

2) the Sound [u] in the middle English period is often denoted by the letter o. this spelling is caused by graphic motifs. The letter o, which denoted the sound [u], occurs in such words where the letters u, v, m, n are placed before and after it, that is, letters consisting of vertical strokes. A series of vertical strokes could cause confusion in the writing. Replacing the letter u with o helped avoid this ambiguity. For example,

comen ['KIMEP] (tree.-anga's. cuman), sone ['SIPA] (tree.-anga's. sunu), loue ['luve] (ancient.-anga's. lufu)

3) the Sound [e:] is sometimes denoted by the digraph ie. In French, this digraph originally denoted the diphthong [ie], which in Anglo-Norman was simplified to [e], while the spelling ie remained. This spelling has penetrated from French loanwords such as relief, chief to native English words:

field [fe:ld] (tree.-anga's. feld) lief [le:f] (old.-anga's. leaf)

4) the Letter u was introduced to denote the sound [ü] (in those dialects in which it is preserved): fur (fire).

French graphics had some influence on English writing and in the field of consonants:

1) for the sound [v], which in the old English period was designated by the letter f, the letter v (or u) was introduced on the model of French words – until the XVII century. these two signs were variants of the same letter.

2) the French notation ch was introduced for the sound [tʃ]. It appeared in many English words, such as child.

For the corresponding ringing sound [dʒ], the spellings g, j and dg were introduced: courage, joy, bridge.

3) for the sound [ʃ], the spelling sh was introduced (some words also contain sch): ship (schip), shal (schal).

4) the Letter C in the meaning of [k] was in many cases replaced by the letter k: drinken (tree.-anga's. drincan), king (ancient.-anga's. cyning),

knowen (tree.-anga's. cnawan)

5) the Combination of letters [kw] was also indicated by a new spelling, instead of cw, qu was introduced. For example, quellen instead of cwellan.[5]

The Norman conquest of 1066 left a noticeable imprint on the further development of the English language. Under its influence, the lexical composition and writing of the English language has undergone a number of major changes that have come down to our days, and no event in English history can compare with the scale of these changes.

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INTERCULTURAL DIALOGUE IN THE CIVIL SOCIETY OF KAZAKHSTAN

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One of the basic principles of the state policy of the Republic of Kazakhstan is the observance of equal rights for representatives of all ethnic and confessional groups. The state is also interested in creating favorable conditions for the activities of these groups. In the context of multi-ethnicity, it is extremely important to have an effective intercultural dialogue among the citizens of Kazakhstan to ensure deep mutual understanding between them and maintain socio-political stability in the country. This article will consider the legal framework that contributed to the civil and political community of all citizens, regardless of their ethnicity, as well as the role of civil society institutions represented by ethno-cultural associations in promoting the intercultural dialogue in Kazakhstan.

Intercultural dialogue is a communication and exchange of opinions of representatives of different cultures. It is based on the recognition of cultural diversity, equality of cultures of different ethnic groups and religions. Its conditions are tolerance, the desire for compromise and the search for mutually acceptable solutions, agreement in a wide range of options [1]. Mutual understanding is especially important for Kazakhstan, since there is a great risk of conflicts to occur at watersheds of cultures, religions and manifestations of ethnic groups.

All ethnic groups of the Eurasian continent are represented in Kazakhstan. If in 1920, representatives of 30 ethnic groups were recorded in Kazakhstan, then the 1970 census counted them 114, and in 1986 - already 120. According to the 1999 census, representatives of almost 130 ethnic groups permanently resided lived in independent Kazakhstan. Currently this number equals to 140. The multi-ethnicity of Kazakhstani society is a historically conditioned objective reality and its competitive advantage is in its modern conditions. Ethnic diversity in Kazakhstan is represented by Turkic, Slavic, Iranian, Caucasian, Finno-Ugric and other ethnic groups. The most numerous are seven ethnic groups are Kazakhs, Russians, Uzbeks, Ukrainians, Uighurs, Tatars and Germans. They make up 95.6% of the country's population [2].

As a result of a series of historical and sometimes tragic events, modern Kazakhstan has become a multicultural state. In view of the fact that many ethnic groups live in the country, the national idea of Kazakhstan lies in the major goal of building a democratic society with equal rights for representatives of all ethnic groups. The result of these efforts is the peaceful coexistence of all citizens of Kazakhstan within the framework of a single civil identity [3]. The experience of Kazakhstan is unique precisely because such a dialogue of humanistic values is provided in a multinational and multi-confessional society.

With regard to the Kazakh experience, two main models of building ethnopolitics can be distinguished on the basis of: civic community, where the basis is a high level of identity based on belonging to the state; ethno-cultural nationalism, where the core is the Kazakh culture and language as attributes of the titular nation, on the basis of which the cultures of other diasporas are united [4]. The state structure of Kazakhstan was based on the principle of the formation of identity on civil, not ethnic grounds. This principle is contained in the Constitution of the Republic of Kazakhstan [5] and found its expression in the formula "We, the people of Kazakhstan".

In the first years of independence of the republic, very complex processes took place in the country related to the spiritual life of society, its social well-being, and the revival of national identity. In order to maintain a stable socio-political situation in the country and promote friendship between peoples, on March 1, 1995, the Assembly of the People of

Kazakhstan was formed - a new institution at that time in the socio-political arena of the country. The Assembly of the People of Kazakhstan has developed into a large-scale dialogue platform, the regulator of interethnic relations, the main goal of which was to promote the observance of the rights of national minorities and the development of cultures and languages [6].

In almost every region of Kazakhstan there are “Houses of Friendship”, which are representative offices of the Assembly of the People of Kazakhstan, and whose main task is to promote the prosperity of the cultures of numerous ethnic groups. This function is extremely important in maintaining the stability of interethnic relations in Kazakhstan. For more effective implementation of this task, ethno-cultural centers have been created in the country where the identity of each ethnic group, as well as their languages and culture, acquire new opportunities for self-preservation and further development [3].

Ethno-cultural associations of Kazakhstan are public organizations in which citizens unite for the development of their native language, culture, traditions of ethnic communities living on the territory of Kazakhstan [7]. According to the Law “On the Assembly of the People of Kazakhstan” [8], one of the activities of the Assembly is to promote the development of relations between the ethnic groups of Kazakhstan and their historical homeland. The same law establishes that “ethno-cultural associations of the Assembly are non-profit organizations that share the goals and objectives of the Assembly, acting on the basis of this Law and other regulatory legal acts of the Republic of Kazakhstan”.

The goals of ethno-cultural associations are the development of activity and initiative of citizens, the stable presence of their interests in the assembly and the development of languages and cultures [7]. The emergence of public associations of citizens on a national basis was facilitated by the adoption of regulations, legislative provisions on public associations, the weakening of censorship restrictions in the field of dissemination of information and the realization of citizens' rights to freedom of assembly, rallies and demonstrations [2]. The creation of ethno-cultural centers give opportunity for ethnic groups residing in Kazakhstan to revive cultural, confessional contacts, as well as to recreate national customs and traditions. These organizations act as headquarters for working with its diasporas and play a decisive role in stabilizing the situation and facilitate the interethnic dialogue. The main stage of their development begins with the adoption of the first special Law of the Republic of Kazakhstan “On Public Associations” dated June 27, 1991 regulating the procedure for the creation and operation of public associations [2].

The activities of the ethno-cultural associations in modern conditions are multifaceted. One of the priorities was the direction related to the solution of language problems and contributing to the development of civil society in Kazakhstan. Language, as an integral part of culture, has become an important ethno-differentiating factor. However, not all ethnic groups today speak their native languages [2]. To protect the rights and legitimate interests of national minorities, the following provision of the Constitution of the Republic of Kazakhstan [5] is of great importance: “The state shall promote conditions for the study and development of the languages of the people of Kazakhstan. Everyone shall have the right to use his native language and culture, to freely choose the language of communication, education, instruction and creative activities”.

The presence of relevant provisions in the legislation of the Republic of Kazakhstan contributes to all citizens of Kazakhstan in the exercise of equal rights and freedoms, regardless of their ethnicity, religion, political views. Every citizen of Kazakhstan is provided with the right to cultural and spiritual development, the right to speak and speak in their native language, the rule to preserve and increase the national heritage, traditions and spiritual landmarks. In this regard, the Assembly of the people of Kazakhstan serves as the platform for dialogue aimed at regulating the interethnic relations and enabling the development of languages and cultures.

This function of the Assembly is facilitated by the ethno-cultural centers through which ethnic groups of Kazakhstan revive their cultural and confessional ties and practice their customs and traditions. These organizations continue to play a decisive role in promoting the mutual understanding between ethnic groups of Kazakhstan and preserve the stability in this field. The importance of the role of ethno-cultural associations is manifested in the implementation of the process of intercultural communication in the form of a full-fledged dialogue of cultures.

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LANGUAGE AND CULTURE

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The phenomenon of the *dialogue of cultures* is more relevant than ever in globalization processes of the modern world. The founder of the theory of *Dialogue* in the West was M. Buber. In the book “I and You”, he raises important issues of the dialogue between man and God, man and man, and highlights the role of the language through which the dialogue is carried