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**ВЕСТНИК**

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Адрес типографии: ИП «Аруна», г. Алматы, ул. Муратбаева, 75

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**R. F. Zhussupova<sup>1</sup>, K. K. Kosherova<sup>3</sup>, N. M. Dauletova<sup>1</sup>,  
O. V. Dyachenko<sup>2</sup>, A. Tolegen<sup>2</sup>, G. J. Dyke<sup>3</sup>**

<sup>1</sup>L. N. Gumilyov Eurasian National University, Astana, Kazakhstan,

<sup>3</sup>Ekibastuz engineering-technical institute named after academician K. Satpayev, Kazakhstan,

<sup>2</sup>The Eurasian Humanities Institute, Sen. T., Astana, Kazakhstan,

<sup>2</sup>School-lyceum # 66, English Teacher, Astana, Kazakhstan,

<sup>3</sup>University of Debrecen, Hungary, Babeş-Bolyai University, Romania.

E-mail: rozazhusupova@mail.ru, kuralaikz@yandex.ru, terbie@mail.ru,

dmilya@mail.ru, aizhuldyz87@gmail.ru, garethydyke@gmail.com

## **IMPLEMENTING THE CULTURAL DIMENSIONS PROPOSED BY GERARD HOFSTEDE FOR INTERCULTURAL MULTILINGUAL COMMUNICATION**

**Abstract.** These days given with the enlargement of international tourism, business enterprise and global work mobility, intercultural communication has become a comprehensive part of daily lifetime of most individuals. This study is devoted to efficient intercultural communication, obstacles and strategies to increase the efficiency of intercultural multilingual communication. We describe the means by which we can become efficient in intercultural communication, thereby to be intercultural competent, how an individual can obtain understanding of a culture, corresponding communication competence and relation without which realization of different culture is not possible. The objective of this research is to investigate basic aspects the theory of five cultural dimensions created by Gerard Hendrik Hofstede with regard to its efficiency in multilingual Kazakhstani society. His well-known theory of Five Cultural Dimensions covers a framework of behavior, prospect and valuation tendencies that are related with 50 cultures around these structures, moreover, each ingrained in a key issue with which all communities have to manage. These days, Hofstede's theory of Cultural Dimensions is a precise analysis of current world companies and corporations, universities and different cross-cultural facilities to reach greater comprehension of members in universal context. We also characterized various types and kinds of culture such as power distance, collectivism and individualism, femininity and masculinity, uncertainty avoidance, long-term and short-term orientation and finally indulgence and restraint. The knowledge regarding the aspects of intercultural interaction and its efficiency included in this paper can be useful for all the humankind who work in international organizations where they are forced to interact with various nationality people, they supposed to solve issues which is impracticable without efficient interaction. Nonetheless, the study exploring proves that the problem of intercultural communication is discussed across-the-board. We strongly believe that the question of efficient intercultural multilingual communication must be included in business trainings as well as master-classes in international organizations.

**Key words:** Intercultural Communication, Theory of cultural Dimensions, Multilingualism.

**Introduction.** We live in a world settled by six billion people in 195 countries: all these people sense and operate differently and conduct everyday issues in a specific state or surroundings but because of technical progress, expansion of international communication, external trade, motility of workforce and international issues such as pollution, warfare etc., we all compelled to collaborate with varied nationalities. It remains unclear what is substantial for interaction? Efficient communication and realizing the viewpoint of the interlocutor. Once we perceive and distinguish how people of different groups or nationality act our understanding of detecting a constructional decision grows. Unfamiliarity of contrast in thinking of the interlocutor might cause fiasco finding an appropriate resolution.

Intercultural communication appeared away back when culturally different people cooperated for the first time [1]. Nevertheless, throughout the last century's intercommunions between culturally completely

different people enlarged due to growing number of the planet population and progress of transportation and intercourse technologies [2]. In order to grasp resemblance and distinctions in communication above cultures and hence expand our intercultural competency, it is essential to understand how cultures differentiate [3]. There are dimensions where cultures might be totally dissimilar or similar and the perception of the dimensions can definitely promote to better comprehension the context and in a positive way affect communication among several culturally various individuals.

**Methods of research.** Everybody carries among themselves patterns of feeling, thinking, and possible action that were learned during the period. Most of them were obtained in early childhood, as it is commonly believed that at that time person is most receptive to acquire knowledge [4]. We have a tendency to suppose cultural and social data within the overwhelming majority of experience and interactions. "Human beings are drawn close to one another by their common nature, but habits and customs keep them apart" (Confucius). Nevertheless, the more efficiently we familiarize with a person's mental programming and the situation, the more obvious our prediction might be. The origins of one's mental programs lie inside the social environment in which case one grew up and gathered one's life experiences. The programming begins in the family; it continues inside the neighbourhood, at school, in youth teams, at the workplace, and within the living community [5].

The outstanding Dutch social psychologist, Gerard Hendrik Hofstede has created the theory of Five Cultural Dimensions that permits us to create overall comparisons of cultures in society, what is more, realizing these dimensions in Kazakhstani multilingual environment, we might comprehend the values and standards of a society and why there exist distinctions the way people behave themselves. The Five Cultural Dimensions of Hofstede are illustrated in detailed analysis of 50 countries of the contemporary world transnational companies and organizations.

**Results.** The first of the dimensions revealed by Hofstede is named *power distance*. The fundamental issue concerned, which various societies handle variously, is human inequality. Inequality can appear in areas like status, wealth, and power; varied societies put different weights on standing consistency among these areas. Within organizations, inequality in power is unavoidable and functional. This inequality is mostly formalized in boss-subordinate interactions. Power distance characterizes also the extension where employees accept that the superiors acquire more power that they actually possess personally.

The definition *power distance* is taken from the Dutch social psychologist Mulder, who in the 1960s conducted experiments to explore relationships and communication between people power dynamics [6]. In cultures where the *low power distance* prevails, individuals consider one another as equal and they attempt to reduce possible distinctions to minimum. Almost every member of society has equal right. In low power distance cultures in some extent, there is correlation among less and more powerful people. Chiefs/bosses in these cultures do not emphasis their power and their subordinates do not depend on them, they do not think that their superiors are unique individuals. It is not exceptional that a superior advises a decision with an employee and conversely, a subordinate easily argues and disagrees with his boss. This behavior functions in almost all social groups; in family, at educational institutions, at work, etc. Parents address their children as equal; children consider parents as equal, teachers and students are somewhat partners than indifferent individuals, and so on.

*Low power distance* countries supposed to have larger welfare that is broadly distributed and therefore the middle class is the most common layer of society. Regarding the political system, government is generally stable and political system may be changed by consistent modification of rules. Only legal use of power is acceptable and the use of violence in domestic power is very rare. In *high power distance* cultures, person realizes power as a basic truth of life in society. Inequalities among people are both assumed and acceptable. Less powerful persons are dependent on more ones that are authoritative. Practically, less powerful people are polarized among dependence or counter-dependence. In this type of culture, there is a huge gap between employer and employees.

Superiors know about their exclusive status and subordinates willingly agree with their inferior position. Within families, older people teach their children obedience and in return their young people esteem their authority. The same is seen in education as students implicitly respect their teachers. At work, superiors have special rights and advantages, which is expected and well known. Employers give directions about what to do and the employees perform the task without asking any questions. The ideal leader for this society is a kind autocrat or a good father.

Many high power distance countries were occupied or inhabited historically. The welfare and the power within these countries were therefore divided among small, defined elites. In these cultures, there is also a complete distinction between the rich and the poor. Democracies, in contrast, are managed by parties and do not emphasize equality. In Kazakhstan, the quality of life of the population is an integral characteristic that gives an idea of the life activity of a person and society, therefore the improvement of the quality of life is the main task and criteria of the authorities. According to the report of the Global Competitiveness Index of the World Economic Forum (GCI WEF) for 2015-2016, Kazakhstan ranked 42<sup>nd</sup> amongst 140 countries, rising eight places in comparison with results from the previous year [7].

If we do not know a great deal about a specific country, we can only predict the degree of power distance from the size of a population and welfare. Power distance is larger in countries with huge populations. In addition, the more unevenly wealth is distributed, the higher a culture's power distance.

Graphically, G.H. Hofstede proposed a scheme of key differences between low and high power distance cultures (Table 1) [8].

Table 1 – Key Differences between Low and High Power Distance Cultures

Low Power Distance	High Power Distance
Major Characteristics	
Individuals viewed as equals	Individuals viewed as unequal
Emphasis on legitimate power	Emphasis on coercive/referent power
Superiors and subordinates are interdependent	Subordinates are dependent on superiors
Individual level	
High egalitarianism	Low egalitarianism
Example Cultures	
Australia	Egypt
Canada	Ethiopia
Denmark	Ghana
Germany	India
Ireland	Malaysia
Israel	Nigeria
New Zealand	Panama
Sweden	Saudi Arabia
United States	Venezuela

Awareness of this cultural aspect can be helpful in intercultural communication. If someone from a low power distance culture operates in high power distance country, there is a high possibility that he or she could interpret a boss telling her or him what to do as personal aversion. As the awareness of varieties in communication behavior between low and high power distances, if one person realizes that the employer's act has nothing to do with her/his individuality, then this becomes a common symptom of high power distance.

The second dimension of national culture is termed *individualism*, as opposed to *collectivism*. This concept describes the link between both the individual and the collectively that predominate in a given society. This reflex in the way people live together, for example, in small families, extended families, or clans, and it has several implications for values and behaviour [6].

Hofstede determines collectivism and individualism as follows: *Individualism pertains to societies in which the ties between individuals are loose: everyone is expected to look after himself or herself and his or her immediate family. Collectivism as its opposite pertains to societies in which people from birth*

onwards are integrated into strong, cohesive in groups, which throughout people's lifetime continue to protect them in exchange for unquestioning loyalty [5].

According to Hofstede, individualist societies accentuate "I" self-consciousness, autonomy, emotional freedom, individual initiative, right to secrecy, pleasure seeking, financial safeness, a need for concrete friendship, and universalism. Collectivist societies, on the contrary, emphasize "we" consciousness, collective identity, emotional dependency, group solidarity, sharing, obligations, a need for stability and predefined friendship, group solution, and particularism.

Collectivism and Individualism exist in all cultures, but one tends to dominate.

There are several in-groups within individualistic cultures including the family, work society, religion, and clubs, as examples. Apparently, the most significant in-group of individualistic culture is thus referred to as a "nuclear family", which means a family comprising just two parents (or one parent) and children. In these cases, other relatives like grandparents, cousins, and uncles live elsewhere and are rarely seen. Children born into these "nuclear families" are from babyhood taught to be self-reliant and are inspired to develop their own opinions. They absolutely develop their "I" identity. Once a child becomes independent, it is expected to go away from the parental home and they usually decrease contacts with their parents to the minimum. Since there are several in-groups in individualistic cultures, their result on individual's behaviour is comparatively small and the sphere of the influence is extremely specific.

The most vital in-group of collectivistic culture is a so-called "extended family". This family comprises a huge number of people living together; this contains parents, children, cousins, aunts, uncles, grandparents, and others. Members of the in-group are dependent not only emotionally and socially, but also financially. In collectivistic cultures, there are only some general in-groups (family, work group, university, as an example) and have huge influence on individual's behavior.

To conclude the discourse on collectivism and individualism, we make a short comparison between these two cultural dimensions. Regarding overall characteristics, individualistic cultures are interested in the goals of people such that the "I" identity is accented while collectivistic cultures concentrate on group goals and emphasize the "we" identity. At the individual layer, autonomous and idiocentric people prevail in individual cultures and most of these people in collectivistic cultures are all centric and dependent individuals. Members of individualistic cultures choose to communicate indirectly, while indirect communication is acceptable for collectivistic people. Nonetheless, there can be, for sure, all centric people in individualistic cultures and idiocentric personalities in collectivistic cultures.

The third dimension in which cultures differ consistently has been referred to as *masculinity*, with its opposite pole *femininity*. Surveys on the significance of work goals reveal that almost universally, women attach a great deal of importance to social aims including relationship, service to others, and the physical environment, while men attach more value to ego related goals like careers and money [6].

Table 2 includes a summary of the features of individualistic and collectivistic cultures, as well as samples of cultures in which each dominates [9].

The cultural dimension referred to as masculinity-femininity belongs to gender roles in community, not physical appearance. Geert Hofstede gives the exact definition of feminine and masculine culture: "*Masculinity pertains to societies in which social gender roles are clearly distinct (e.g. men are supposed to be assertive, tough, and focused on material success whereas women are supposed to be more modest, tender, and concerned with the quality of life); femininity pertains to societies in which social gender roles overlap (e.g. both men and women are supposed to be modest, tender, and concerned with the quality of life)*" [5].

In masculine cultures the conventional gender roles differences are strictly maintained. Members of masculine cultures underlines differentiated gender roles, performance, ambitiousness, and independence, whereas members of feminine countries appreciate fluid sex roles, common cooperation, quality of life, service and correlation. People in masculine cultures think that one should "live in order to work" whereas philosophy of representatives of feminine cultures is more probably "to work in order to live". Masculinity and femininity as well concerns cultural distinctions and resemblance in opposite and same gender relationships and communication. For example, individuals from highly masculine cultures are not used to interact with the opposite gender throughout the childhood. In some communities, interaction with the stranger of the opposite gender is considered unsuitable and indecent. When interacting with strangers one should know this cultural aspect.

Table 2 – Individualistic and Collectivistic Cultures

Individualism	Collectivism
Major Characteristics	
Focus on individual's goals "I" Identity emphasized Universalistic Many in-groups	Focus on group's goals "We" identity emphasized Particularistic Few in-groups
Individual Level	
Idiocentrism Values stimulation, hedonism, power, self-direction Independent self-construal	Allocentrism Values traditions, conformity, benevolence Interdependent self-construal
Communication	
Low-context messages: direct, precise, clear	High-context messages: indirect, ambiguous, implicit
Example Cultures	
Australia England Belgium Canada Denmark France Germany Ireland Italy New Zealand Sweden United States	Argentina Brazil China Egypt Ethiopia Greece Guatemala India Japan Korea Mexico Saudi Arabia

Ignorance with masculine and feminine dimension of culture may possibly lead to miscomprehension and misinterpretations. As an example over several years, Geert taught U.S. students in a semester-long course of European studies at a Dutch university. He provided the assignment to some of the American people to interview Dutch students about their purposes in life. The Americans were stricken by the fact that the Dutch looked less interested with marks than they expected. Passing was elaborate enough; success was not an obvious goal.

Below in the table 3 we can see the main differences between masculine and feminine cultures.

Gert Jan's experiments with students around the globe resemble this result because students from masculine countries can inquire to take an exam once again after passing with an unsatisfactory grade – Dutch students never act like this. Such experiences in teaching at home place and across the border, as well as discussions with teachers from various countries have led us to come to conclusion that in the more feminine cultures the average scholar is considered the norm, whilst in countries that are more masculine the superior students are the norm. Parents in these communities look forward to try their children to be the best. The "best girl/boy in the class" in the Netherlands is in some extend ridiculous condition [5].

Table 3 – Masculine and Feminine Cultures

Masculine	Feminine
Major Characteristics	
Differentiated gender – roles Values power, assertiveness, performance	Overlapping gender – roles Values quality of life, service, nurturance
Individual - Level	
Masculine/feminine sex-roles	Androgyny
Example Cultures	
Arab cultures	Chile
Austria	Costa Rica
Germany	Denmark
Italy	East African cultures
Jamaica	Finland
Japan	Netherlands
Mexico	Norway
New Zealand	Portugal
Switzerland	Sweden
Venezuela	Thailand

The fourth dimension of culture found in research has been named *uncertainty avoidance*. Uncertainty avoidance should not be mixed within the risk avoidance. The terminology uncertainty avoidance has been taken from American institution sociology, particularly from the work of James G. March [5]. March and his colleagues admitted it in American foundations. Methods of handling uncertainty, nevertheless, are part of any human establishment in any country. All people have to face the fact that unfortunately we do not realize what will happen tomorrow: the coming is uncertain, but we have to live with it in any case. Uncertainty avoidance can hence be determined as the degree to which the members of a culture feel threatened by uncertain or unknown situations. This feeling is, among other factors, are shown through nervous stresses and in a need for foreseen: a necessity for written and unwritten rules. Considering Great Britain as an example of uncertainty, many tourists are stricken by the public discipline shown by the British in making neat queues for bus stops and in stores. There is no law in Britain leading queuing behavior; it is based on a public behavior continuously strengthen by social norms. The paradox is that though regulations in countries with low uncertainty avoidance are less spiritual, they are often better followed [5].

What about workplace the anxiety element of uncertainty avoidance leads to perceptible differences among strong and weak uncertainty avoidance communities. In high uncertainty avoidance societies, people prefer to labor hard or at least to be always busy. Life is in rush, and time is money.

Following table 4 summarizes the key differences between weak and strong uncertainty avoidance societies [9].

In low uncertainty avoidance societies, people work continuously if there is a necessity for it, but they are not guided by an inner motivation toward constant activity. They like to rest. Time is a framework to orientate oneself in, but not something, one is permanently watching. Countries with low uncertainty avoidance tendencies establish a lower feeling of urgency, expressed, as an example, in lower speed limits. In such states, not only familiar, but also unfamiliar risks are recognized, such as changing works and beginning activities for which there are no regulations. The statement of xenophobia can summarize the high uncertainty avoidance aspect: “What is different respectively is dangerous.” The low uncertainty avoidance statement, on the conversely, is: “What is different is unusual [5].”

Table 4 – Low and High Uncertainty Avoidance Cultures

Low Uncertainty Avoidance	High Uncertainty Avoidance
Major Characteristics	
Low stress and anxiety	High stress and anxiety
Dissent accepted	Strong desire for consensus
High level of risk taking	Low levels of risk taking
Few rituals	Many rituals
What is different is curious	What is different is dangerous
Individual level	
Uncertainty orientation	Certainty orientation
Example Cultures	
Canada	Egypt
Denmark	Argentina
England	Belgium
Hong Kong	Chile
India	France
Jamaica	Greece
Sweden	Japan
United States	Mexico

This section adds a fifth dimension of culture: *long-term and short-term orientation*. This dimension was detected in the answers of student examples from 23 countries in 1985 on the base of Chinese Value Survey (CVS), and the tool developed by Michael Harris Bond in Hong Kong from value proposed by Chinese scientists. Actually, the long-/short-term orientation dimension seems to be based on items remindful of the teachings of Confucius, on both of its sides. It contrasts long-term to short-term aspects of Confucian train of thought: perseverance and thrift to personal steadiness and esteem for tradition [6].

As an example, we mention two other samples – from cultures, which are as cultivated, if not as industrialized as Kazakhstan. If nowadays appointments are treated rather disdainfully, the past in Iran acquire a very great meaning, as the example is suitable to this dimension. For instance, businessmen have been famous to invest millions of dollars in factories of different sorts without creating the slightest business plan as to how to use them. The second example of the totally finished woolen mill, which was bought and shipped to Tehran until the buyer, had raised sufficiently money to construct it, to buy supplies, or even to train work staff. When American teams of specialists came to help Iran’s economy they permanently had to manage with what seemed to them an almost complete lack of planning [10].

The long and short-term cultural dimension would be a circumstance in a draft for a South Korean corporation working in Latin America. South Korea is a long-term orientation society, meaning their main goal in business is not short-term earnings but long term financial sustainability. The developing Latin American people generally have rather low ratings on the long and short-term dimension and created their business practices on what has functioned before with very little understanding with respect to the long term. While the Latin American countries allocate great value on customs, there is very little pressure to save something for the future or prepare for the future generation. This cultural feature could be seen as shortsighted by the South Korean corporation and could induce conflicts [12].

Table 5 summarizes the key aspects of the long-versus short-term orientation norm as it differs between countries [11].

Table 5 – Short and Long Term Orientation

<b>Key Differences Between Short – and Long –Term Orientation Societies: General Norm</b>	
<b>Short-term orientation</b>	<b>Long-term orientation</b>
Efforts should produce quick results	Perseverance, sustained efforts toward slow results
Social pressure toward spending	Thrift, being sparing with resources
Respect for traditions	Respect for circumstances
Concern with personal stability	Concern with personal adaptiveness
Concern with social and status obligations	Willingness to subordinate oneself for a purpose
Concern with “face”	Having a sense of shame
Priority given to abstract rationality	Priority given to common sense
If A is true, its opposite B must be false	If A is true, its opposite B can also be true

We should notice that the concepts of long-term and short-term orientation appeal the various ways of culture view time and the significance of the past, present and the future. Cultures associated with a short-term orientation will be more engaged with the past and present and will concentrate their efforts and convictions on problems connected to the short-term, while cultures related to a long-term time orientation will be more disquieted with the future and concentrate their attempts on future-orientated goals [13].

**Conclusion.** Everyone sees the world from his or her own cultural backward and everyone proceed to act as if the human from different states have unique on them; however, their own culture is normal. Unfortunately, we will not be able to find standard attitude in cultural questions. Intercultural conflicts present the culmination of the statement of this paper, that if people sense this world differently, think differently, so how we supposed to cope with intercultural interaction together? The statement of this research is that, such a self-consciousness can be educated whereas we should not await to get identical; we might at least seek at becoming more progressive in our way of thinking.

It should be noted that every person has a duty to interact as efficiently as we can with one another. To sum up so that to interact effectively, we should express our message in a very clear way so that the foreigner will know what we mean, and we should interpret communicator’s message in a way he/she supposed it to be understood. We do not mean to propose that we should try to interact closely or attempt to create a personal connection with all unknown foreigners we tend to meet. This can be not possible. We can, though, interact as efficiently as possible with people, it does not matter what kind of relation we have with them.

In conclusion, we would like to make an assent that knowing the cultural dimensions of business partner relationships can be built without stress because of a misunderstanding of how your partner conducts business. The authors argue that the familiarization with the ranking of the world’s cultures could be useful not only to future professionals, but also for the current business companies, to representatives of industrial enterprises and individual businesspersons.

Р. Ф. Жусупова<sup>1</sup>, К. К. Кошарова<sup>3</sup>, Н. М. Даулетова<sup>1</sup>,  
О. В. Дьяченко<sup>2</sup>, А. Толеген<sup>2</sup>, Г. Дж. Дьюк<sup>3</sup>

<sup>1</sup>Л. Н. Гумилев атындағы Еуразия ұлттық университеті, Астана, Қазақстан,

<sup>3</sup>Академик Қ. Сәтбаев атындағы Екібастұз инженерлік-техникалық институт, Екібастұз, Қазақстан,

<sup>2</sup>Еуразия гуманитарлық институты, Астана, Қазақстан,

<sup>2</sup>Астана қаласы әкімдігінің «№ 66 мектеп-лицей» коммуналдық мемлекеттік мекемесі, Қазақстан,

<sup>3</sup>Университет Дебрецен, Венгрия, Университет Бабеш-Болия, Румыния

## МӘДЕНИЕТАРАЛЫҚ КӨПТІЛДІ КОММУНИКАЦИЯНЫ ЖҮЗЕГЕ АСЫРУ ҮШІН ГЕРАРД ХОФСТЕДЕ ҰСЫНҒАН МӘДЕНИ ӨЛШЕУ ТЕОРИЯСЫН ҚОЛДАНУ

**Аннотация.** Қазіргі әлемде халықаралық туризмге, іскерлік өзара әрекеттесу мен жаһандық қозғалысқа мүмкіндіктері бар, әртүрлі елдерде, әр түрлі ұлттармен қабылданған мәдени аспектілерді білу олармен тиімді ынтымақтастық үшін қажет. Мақаланың авторлары 1960-70 жылдарда Нидерланд әлеуметтанушысы, көрсеткіштер жиынтығын негізін қалаушы Герард Хенрик Хофстеде жүргізген зерттеулер бойынша әртүрлі халықтардың мәдени ерекшеліктерін анықтайтын 50-ге жуық елдерде әзірленген және қолданылған мәдени аспектілердің градациясын ұсынады. Қазіргі уақытта Хофстеденің мәдени өлшеу теориясы жалпыға бірдей контексте қоғамды кеңінен түсіну үшін қазіргі жаһандық компаниялар мен корпорацияларға, университеттер мен түрлі мәдениет нысандарына нақты талдау жасайды. Осы зерттеу жұмысына авторлар енгізілген мәдениетаралық өзара қарым-қатынас аспектілеріне және олардың тиімділігіне қатысты ақпарат міндетіне әр түрлі ұлт азаматтарымен өзара әрекеттесетін, сондай-ақ тиімді өзара әрекеттесу арқылы ғана мәселелерді шешетін халықаралық ұйымдарда жұмыс істейтін мамандар үшін пайдалы болуы мүмкін. Авторлар тиімді мәдениетаралық көптілділік мәселесі бизнес-тренингтерге, халықаралық ұйымдардағы мастер-кластарға қосылуы керек деп санайды.

**Түйін сөздер:** мәдениетаралық қарым-қатынас, мәдени аспектілер теориясы, көптілділік.

Р. Ф. Жусупова<sup>1</sup>, К. К. Кошарова<sup>3</sup>, Н. М. Даулетова<sup>1</sup>,  
О. В. Дьяченко<sup>2</sup>, А. Толеген<sup>2</sup>, Г. Дж. Дьюк<sup>3</sup>

<sup>1</sup>Евразийский национальный университет им. Л. Н. Гумилева, Астана, Қазақстан,

<sup>3</sup>Екибастузский инженерно-технический институт им. академика К. Сатпаева, Екибастуз, Қазақстан,

<sup>2</sup>Евразийский гуманитарный институт, Астана, Қазақстан,

<sup>2</sup>Коммунальное государственное учреждение "школа-лицей № 66" акимата города Астаны, Қазақстан,

<sup>3</sup>Университет Дебрецен, Венгрия, Университет Бабеш-Болия, Румыния

## ПРИМЕНЕНИЕ ТЕОРИИ КУЛЬТУРНЫХ ИЗМЕРЕНИИ ПРЕДЛОЖЕННЫХ ГЕРАРДОМ ХОФСТЕДЕ ДЛЯ ОСУЩЕСТВЛЕНИЯ МЕЖКУЛЬТУРНОЙ ПОЛИЯЗЫЧНОЙ КОММУНИКАЦИИ

**Аннотация.** В современном мире с возможностями для международного туризма, делового взаимодействия и глобального передвижения, знание культурных аспектов, принятых в разных странах и разными народами, определенно необходимо для эффективного сотрудничества с ними. Предложенная авторами статьи градация культурных аспектов, разработанная и примененная к 50 странам, нидерландским социологом, создателем совокупности показателей, определяющих культурные характеристики различных народов на основе исследований, проведенных в 1960-е – 70-е годы Герардом Хенриком Хофстедом. В наши дни теория культурных измерений Хофстеде представляет собой точный анализ текущих мировых компаний и корпораций, университетов и различных межкультурных объектов для более широкого понимания членов социума в универсальном контексте. Сведения в отношении аспектов межкультурного взаимодействия и его эффективности, включенные авторами в данное исследование, могут быть полезны для профессионалов, которые работают в международных организациях, в обязанности которых входит взаимодействие с гражданами различных национальностей, а также решение проблем, которые возможны только при эффективном взаимодействии. Авторы твердо убеждены в том, что изучение основ теории Г. Хофстеде должно быть включено в бизнес-тренинги и мастер-классы в международных организациях и компаниях для удачного межкультурного полиязычного общения.

**Ключевые слова:** межкультурная коммуникация, теория культурных измерений, полиязычие.

**Information about authors:**

Zhussupova R. F., Ass. Pr., C. Ped. Sc., L. N. Gumilyov Eurasian National University, Astana, Kazakhstan; rozazhusupova@mai.ru; <https://orcid.org/0000-0003-1850-2052>

Kosherova K. K., C. Ph. Sc., Ekibastuz engineering-technical institute named after academician K. Satpayev, Kazakhstan; kuralaikz@yandex.ru; <https://orcid.org/0000-0001-6787-7550>

Dauletova N. M., Ms. St., L. N. Gumilyov Eurasian National University, Astana, Kazakhstan; <https://orcid.org/0000-0001-8919-2122>

Dyachenko O. V., The Eurasian Humanities Institute, Sen. T., Astana, Kazakhstan; <https://orcid.org/0000-0002-2403-1421>

Tolegen A., School-lyceum No. 66, English Teacher, Astana, Kazakhstan; aizhuldyz87@gmail.ru; <https://orcid.org/0000-0003-4422-2089>

Dyke G. J., PhD, University of Debrecen, Hungary, Babeş-Bolyai University, Romania; garethydyke@gmail.com; <https://orcid.org/0000-0002-8390-7817>

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