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MULTICULTURAL VOCABULARY IN MASS MEDIA IN THE REPUBLIC OF KAZAKHSTAN

Abstract. In conditions of multicultural reality, when people from different linguistic and cultural communities come into contact, the mutual influence and interpenetration of cultures leads to the acculturation of members of societies, connecting in their minds different cultures, focused on another, predisposed to dialogue with him. Language training, combined with familiarization with cultural and social values, can and should serve as a powerful means of understanding between peoples. The idea of multicultural education involves the prevention of misunderstanding arising from the communication of different nationalities. Multicultural education is the basis for combining multicultural ethnic experience, the coexistence of national values and the individual's right to national-cultural self-expression, the development of which must be instilled in the education system and the media.

Keywords: polyculture, vocabulary, linguistics, communication, media.

INTRODUCTION

Ethnicity is one of the interesting phenomena for science and society. It is still not very clear even for researchers; it has been actualized in the last century to a considerable degree artificially. And the media is also an important factor contributing to this update. As practice shows, the media certainly affect the interethnic interaction of large masses and small groups of the population, the tolerant or conflicting orientation, the intensity and forms of this interaction. Modern social scientists cannot but notice and study the mechanisms of this influence.

MAIN PART

Tolerance in media coverage of ethnicity is one of the important tasks of any democratically inclined multi-ethnic society, and studying the mechanisms of disseminating the principles of tolerance in the public mind is an important scientific problem. In modern society, it is the media that perform the function of one of the main mechanisms of influence on the formation of a tolerant or conflicting mass ethnic consciousness, on its quick mobilization, and ultimately on the regulation of interethnic relations. Therefore, right now, at the beginning of the new century, when reality gives researchers too many both positive and negative examples for analyzing the processes of interethnic interaction with the participation of the media, the study of this topic is more than ever relevant.

The German scientist W. Mitter in his studies claims that “multicultural education can be considered as interpersonal relationships, that is, as a network of educational processes (including their organization and results), characterized by the coexistence of children (and adults), originating from different generations and environments.

The effectiveness of the process of multicultural education by means of a foreign language is determined by the observance of the principles reflected in the following table.

Table 1 - the Main content of the principles of multicultural education

Principles	The main content of the principles
The principle of didactic	It is found in the selection of material for educational purposes; the need to determine the value meaning and significance of the selected material; in determining the appropriateness of using this material, taking into account the age and intellectual potential of students.
cultural conformity	It is found that it is necessary to analyze authentic or partially authentic materials from the point of view of the possibility of their potential use in modeling the cultural space on the principle of an expanding circle (from ethnic subcultures to world culture); in constructing a didactic model based on a contrastive-comparative study of cultures and civilizations from the point of view of historical analysis; the use of cultural material about the native country.
The principle of dialogue of cultures and civilizations	It is found in the use of a series of gradually becoming more complicated tasks, among which tasks aimed at collecting, interpreting and generalizing cultural information are distinguished; in the development of multicultural competence, which helps to orientate in communicative norms, in the selection of acceptable forms of interaction with people in the context of intercultural communication.

Multicultural education ideas influence the goals of teaching a foreign language. The integrative goal is the formation of communicative competence, ability and willingness to carry out foreign-language interpersonal and intercultural communication with native speakers with standard situations.

In conditions of multicultural reality, when people from different linguistic and cultural communities come into contact, the mutual influence and interpenetration of cultures leads to the acculturation of members of societies, connecting in their minds different cultures, focused on another, predisposed to dialogue with him. Language training, coupled with an introduction to cultural and social values, can and should serve as a powerful means of understanding among peoples.

And it is a teacher of a foreign language who is able to contribute here to the formation of tolerance in children, since the child encounters a new culture for him in a foreign language, alien to his ideas. A foreign language is a tool that should provide unhindered communication, the exchange of ideas.

Multicultural education focuses on several pedagogical principles: education of human dignity and high moral qualities; education for the coexistence of social groups of different races, religions, ethnic groups; education of tolerance, readiness for mutual cooperation. In the modern world, multicultural upbringing and education are indispensable components of supra-ethnic civilizational and cultural communities. In the conditions of modern civilizations, two mutually exclusive fates of individual peoples are possible. The first suggests that leading ethnic groups, like a bulldozer, will crush the original culture and education of small ethnic groups.

The second involves a constructive interethnic dialogue in which upbringing and education play a significant role. Among the functions of multicultural education can be attributed: the formation of ideas about the diversity of cultures and their relationship; awareness of the importance of cultural diversity for personal fulfillment; fostering a positive attitude towards cultural differences; development of competencies of interaction of carriers of different cultures based on tolerance and mutual understanding. Multicultural education pursues three groups of goals, which can be described with the concepts of "pluralism", "equality", "unification": respect and preservation of cultural diversity; support for equal rights to education and upbringing; formation and development in the spirit of national, political, economic, spiritual values. This is both the acquisition of knowledge and appropriate upbringing, "the transfer of more accurate and perfect information while respecting minority groups, overcoming prejudices and promoting tolerance, improving the academic achievements of minority students, promoting the ideals of democracy and pluralism" [3, p. 24].

Таким образом, содержание поликультурного воспитания строится вокруг следующих ориентиров: социокультурной идентификации личности; освоения системы понятий и представлений о поликультурной среде; воспитания положительного отношения к культурному окружению; развития навыков социального общения.

An effective means of forming multicultural value orientations is the use of authentic materials, elements of national culture and personal communicative experience in the process of training professional intercultural communication. The emphasis of future translators on the use of language in certain social and cultural situations is important. Thus, knowledge of the norms of behavior, values, rules of communication is necessary not only to select the correct speech register, but also to understand the

context of language culture. However, the analysis of curricula and teaching aids for language universities indicates that, in practical terms, the vast majority of them are monocultural and are directed exclusively to the standards of studying specialized disciplines in terms of mastering linguodidactic norms and rules. The cultural variability of the thematic content, its value content did not find a systemic embodiment in the content of foreign language education in many language educational institutions, although the traditional approach to studying the culture of the countries of the language being studied has recently been revised. This significantly narrows the implementation of the principle of dialogue of cultures in teaching foreign languages and limits the possibility of developing the personality of students with planetary thinking.

Therefore, despite the available research, we have to admit that the issue of self-recognition by translation students as subjects with a multigroup cultural background has not been studied. The characteristics of multicultural value orientation as a theoretical construct, the account of which will play a paramount role in modeling the process of foreign language teaching, are not highlighted. The content and organization of the foundations of multicultural language education, which influences the development of multicultural value thinking, are under discussion and experimental testing, but the development of methods for teaching a foreign language and the country's culture at different levels does not take into account the peculiarities of multicultural value orientations for future translators. Within the framework of the foreign language communicative competence of students, the axiological foundations of language education that contribute to the successful professional development of future specialists have not been fully defined.

Based on the features of modern forms of thinking and activity, the very meaning of education should be understood in a new way. At its center should be the formation of a “person of culture”, a person who is able not only to be included in the available forms of activity and thinking, but to reformulate their very foundations, to combine various cultural meanings. This approach requires a change in both the forms of organization of the educational process and teaching methods, and the very content of education” [2, p. 15]. According to the conceptual provisions of the “school of dialogue of cultures,” the process of forming multicultural value orientations in language learning should be organized in such a way that the cognitive, affective and conative components of a multicultural personality are effectively developed and an understanding of its essence is provided. Under the conditions of professional language training, to solve such problems, linguistic students were offered problem situations aimed at identifying themselves as multicultural subjects in their native environment, understanding that group affiliation varies depending on the context of communication and interaction.

An equally important aspect of the activity on the formation of multicultural value orientations of future translators is familiarization with nationally labeled language units, their mastery on concrete examples of the correlation of language and society, language and culture, language and history, understanding of the context of translated lexical units, the ability to give them linguistic and regional studies comment. Knowledge of the cultural specifics of using a foreign language, interpretation of cultural facts, highlighting the necessary information, in particular nationally-colored vocabulary, contribute to the successful development of professionally significant qualities and the formation of a sociocultural image as a whole.

One of the tasks of implementing the principles of political correctness is to search for new words and expressions instead of those that are unpleasant for representatives of social minorities, hurt their feelings and infringe on human rights. Communicative tactlessness or gross straightforwardness characterizes many names of people, indicating their race, ethnicity and gender, as well as age, state of health, appearance.

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**ПОЛИКУЛЬТУРНАЯ ЛЕКСИКА В СРЕДСТВАХ
МАССОВОЙ ИНФОРМАЦИИ РЕСПУБЛИКИ КАЗАХСТАН**

Аннотация. В условиях поликультурной реальности, когда контактируют люди, принадлежащие к разным лингвокультурным общностям, взаимовлияние и взаимопроникновение культур ведет к аккультурации членов социумов, соединяющих в своем сознании разные культуры, ориентированных на

другого, предрасположенного к диалогу с ним. Обучение языку, соединенное с ознакомлением с культурными и социальными ценностями, может и должно служить мощным средством взаимопонимания между народами. Идея поликультурного образования предполагает предотвращение непонимания, возникающее при общении разных национальностей. Поликультурное образование — это основа объединения многокультурного этнического опыта, сосуществование общенациональных ценностей и права личности на национально-культурное самовыражение, развитие которой необходимо прививать в системе образования и СМИ.

Ключевые слова: поликультура, лексика, лингвистика, общение, СМИ.

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ҚАЗАҚСТАН РЕСПУБЛИКАСЫНЫҢ БҰҚАРАЛЫҚ АҚПАРАТ ҚҰРАЛДАРЫНДАҒЫ МУЛЬТИМӘДЕНИ ЛЕКСИКА

Аннотация. Мультимәдени шындық жағдайында әртүрлі лингвистикалық және мәдени бірлестіктерде адамдар бір-бірімен байланысқа түскен кезде, мәдениеттердің өзара әсеретуі мен өзара енуі қоғамдастықтардың саналарына түрлі мәдениеттерді қосып, басқаларға бағдарланған, онымен сұхбаттасуға бейім қоғам мүшелерін тартуға әкеледі. Тілдік дайындық мәдени және әлеуметтік құндылықтармен танысумен қатар, халықтар арасындағы түсіністіктің қуатты құралы бола алады және болуы керек. Мульти мәдени білім беру идеясы әртүрлі ұлттардың қарым-қатынасынан туындайтын түсінбеушіліктің алдын алуды қамтиды. Мультимәдени білім көп мәдениетті этникалық тәжірибені, ұлттық құндылықтар мен жеке тұлғаның ұлттық-мәдени өзін-өзі көрсетуге құқығын үйлестірудің негізі болып табылады, оны дамыту білім беру жүйесі мен бұқаралық ақпарат құралдарында дамытылуы керек.

Түйін сөздер: поликультура, лексика, тілбілімі, байланыс, БАҚ.

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