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The proceedings are the papers of students, undergraduates, doctoral students and young researchers on topical issues of natural and technical sciences and humanities.

В сборник вошли доклады студентов, магистрантов, докторантов и молодых ученых по актуальным вопросам естественно-технических и гуманитарных наук.

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The emergence of English as a universal language is attributed to its adaptability and the desire for international unity, fostering global communication and cultural exchange. With over 300 million native speakers and 400 to 800 million foreign users, modern English reflects a rich tapestry of linguistic influences, contributing to its widespread adoption and global significance.

English serves as the official language in air transport and shipping, holds a leading position in fields such as science, technology, computers, and commerce, and serves as the primary medium for education, publications, and international negotiations. Consequently, it is often referred to by scientists as the "World English Language." While it's challenging to precisely forecast the future demand for English, its necessity remains unquestionable. As our nation increasingly embraces international collaboration, proficiency in English becomes imperative. Utilizing English allows us to tap into global knowledge and engage with individuals from diverse cultural backgrounds, facilitating mutual understanding and self-expression.

The pervasive influence of English directly shapes world culture, imbuing it with the concepts and values of English-speaking nations. English has emerged as the paramount language for global communication, cementing its status as an international language of unparalleled significance.

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THE IMPACT OF GLOBALIZATION ON THE CULTURE OF KAZAKHSTAN

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Arguments concerning the advantages and disadvantages of globalization, including prominent politicians, scientists, and public personalities from many backgrounds, have long transcended economic and societal barriers. The public is become increasingly unconcerned just the financial benefits of open borders, such as the export-import ratio, taxes and quotas, the global division of labor, and absolute and relative advantages Smith and Ricardo claim that because of the actions of multinational firms and technological transfer, society is becoming more and more interested in the social and cultural aspects of the problem. And this is understandable given that many sociologists and fervent opponents of globalization always remind us that the processes associated with it are frequently permanent and have unfavorable effects. Meanwhile, it is certain that the process of globalization has a good impact on the social, cultural, and economic aspects of every state, in addition to its negative effects.

Globalization is the process of global economic, political, and cultural integration. Its primary features include the expansion of capitalism worldwide, the division of labor globally, and the movement of money around the planet, personnel and manufacturing resources, standardizing technology and

economic procedures, and fusing the cultures of several nations. It's crucial to remember that cultural globalization is defined by the blending of consumer and corporate cultures across national borders, the widespread use of English in worldwide communication, and the rise in the use of the Internet for acquiring knowledge and communication, spreading American movies, TV series, and software, and increasing foreign travel.

What is the importance of studying the impact on culture?

Globalization involves "hacking" cultural institutions, which causes people to reevaluate their established beliefs and adopt a new normal. A personal cultural identity problem that is accompanied by a variety of detrimental occurrences and tendencies that show themselves on both a personal and societal level, along with the loss of historical monuments, values, and personal life meanings, as well as irritation and interpersonal disputes. The significance of cultural self-determination in these circumstances, or a distinct sense of "I" as a cultural subject who identifies with ideals, accomplishments of its own cultural heritage, it becomes more important than ever and needs careful examination. The goal of analyzing new cultural issues resulting from globalization's effect is to identify the nuanced and complicated relationships that exist between globalization and cultural identity individual. Due to the novelty and specificity of the issue at present, it is necessary to both define the essence of the globalization phenomenon and its effects on all spheres of culture, as well as to reveal the dominant processes that result in a crisis of a person's cultural identity and result in a range of defensive reactions when they interact with a "different," "other" culture.

When we objectively assess the overall impact of globalization on Kazakhstan, it's clear that the country has experienced an influx of modern systems and technology, and a shift away from traditional ways. This has inevitably had an effect on the culture of Kazakhstan. Whether this is positive or negative, the scale of change has been so great that it is of increasing importance to examine the implications of globalization for Kazakhstan and its culture.

Even though the democratic system has been gradually improving, historical development demands that the effects of the Soviet state system and the events surrounding the USSR's political leadership be taken into account when analyzing citizens' cultural consciousness. After all, Soviet culture had a strong governmental influence on all aspects of life and was a result of the Soviet regime's necessity. Despite national and ethnic divides, a very solid cultural bond has grown over the course of more than 70 years via adherence of the fundamental values and ideals that affected every civil republic in the Soviet Union. And the worldviews of generations raised on Soviet ideology are undoubtedly where that "strong foundation" is most evident today. These groups of people in contemporary society exhibit the will and capacity to oppose the processes of globalization without embracing novel manifestations of "international" culture. The younger generation of citizens, on the other hand, encountered aspects of the pre-existing ideas and attitudes in the upbringing of the older generation, placing them in a more challenging situation. On the one hand, they were required to observe and demonstrate their ability to become involved in the events of globalization. The intricacy of the system of cultural links is determined by how inconsistent the current circumstances are. In light of the current globalization and growing interest in the distinctive qualities of ethnic cultures, national traditions are truly being revived, and people are becoming more integrated into the global cultural and sociopolitical landscape as a result of mass media and other forms of mass culture. He identifies himself not only with his ethnic group and national state, but also feels his involvement in the events taking place in the world, a person increasingly feels like a "citizen of the world", and this new identity has complex relationships, sometimes comes into clear conflict with his identity as a citizen of a particular state.

With the advent of the globalization era, mass culture has challenged humanity's cultural diversity. One way to counter this challenge is to preserve and circulate national cultural values consistently, which can help find positive solutions to the problems that face society, such as the preservation of linguistic and cultural identity and the uniqueness of traditional culture among the Kazakh and other peoples of Kazakhstan. We are looking at how to make Kazakh culture competitive with

Western culture by reviving and developing it. A positive interaction between the values of the traditional culture of the peoples of Kazakhstan and the liberal democratic society is imperative in the context of ever-increasing globalization. Laws are necessary to maintain the distinctiveness of each people's culture and to control interactions inside the cultural realm of a transit society.

The language of a civilization reflects its unique knowledge base, morality, and cultural norms. Since language is a sort of "symbol" of a people's history and membership in a specific ethnic group, it plays a role in the creation and preservation of culture. People's cultural identities would disappear if language is lost, which makes language preservation essential to the preservation of culture. Languages are also the most significant and essential means of facilitating cross-cultural contact. We may broaden our perspectives, think more internationally, and get a deeper understanding of both ourselves and other people when we speak one or more languages. Therefore, globalization would not exist without language, and vice versa, there would not be any world languages without globalization.

The main difficulty in "creating an optimal linguistic framework" is defined by the notion of Kazakhstan's language policy as a multicultural state (according to the Bureau of National Statistics, representatives of 124 nationalities). "A clear definition of the functional relationship languages, in which the state language should take its rightful place," is necessary in order to preserve the "space of the state."

Three decades after gaining independence, the following may be said today: The republic's circumstances have drastically changed as a consequence of the methodical application of state policy, with Kazakh serving as the official language. As the official language of the country, English is widely used in the media, the educational system, politics, and administration. According to the findings of the National Census 2021, the majority of people are fluent in reading and writing Kazakh, and the number of speakers of the language is increasing.

The difficulties in maintaining and advancing Kazakh language and culture make it imperative that the government provide the educational system its fullest support. In this approach, it is anticipated that improvements in textbook quality, instructional aids, and the efficient application of contemporary technology tools would enhance the ways and means of teaching the Kazakh language in general and the language and literature of Kazakhstan, specifically. In order to address the issue of young people not learning Kazakh, specific projects are planned for the production of group and situational games of the highest caliber, as well as the localization and dubbing of the greatest foreign cartoons and series into Kazakh for the YouTube video hosting platform. In this way, new methods for resolving the issue of maintaining, growing, and spreading the Kazakh language can be found in modern technologies. The widespread use of ICT has made it possible to communicate with people hundreds of kilometers away who speak various languages and access web content. The information value of the English language has grown even more with the introduction of the worldwide information system, the Internet, which was created in the United States. The expansion of the Kazakh-speaking community depends on making use of the capabilities of modern information technology, but doing so also causes a significant amount of specialized vocabulary, many of which are Anglicizations, to enter the Kazakh language.

Although a significant part of them is international in nature and facilitates international contacts, the main means of multiple languages communication are electronic dictionaries. For example, the creation of English-Kazakh, Kazakh-English dictionaries in various fields of scientific research will strengthen the connections of the Kazakh language with the main language of science and technology of our time, will contribute to deepening integration with the global community and increasing the international status of the Kazakh language.

Contemporary art is a reflection of the world in which we live here and now. This art that keeps up with the times. These are innovations, politics, history, philosophy and much more through the prism of various visual forms. Development of modern culture speaks of the country's readiness to be part of the global context, its openness to the world and desire to think independently. We are still closed to the world. Modern art Kazakhstan can be characterized as creative search, rejection of stereotypes,

development new styles of representation that interpret issues of the modern era. Can to say that this is influenced by globalization with new trends.

Appealing to the traditions and history of the Kazakh people, as well as their way of life, has come to define Kazakhstan's contemporary art and serve as a means of recalling the country's past. The new academicism is perceived by contemporary critics as a rebirth classical art, rejecting outmoded customs and valuing the natural fusion of artistic creation with technological advancements.

The subject of historical memory has drawn particular attention in light of globalization.

Kazakhstani modern writers frequently draw inspiration from their historical cultural legacies. They consider their people's past in the pages of their writings. Typically, they highlight the Kazakh concept, which emerged when the Kazakh people were coming together to form a cohesive group within the Turkic nomadic culture. Recall that the principles upheld by their forefathers were part of the Kazakh concept. Among these concepts was the pursuit of perpetual life, transcending the fleeting nature of existence, and achieving both individual and societal immortality.

Culture is a multifaceted and complicated system that includes elements of many disciplines of study, including history, sociology, education, and ethnography, as well as fields that investigate different aspects of consciousness, such philosophy, mythology, aesthetics, morality, religion, each of which develops quite distinct beliefs about culture in general and reflects a particular facet of it. Numerous scientists and practitioners have conducted research that suggests multiple models of potential cultural development.

According to the first model, political and cultural conservatism has triumphed, and the goal of stabilizing society is predicated on the notion that each ethnic group that inhabits the nation has a unique historical path and identity. In this situation, cultural policy will play a significant role in prioritizing support for traditional forms of creativity and cultural legacy; all innovations and outside influences will be restricted, controlled, or obstructed.

The basis of the second model is the state's integration into global space as a periphery in respect to global centers. Here, the state has a very small role. Preserving ethnonational identity and cultural legacy is the primary issue.

The third paradigm, arguably the most appealing and ideal one, considers the state as an equal participant in global cultural processes as it is included into the global cultural arena. In addition, it is essential that artists be included in international artistic processes of production and communication in every manner imaginable.

It is clear that it is the latter model that deserves its implementation and unconditional support. A productive dialogue between traditional cultures and modern liberal values.

During the era of worldwide development, only those cultures and civilizations possessing the capacity to communicate their accomplishments and to both "speak" and "listen" were able to do so. Because Kazakhstan has the ability to transfer its cultural samples to both the East and the West, it largely satisfies these requirements. The key component of these models is their capacity for cooperative, peaceful coexistence and interaction with individuals from other countries and cultures. Kazakhstan has to establish a reputation as a type of role model and example for typical cross-cultural interactions. To some extent he has already become such a model, given the experience of peaceful and creative coexistence many peoples inhabiting the republic. The country must take these aspects into account in order to normal development without loss of cultural identity:

1. Reconstruct models of the world in various cultural and historical types;
2. Determine the role and place of Kazakh culture in the global flow of civilization;
3. To analyze the interplay between traditional and modern spiritual practices, as well as religion and ethnicity, among the Kazakh people.
4. Keep Kazakhstan's multiethnic identity intact.

We must realize that, in addition to being a threat, globalization offers everyone new chances in every aspect of life.

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ҚАЗАҚСТАНДАҒЫ ҚАЗАҚТАРДЫҢ, МОНҒОЛИЯДАҒЫ ҚАЗАҚТАРДЫҢ ҰҚСАСТЫҚТАРЫ МЕН АЙЫРМАШЫЛЫҚТАРЫ ТУРАЛЫ

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Журналистика және саясаттану факультетінің студенттері, Астана, Қазақстан
Ғылыми жетекшісі - С.Т. Бейсембаева

Монғолияның Ұлттық статистикалық басқармасының мәліметтері бойынша этникалық қазақтардың жалпы саны 102 983 адам, яғни монғолдардан кейінгі екінші орынды иеленеді. Қазақстан мен Монғолия арасындағы еңбек нарығы мен халықты жұмыспен қамту саласындағы өзара ынтымақтастық туралы Селісімге сәйкес 1991 жылдың қыркүйегінен басталды. Барлығы 83 000 адам көшіп келді. Кейіннен 12 000-нан астам қазақ Монғолияға кері оралды. 70 278 адам Қазақстанда өзінің жаңа отанын тапты. Қайда тұрса да жанымыз бір қазақпыз ғой. Дегенмен де осы Монғолия мен Қазақстанда тұратын қазақтардың арасында біршама ұқсастықтар мен айырмашылықтар бар. Тіпті қазақ еліне оқуға келген балалардың монғолиядан келгені жергілікті қазақтарға бірден білінеді. Көп жағдайда бұл ерекшелікті жергілікті қазақтар алдымен олардың сөйлеу мәдениетіне қарап ажыратып жатады. Тек ғана сөз емес күнделікті жасайтын іс-әрекеттері, әдеттері мен салт-дәстүрге дейін айырмашылықтар бар. Монғол мен қазақ халқы ежелден достық қарым-қатынаста және биыл Монғолия мен Қазақстан Республикасы арасында дипломатиялық қарым-қатынастардың орнағанына 32 жыл толып отыр. Монғолиядағы қазақтар антропологиялық сипаттамасы жағынан ана жұрттағы ағайындарымен бірдей болуы олардың бір тектілігінің бұлжымас дәлелі екені айқын.

Енді бірінші осы айырмашылықтар туралы айтып кетейік:

- Монғолиядағы қазақтар бір-бірімен телефон арқылы хабарласқанда “Алло”-ның орнына “Бар ма” деген сөзді қолданады. Бұл сөз монғолдардың “байна уу” яғни барсың ба? деген сөзінен шыққан.
- Олар бір-бірімен хал сұрасқанда көбіне “не бар?” деген сөзді қолданады. Бұл да монғолдың “юу байна” деген сөзінен шыққан. Аудармасы сол “не бар, не жаңалық бар?” дегенге келеді.