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SOCIOCULTURAL AND LINGUISTIC ASPECTS OF ADVERTISING IN KAZAKHSTAN

The article looks at sociocultural and linguistic features of advertising, since advertising as a form of communication reflects culture, traditions, changes in the society, sociocultural norms of behavior, standards of life and the level of economic situation of the country. The paper studies the cultural elements of advertising in Kazakhstan from the angle of the theory of Cultural Dimensions by Geert Hofstede and Value Theory by social psychologist Shalom Schwartz. People perceive the world through the prism of cultural values that play a crucial role in marketing and trigger consumer response. Cultural values are a significant factor of a consumer response to marketing stimuli, since each society possesses a set of values and priorities. Following on from this, achieving the desired behavior of consumers involves knowledge of the cultural values and the ability to use them. Socio-cultural analysis shows that cultural values in Kazakhstan combine elements of western and eastern cultures, which is due to its geographical location, resource potential and the development of international relations. Linguistic analysis of the language of advertising reveals the interaction of linguistic and intercultural aspects: the words of the Kazakh language are found in the text of advertising in Russian and vice versa; borrowings in advertising in the Kazakh language take a special place since advertising quickly responds to innovative processes and changes in different areas of life.

Key words: advertising, types of culture, cultural values, intercultural communication, language of advertising.

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Қазақстандағы жарнаманың әлеуметтік- мәдени және лингвистикалық аспектілері

Мақалада жарнаманың әлеуметтік-мәдени және лингвистикалық ерекшеліктері қарастырылады, өйткені қарым-қатынас нысаны ретінде жарнама мәдениетті, дәстүрді, қоғамдағы өзгерістерді, мінез-құлықтың әлеуметтік-мәдени нормаларын, өмір сүру деңгейі мен елдегі экономикалық жағдайдың деңгейін көрсетеді. Мақалада Қазақстандағы жарнаманың мәдени элементтері Герт Хофстеденің мәдени өлшемдер теориясы және психолог Шалом Шварцтың құндылықтар теориясы тұрғысынан қарастырылады. Адамдар әлемді маркетингте шешуші рөл атқаратын мәдени құндылықтар призмасы арқылы қабылдайды. Мәдени құндылықтар тұтынушылардың маркетинг техникасына деген реакциясының маңызды факторы болып табылады, өйткені әр қоғамда құндылықтар мен басымдықтардың жиынтығы бар. Осыған сүйене отырып, тұтынушының мінез-құлқын білу үшін мәдени құндылықтар мен оларды пайдалану қабілеттерін білуді талап етеді. Әлеуметтік-мәдени талдау елдің географиялық жағдайына, табиғи-ресурстық әлеуетіне және халықаралық қатынастардың дамуына байланысты. Қазақстандағы жарнаманың мәдени құндылықтарына Батыс және Шығыс мәдениеттерінің элементтері кіретіндігін көрсетеді. Жарнама тілінің лингвистикалық талдауы тілдік және мәдениаралық аспектілердің өзара байланысын көрсетеді: қазақ тілінің сөздері орыс тіліндегі жарнама мәтінінде және керісінше кездеседі; қазақ тіліндегі жарнамада кездесетін кірме сөздері ерекше орын алады, өйткені жарнама өмірдің әр түрлі салаларындағы инновациялық үдерістер мен өзгерістерге тез жауап береді.

Түйін сөздер: жарнама, мәдениет түрлері, мәдени құндылықтар, мәдениетаралық коммуникация, жарнама тілі.

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Социокультурные и лингвистические аспекты рекламы в Казахстане

В статье рассматриваются социокультурные и лингвистические особенности рекламы, поскольку реклама как форма общения отражает культуру, традиции, изменения в обществе, социокультурные нормы поведения, уровень жизни и уровень экономической ситуации в стране. В статье рассматриваются культурные элементы рекламы в Казахстане под углом зрения теории культурных измерений Герта Хофстеде и теории ценностей психолога Шалом Шварца. Люди воспринимают мир через призму культурных ценностей, которые играют решающую роль в маркетинге. Культурные ценности являются важным фактором реакции потребителей на маркетинговые приемы, поскольку каждое общество обладает набором ценностей и приоритетов. Исходя из этого, достижение желаемого поведения потребителей предполагает знание культурных ценностей и умение их использовать. Социокультурный анализ показывает, что культурные ценности рекламы в Казахстане включают элементы западной и восточной культур, что обусловлено географическим положением страны, природно-ресурсным потенциалом и развитием международных отношений. Лингвистический анализ языка рекламы раскрывает взаимодействие языковых и межкультурных аспектов: слова казахского языка встречаются в тексте рекламы на русском языке и наоборот; заимствования в рекламе на казахском языке занимают особое место, так как реклама быстро реагирует на инновационные процессы и изменения в разных сферах жизни.

Ключевые слова: реклама, типы культур, культурные ценности, межкультурная коммуникация, язык рекламы.

Introduction

The modern advertising market is an integral part of the global economy. Therefore, on the one hand the same processes of the world economy affect and shape it, on the other hand, this market has some specific phenomena. The overall trend for the world economy is globalization that means the integration of social and economic processes which lead to the transformation into the world single market. The process of globalization is due to a number of factors such as the activities of multinational companies on a global scale; increase of concentration and monopolization activities; rapid development of global media and global information exchange; interpenetration of different cultures and the introduction of single cultural standards and others (Ageev et al.).

The research of a consumer behavior on marketing devices is growing vastly. The main goal of advertising is to influence the customer and to make him purchase the advertised product. (Kotler, 2007; Vasilyev, Poljakov, 2012)

The consumer market of Kazakhstan is characterized by clear regional preferences of various brands due to the special geographical position of the country, its territorial proximity to completely different world cultures, the enormous distances between settlements and the heterogeneity of its population on ethnic grounds (Rizanenko).

Today advertising should be considered as an element of national culture, one of the basic mechanisms of its formation. Moreover, advertising as a phenomenon of mass culture is capable of creating the highest forms of spiritual culture. For this to happen, society must be attentive to promotional activities, regulate and enhance them through effective laws and word freedom, support socially useful and limit the destructive tendencies (Lebedev-Lubimov, 2002).

In this respect Lebedev-Lubimov (2002) views advertising as a part of the cultural environment, an important factor in the formation of the aesthetic consciousness of the people. Some of the advertising messages, performed on a professional and creative level, can be attributed to works of Applied art.

The sociocultural studies treat promotional advertising activities as a psychological basis for the creation of new forms of cultural environment, social myth-making, forming a system of cultural norms and values. Social and cultural aspects of the promotional activities are closely linked to the ethical and aesthetic categories. Here, psychology, ethics and aesthetics are designed to address a common and very important task of cultural development of the masses by means of socially-oriented advertising.

Cultural values are a significant factor of a consumer response to marketing stimuli, since each society possesses a set of values and priorities. Fol-

lowing on from this, achieving the desired behavior of consumers involves knowledge of the cultural values and the ability to use them. Cultural values that have the greatest impact on consumer behavior can be classified into one of three broad groups: *other-oriented values*; *environment-oriented values*; *self-oriented values*.

Schwartz (2006) explains that *other-oriented values* guide individuals to realize the needs of the group and follow the interests and rules of the society. It is an important value to be able to act for the benefit of others and also to respect the voice of authority and social roles.

Schwartz (1992) presents 10 basic personal values that are recognized across cultures. Furthermore, the values come from the circular structure that distinguishes motivations of each value. These values are Self-Direction, Stimulation, Hedonism, Achievement, Power, Security, Conformity, Tradition, Benevolence, Universalism.

Moreover, these values have a significant impact on marketing practices. For example, if society prioritizes collectivistic activities, consumers will look at others for orientation in buying products and will not turn to individual preferences in making decisions.

Environment-oriented values describe attitude of society towards its economic, technical and physical environment. Marketing programs developed for the community, emphasizing in relation to their environment problem-solving activities, the ability to risk-based performance differ from marketing programs for fatalistic society focused on security and status-orientation (Alyoshina).

Self-oriented values reflect the values and approaches to life that individual members of society consider to be desirable (Schwartz, 2006). These values are also important for marketing, for example, the acceptance of using a bank credit is largely determined by the society's position in regard to the value of deferred or immediate satisfaction.

Experiment

Sociocultural analysis of advertising

Other-oriented values

Individualism / Collectivism.

Individualism / Collectivism culture characteristic contrasts cooperation and coordination with the group and individual initiative. For example, sense of individualism is weaker in Japan in comparison with the US. Therefore, motivation and compensation for Japanese sales staff based on individual-oriented system is far less successful than in the United

States. Similarly, themes such as "Be yourself", "Stand out" and "Do not be a man of the crowd" are effective in the US but not in Japan (Alyoshina).

The people of each country have their own written and unwritten cultural laws, customs, taboos, so the neglect of them leads to failure of the entire marketing and advertising strategy of the company. These ideas and concepts are the starting point in the theory of cultural dimensions of a Dutch sociologist Geert Hofstede, who was one of the first in the sociology of culture who tried to use the significant statistical data for the analysis of cultural values. The theory of cultural dimensions by Hofstede is based on the results of a written survey conducted in more than 50 countries. These studies revealed that the different phenomena of culture can be measured by five specified parameters, which in practice act in various combinations with one another and determine the appropriate culture mentality.

According to Geert Hofstede (2001) the various cultural phenomena can be measured by five indicators:

- Power Distance (from low to high);
- Individualism – Collectivism;
- Masculinity – Femininity;
- Uncertainty Avoidance (from high to low)
- Long term versus Short-term orientation.

Collectivistic culture is characterized by the fact that it is dominated by group goals over individual ones. Collectivism is inherent in societies with rigid (strict) social structure, clear division into social groups, within which each individual is guaranteed the care and attention of others in exchange for unconditional loyalty to the group.

The vast majority of people live in collectivist society in which the interests of the group prevail over the interests of the individual. Following on from this, collectivistic nature of society is not the power of the state over the individual but the group power over him (Sadohin, 2004).

For example, the Kazakh advertisement of the Fairy cleanser is marked with nationally-specific expressiveness, which highlights the advantages of the liquid. Non-equivalent vocabulary is used in the commercial – the Arsu and Caraksu clans, the thick shourpa (soup) of lamb, the elder – which determine the strategic paradigm of advertising.

The plot of the advertisement is aimed at Kazakh target audience, since it covers the traditions and customs of the people: the clans gather once a year to compete for the best brides, but the forces are equal and the elder decides that the bride chooses the one who will be the first to deal with fat, and the result is dazzling with the help of Fairy.

Product Fairy is very popular and there is a large and varied assortment of it, for example with the smell of lemon, apple, in stores in Kazakhstan.

Romantic orientation

Is there freedom to choose a life partner in the society or not? American advertising of the mouthwash Listerine in Thailand showing a boy and a girl who are obviously in love failed. After replacing the characters for two girls, discussing Listerine, advertising has found success. Advertising illustrating the theme of courtship is not effective in India where most marriages are arranged by parents (Alyoshina).

In Kazakhstan the tendency of romantic love relationships is western-oriented and free in the city, but sometimes in the remote areas it is parents who decide on the marriage of their children, but it is very rare. Advertisement showing the romantic relationship is very popular. For example, a Kazakhstani commercial of soft drink FUSE Tea features kissing lovers on the beach, drinking tea and enjoying the natural environment (sea, sand, blue sky). The slogan of the campaign is: FUSE Tea – unique taste.

Masculism / Feminism

Much of the world is masculine-oriented, although the degree of masculine orientation varies widely and changes. In the eastern countries, especially in the Islamic states, women have traditionally been more focused on maintaining the interests of their families rather than on the social-political or business career. Both more obvious and less obvious aspects of marketing are affected by this measurement of culture – masculism / feminism. For example, it is better not to use the image of a female manager in advertising in the Muslim country. For a company that has its office in a Muslim country the western practice of hiring female secretaries can become confrontational for Muslim customers (Alyoshina).

In connection with this division, in masculine cultures such values as perseverance, strength, independence, material success and openness dominate. In cultures with masculine traits which are typical for Austria, Great Britain, Venezuela, Germany, Greece, Ireland, Italy, Mexico, Switzerland, the Philippines, and Japan, gender differences of male and female roles in society are clearly marked: boys are brought up to be strong and persistent, and girls are taught to be appeasable and caring. These cultures appreciate work most of all, for it is awarded in accordance with the principle of real contribution to the results gained in the process of working.

The communicative style of feminine cultures is significantly different from the masculine type of

culture, representatives of which have a strong motivation to achieve practical results, they see the sense and purpose of life in work; recognition, success and competition are regarded as the main sources of satisfaction with their work. In feminine cultures, the emphasis is on the interdependence, devotion (Sadoin, 2004: 94-95).

In the Kazakh culture the models of masculinity and femininity are represented by various proverbs and sayings emphasizing the beauty of women, and the independence, intellect and courage of men.

Áieldiń aqyly kórkinde, Erkektiń kórki aqylynda (“The power of the woman is in her beauty, the beauty of the man is in his intellect”);

Jigit bolsań batyr bol, jaý jeńgenderi japyryp (“A man should be brave and confront the enemy”)

Having discussed the cultural models of masculinity and femininity in the Kazakh culture, we will focus on how this cultural dimension shapes the Kazakh advertising by conducting a survey.

In our study, we spread the questionnaire among undergraduates of Kazakh National University. The number of respondents was 100, and the questionnaire was compiled in the Kazakh and Russian languages.

Questionnaire (Please specify your gender)

1. What sources of advertising do you trust most? (Choose all that applies)

- A) Ads on TV B) Ads in newspapers and magazines C) Ads on radio D) Ads in the Internet
E) Ads on billboards F) None

2. Advertising of cosmetics for women is a generalized portrait of a sensual woman who pays attention to her appearance, beauty and wants to attract men. Do you like this ad?

- A) Yes B) No C) Not sure D) Other (Give your comments _____)

3. What is your attitude to the fact that the image of the mother, housewife or wife is used in advertising of various cleansing products or food?

- A) Very positive B) Somewhat positive C) Very negative D) Somewhat negative E) Neutral

F) Not sure G) Other (Give your comments _____)

4. In advertising products for men (deodorants, foams and lotions for shaving) a traditional image of a “real man” who is a strong and courageous defender is used. Do you like this ad?

- A) Yes B) No C) Not sure D) Other (Give your comments _____)

5. Do you like advertising with elements of national culture (for example, elements of the nomadic culture: yurts (a transportable house in the nomadic culture), steppe, national costumes, etc.)?

A) Yes B) No C) Not sure D) Other (Give your comments _____)

Self-oriented values

Delayed satisfaction / immediate satisfaction

Does a person seek to save for a rainy day, or people live only for today? Is it better to keep the immediate benefits and pleasures or better to suffer in the short term for the sake of future of close relatives or future generations?

This value is essential for marketing strategies, for the efforts to stimulate the intention to save and use a bank credit. For example, it has been found that some Americans compared with the Germans have a dominating demand to buy an available product immediately. In Germany and the Netherlands buying on credit is widely regarded as a life beyond their means. The German word for debt (*schuld*) is also used to indicate *fault* (Alyoshina).

In Kazakhstan, the practice of consumer crediting is very common among both banks and consumers. The buyer is happy with the opportunity to buy exactly what he wants at the moment believing that “tomorrow’s money is cheaper than money today” (sometimes without taking into account the amount of this “tomorrow’s money”). Accordingly, the advertising market offers a great number of easy loans. For example, it concerns auto loan ads.

You don't have enough money for purchasing your favorite car. We are giving a new concessional loan from Subaru. The lowest rate. The repayment period up to 7 years.

Humor / seriousness

Cultures differ according to how humor is seen and according to the extent to which humor is acceptable and encouraged. The American people do not see much conflict between humor and serious communication. The Japanese see it as a conflict. In their view, if a person is serious, he should say in all seriousness, and when a person tells a joke or a funny story, the whole situation should be taken easily and not seriously. The technique of sales and promoting messages should be developed with awareness of the position of culture in this area (Alyoshina).

Historians say that humor and satire played a big role in the Kazakh steppe. Despite the tragic moments in history, the Kazakh folklore is full of hilarious characters, playfully coming out of difficult situations with a smile on their faces: these are such personages as Aldar Khose, Zhirenshe and Er-Tostik.

Humor is welcomed in the Kazakh advertising, making it popular and memorable. The Kazakhstani advertising of soft drink *Turan* is about two young people who drive a car. The car brakes sharply on the road, at that moment a girl paints her lips and runs

over her face with a lipstick. It is very funny and the man laughs at the girl, and she without thinking long touches his face with her lipstick. Both of them become made up. This advertising slogan of the ad “Cool down!” is used metaphorically, i.e. the direct meaning is *to cool* and the figurative meaning is *to take life easy*.

Linguistic analysis

Guidere (2003) conducted a research in the field of ‘Advertising Localization’ which takes place while adapting the advertisements to local cultures and languages. These cultural and linguistic adaptations are crucial to promoting products and hitting the target audience.

Ting Bo (2014) presents the principles of eco-translatology applied for translating advertising texts from Chinese to English. The translation strategies involved in interpreting are grammatical transformation (English and Chinese belonging to different families have significant differences), semantic modulation and cultural adaptation.

Much of the research carried out in the field of advertising translation is concerned with both language and intercultural perspectives.

Basically advertising in Kazakhstan is represented in the Kazakh and Russian languages. Advertising banners, leaflets and other printed ads and commercials on television and radio are immediately translated into two languages.

Maxi Tea

Kazakh variant Úzdik dám dástúrleri

Russian variant Luchshie tradicii vkusa

Coca-Cola

Kazakh variant Bul Coca-Cola sen úshin

Russian variant Jeta Coca-Cola dlja tebjja

Samsung

Kazakh variant Smatrfonyńa arnalǵan

límítsizdik

Russian variant Bezlímít Ideal’no dlja smartfona

Kazakh words sometimes happen in the advertisement in Russian, for this is a consequence of interpenetration of languages.

Russian variant of advertising

Tolem-karty oplaty eshche odin udobnyj sposob oplatit’ lyubye uslugi Kazahtelekom.

English translation

Tolem payment card is one of the convenient ways to pay for any services of Kazahtelecom.

Word tolem means payment in the Kazakh language and the combination Tolem Card is the official brand of bill payment service of a communications company Kazahtelecom. Thus, there is no need in translation and the word combination Tolem Card is

considered acceptable in Kazakh and Russian versions of advertising.

Also, the system of money transfer under the name “Zolotaja Korona” in advertising in the Kazakh language is not translated.

Zolotaja Korona means ‘gold crown’.

Zolotaja korona – jedel aqsha aýdarymdary.
Jóneltý oña! Alý yñgaily!

Borrowings take a special place in the language of advertising, since advertising quickly responds to the innovation processes and changes in different spheres of life.

Observations show that the most frequent method of borrowing words is a direct borrowing. The direct borrowing is characterized by a complete reproduction of a foreign language morpheme, as well as the preservation of the basic meaning of the word borrowed from the donor language. Direct borrowing functions by means of transcription and transliteration.

Foreign words and terms enter the Kazakh language mainly through the Russian language. The Cyrillic alphabet of Kazakh is a barrier in the acquisition of foreign words, since the phonetic law of vowel harmony in Kazakh which regulates the quality of vowels in the word does not affect borrowed words. As a result, many foreign words and phrases in the Kazakh language are written and spoken according to the norms of the Russian language.

Lipton Ice Tea

Kazakh variant Lipton Ice Tea *stilinde* ómir súr.

English Translation Live in the style of Lipton Ice Tea

Take for example the word *Stil* (*style*) which is the word of Greek origin.

Colgate Total

Kazakh variant

Aýyz qýysyn qorǵaýda biregei tis *emali* adam aǵzasynyń eń myqty tini jáne on myń dám *reseptorlary* ár kún saıyn jańaryp turady. Sondyqtan biz júz paıyz aýyz qýysyn qorǵaityn Colgate Total jasadyq. Colgate Total – aýyz qýysynyń saýlyǵy úshin. Colgate *stomatologtarmen* usynylǵan.

English Translation

We believe that the structure of the oral cavity is unique. Tooth enamel is the hardest tissue in the body. Ten thousand taste buds are updated every ten days. That’s why we created Colgate Total. Colgate Total is for the healthy oral cavity. Colgate Total is the dentists’ recommendation number one.

Stomatologi”ya (Dentistry) is the Greek word borrowed through Russian as an intermediary language. *Receptor* comes from Latin, this term replaces the old “the senses” in modern physiological terminology.

Rexona

Kazakh variant

Aq jáne qara úshin tabıǵı Rexona qorǵanysy kádimgi *antiperspirantpen* salystyrǵanda sary daqtardan jaqsy qorǵaidy jáne aqtyń túsi aq, qaranyń túsi qara bolyp qalady. Jańa Rexona qara, aq túste kórinbertin qorǵanys. Erlerge de qoljetimdi jańalyq bar. Rexona árqashan senimdi qorǵanys.

English Translation

We are introducing unsurpassed protection from yellow spots on clothing. New Rexona, which is invisible on black and white, protects against yellow marks better than other conventional antiperspirant. It helps keep the white clothes white and black ones black. New Rexona – invisible on the black and white. Rexona never fails!

Enamel is the word of French origin that entered the Kazakh language via Russian.

Activia

Kazakh variant

Azdap qarnyń ashqany syr berip jatyr ma? Qandaı aspen júrek jalǵasam deisiń be? Aktivianyń bar bolany qandaı jaqsy! Aktivia *bifideobakterialardan* turady jáne as qorytydy jaqsartady. Aktivia júrek jalǵaýda paidaly jáne dámdi as.

English Translation

Do you feel hungry?

Do you want to have a snack?

It’s good to have Activia!

Activia consist of *bifidusbacteria* and improves digestion.

Bifideobakteriya is a medical term of Latin origin.

Twix

Kazakh variant

- Ser, biz Twixtiń oń jaq bóligin jasaımyz. Bizde shokolad pechene men karamelge tiginen quıylady. Báلكim, kórshi fabrikamen birigermiz, olardyǵ da shokolady tiginen quıylady.

- Tiginen emes, joǵarydan tómen qaraı. Twix, ekeýiniń de dámin tatyp, qaisysyn tańdaıtynyńdy shesh.

English Translation

- Sir, we’re doing the right stick of Twix and pour chocolate vertically on cookies and candies. And the neighborhood factory also pours chocolate vertically.

- Not vertically, from top to bottom

Try both and decide which one you like!

The word *Chocolate* came to European languages from “Nahuatl”, the Aztec language of Mexicans. Caramel is borrowed from French where it entered from Latin caramel combination *caima mellis* – ‘sugar cane’.

Another characteristic is the grammatical transformations. The Kazakh endings are added to the brand names, for example, Coca-Colamen (with Coca-Cola), Kalgondy (declensional ending).

Kazakh language as any other language system is dynamic, so a special policy on the issue of language environment is increasingly conducted. The purity of the language suggests limiting the use of foreign words and the ability to use adequate translation in a recipient language.

For example, the advertising of Coca-Cola Zero
Kazakh variant Shynary dámi bar qanty joq

Russian variant Real'nyj vkus bez sahara

The word *real'nyj* (*real*) is translated in Kazakh with the word similar in meaning: *Shi'nayi* in Kazakh means 'authentic, true'.

Russian variant Rassrochka na novoe avto

Kazakh variant Jaña avtony bólip tóley

The word *Rassrochka* (installments) is translated with the adequate analogue in Kazakh bo'lip to'lew which means 'part payment'.

Results and Discussion

The present paper has tackled the advertising as a form of communication that traces the sociocultural development in Kazakhstan.

Kazakhstan is a multiethnic country which is home to more than 100 nations and nationalities. A specific feature of the model of development of Kazakhstan is a national policy of inter-ethnic harmony and the trilingualism policy, which involves studying three languages: Kazakh – a state language, Russian as the language of communication between different nationalities, the English language as the language of successful integration into the global environment. Advertising originated with the culture and now it has acquired the character of an independent social force. Market conditions make it necessary to seek effective ways to have an impact on the consumer and shape public opinion about certain goods.

Socio-cultural analysis shows: first, cultural values in Kazakhstan combine elements of western and eastern cultures, which is due to its geographical location, scientific and resource potential and the development of international relations.

Kazakhstan becomes a kind of "center of gravity" of the Euro-Asian culture.

Therefore, the ideas and values of advertising are integrated because of globalization and the development of the global consumer market. Second, the trend of East-West connection also re-

flects the multi-ethnic structure of the population of Kazakhstan.

The cultural values of Kazakhstani advertising market are represented by the following parameters:

- Kazakh culture is masculine, a man is the leader and a woman is given a minor role, which is a consequence of the nomadic lifestyle of the Kazakh people. It was typical that a nomad warrior taking part in different campaigns brought the prey, and the woman was a housewife looking after children. The survey showed that the portrait of a woman presented in the advertising is appreciated and considered to be positive by 88% of male respondents and 76% of female respondents. 89% of male candidates and 79% of female candidates find the image of the mother in advertising very positive. 100% of males and females like advertising with elements of national culture. 92% of males and 69% of females support a traditional image of a "real man" in the advertising;

- Kazakh culture is collectivistic. Advertising emphasizes collectivistic culture of Kazakh society in which solidarity of family clans, the joint achievement of objectives and results play an important role;

- romantic relationship is free, equal, and there is freedom of choosing a partner for relationships and marriage;

- positive attitude to consumer lending, which is caused by obtaining immediate satisfaction when purchasing goods. The advertising market offers a great number of loans;

- sense of humour is presented in advertising and considered to have positive effects on consumer choice.

Advertising in Kazakhstan is presented in two languages, Russian and Kazakh, an advertising text is written in both languages in print advertising. In television advertising commercials alternate: one ad unit is in Russian and another one in Kazakh.

The linguistic features of the language of advertising is presented by the following characteristics:

- there are words in the Kazakh language in the text of the advertising in Russian and vice versa;
- borrowings became a specific feature of advertising in Russian and Kazakh. Besides, foreign words enter the Kazakh language through Russian. This is due to the influence of the Russian language in all levels of the language system of the Kazakh language during the long existence within the multinational Union of Soviet Socialist Republics;

- policies to support the purity of the Kazakh language and limiting the use of foreign words are

reflected in the language of advertising, a foreign word tends to be replaced by an adequate analogue in Kazakh.

The issue regarding scientific and theoretical solution of problems of preservation of traditional norms of the national literary language and the main trends of its development acutely arises in the modern Kazakh linguistics. As well as the acquisition of foreign words and terms should be developed by adapting phono-morphological systems of the native language, the transition to the Latin alphabet, improving social status of Kazakh as the state language.

Conclusion

To sum up, advertising in Kazakhstan has its own specific features and national advertising market is gradually developing. The advertising industry, being the synergy of business marketing and sociology, is always looking for a profitable market and buyers. If product launching campaign is accompanied by powerful effect of advertising, domestic production of goods and social services will develop in a logical and effective order. Advertising changes the consumer behavior taking into account national psychology, mentality, traditions and lifestyle characteristics.

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