguistics, and communication studies. Its theoretical significance primarily lies in being the first linguocultural study of etiquette norms in Kazakh and Chinese. The study's foundation derives from steppe cultural traditions—aphorisms, folklore, philosophical views, mythology, and cultural history—linked to manners and etiquette. Historical, cultural, and ethnographic works by domestic and foreign researchers provided the dissertation's theoretical and methodological basis, enabling a comparative analysis of speech etiquette among Kazakh and Chinese of diverse religious and cultural backgrounds.

**Practical Significance.** The research results can be used in specialized courses on Kazakh and Chinese linguoculture, cultural communication, lectures in text linguistics and cognitive linguistics, and by the interested public. They can aid orientalists, philologists, and translators in organizing lectures and compiling dictionaries, teaching aids, and textbooks on speech etiquette. Practical significance is also evident in daily interactions and communicative activities of Foreign Ministry personnel in both countries.

#### **Key Findings Submitted for Defense:**

- the etiquette of Kazakh and Chinese peoples is based on moral and ethical principles rooted in national culture, customs, mentality, communicative conventions, historical development, and lifestyle;
- Kazakh and Chinese courtesy principles and etiquette rules—as linguistic pictures of the world—correspond to (顾曰国) Gu Yueguo's criteria;
- business communication appellations reflect folk traditions and origins; signs and name-cards in Kazakh and Chinese societies are integral etiquette components facilitating interpersonal engagement, while euphemisms and terms like "*face*," "*honor*," and "*conscience*" are essential politeness elements in both cultures;
- nomadic Kazakh and sedentary Chinese lifeways form each people's speech culture foundation. Within family etiquette, honoring elders, parents, in-laws, siblings, and juniors is practiced per unwritten traditional rules; the etymology and origins of Kazakh terms for «*nobility*» and the «*crow*» are examined;

- hospitality etiquette—grounded in humility—is closely linked to internal and external factors; blessings constitute an integral spiritual and educational tradition of the Kazakh people;

- digital speech etiquette on social networks adheres to ethical norms; English and Russian loanwords, slang, and numerals are used in contemporary Kazakh and Chinese youth speech as polite indicators of sentiment and mood;

- shared elements characteristic of etiquette themes are identified and classified from proverbs of diverse ethnic groups concerning religion, lifestyle, culture, and historical development;

- the Kazakh and Chinese peoples equate moral qualities with precious symbols – (*jade, gold, silver, swan, horse, etc*).—depicting them as symbols of valued virtues and attributes in national worldviews;

- Abai's prose writings and Confucius's aphoristic thoughts closely link to ethics, upbringing, and behavior (etiquette). Despite different eras, these Eastern philosophers left philosophical legacies aimed at cultivating politeness and cultural refinement.

**Structure of the Dissertation.** The dissertation comprises an Introduction, three Chapters, a Conclusion, and References. Chapter I consists of two sections, Chapter II of four, and Chapter III of three.