



Dossier

Problems of Interaction of Language and Culture in the Context of Intercultural Communication

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Abstract

The relevance of the issues presented in the work is due to the serious activation of the processes of intercultural communication as a dialogue of cultures. This is mainly due to the global, very rapid process of globalisation by the standards of human history, but also to the problems, challenges and questions that have been raised in the public debate since several countries gained their independence, particularly in the last century. The research examines the interaction between language and culture in intercultural communication, focusing on the formation of a multilingual community in Kazakhstan. The research employs theoretical methods, including inductive, deductive, axiomatic, and comparative approaches,

to address the central problem. This paper describes the problems of interaction between language and culture in the context of intercultural communication as a dialogue of cultures, using the multilingual environment of Kazakhstan as an example. Key findings include the identification of language as the primary communicative function of humanity, the exploration of linguistic functions beyond communication such as conceptual and accumulative, and the analysis of the relationship between language use and the structure of human consciousness. Furthermore, the study discusses the role of culturally marked individual units in communicative processes, the historical background embedded in linguistic units, and the impact of language on identifying civilizational groupings. The research also provides a detailed account of linguoculturology as a new interdisciplinary field and highlights Kazakhstan as a successful case of intercultural dialogue. The materials of this article can be useful to philologists, philosophers, cultural scientists, political scientists, university teachers, and students, as well as to a wide range of interested readers.

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Keywords

Dialogue of Cultures • Multilingualism • Kazakhstan
• Intercultural Processes

1. Introduction

The problem of the interaction between language and culture has long been central to human history, with their development strongly interconnected. According to Chen *et al.* (2024, p. 2040), the formation of different ethnic groups and their communication significantly accelerated these processes. Language serves as a medium through which individuals understand the historical and cultural context in which they are shaped (Aliyeva *et al.*, 2024, p. 172). The concept of “Dissemination of incentives” refers to the exchange of ideas between cultures, leading to the spread of innovations, while “direct borrowing” focuses on the diffusion of technological or material aspects from one culture to another. Wolfram (2017) discusses the theory of innovation diffusion, modelling the reasons and circumstances under which cultures adopt new ideas, methods, and products. Understanding these cultural dynamics is fundamental for linguistic communication.

The relevance of this work is determined primarily by the historically rooted interconnection between language, culture, and interethnic communication. This issue gained particular prominence under the influence of M. M. Bakhtin’s cultural-philosophical and linguistic ideas, which have since shaped humanitarian research, including linguistics. It remains especially significant in linguodidactics, particularly in the context of learning foreign languages. This has led to the development of linguoculturology as a recognized scientific field, as noted by Zhumabaeva *et al.* (2016). The novelty of this research lies in its comprehensive exploration of intercultural communication within Kazakhstan’s multilingual environment, an area that remains underexplored, especially regarding the application of humanitarian policy in the country. The study examines how Kazakhstan has addressed interethnic issues through the interaction of languages and cultures, offering a response to global political and cultural challenges while also contributing to the development of a sovereign state. Legislative measures in the realm of language policy, such as the State Program of Kazakhstan on the Functioning and Development of Languages for 2011-2020, are analysed as part of this discourse, as discussed by Nazarbayev (2013; 2011).

This research aims to explore the problems and interactions arising in the field of intercultural dialogue, acknowledging that while language and culture are distinct semiotic systems, they share numerous similarities. The study’s objectives are as follows:

1. To describe the formation of a multilingual environment and identify conditions for effective intercultural communication.

2. To analyse the complex relationship between language and culture and propose solutions for addressing challenges in this domain.
3. To examine the influence of cultural and national stereotypes on language change, investigating whether specific cultural domains impact language functioning.

The object of this study is Kazakhstan’s multilingual environment, with a focus on its impact in areas such as education, journalism, and state institutions. The research also examines programs and strategies aimed at fostering a sovereign state within the context of maintaining and promoting a multilingual environment.

2. Materials and Methods

In the course of the study, several theoretical research methods were applied to explore the interaction between language and culture. These methods were chosen for their effectiveness in analyzing the complexities of these semiotic systems and addressing the research objectives.

The comparison method was employed to identify both similarities and differences between the semiotic systems of language and culture. It involved examining various theories, viewpoints, and materials to detect patterns, contradictions, and underlying relationships. This approach highlighted key features of the objects under study, which were then analyzed about the broader systems of language and culture. Through comparison, commonalities and distinctions were identified, offering insights into how language and culture intersect and diverge. The abstraction method focused on identifying and isolating the key properties of the subject matter. Through the analysis of the collected materials, the method accentuated the essential characteristics that enabled a more profound comprehension of the subject’s role within the broader context. This methodological approach facilitated a more nuanced exploration of the intricate relationship between language and culture, thereby offering a more comprehensive understanding of their interconnected nature.

The analytical method entailed the decomposition of the subject into its fundamental components for a more thorough examination of its signs and elements. This methodological approach facilitated a thorough examination of the relationship between language and culture, thereby enabling a more comprehensive understanding of the systems in their entirety. The analytical method was instrumental in unveiling the intricate features and connections that might otherwise have been overlooked. The deductive method was applied to establish causal relationships within the research. By starting from general premises, it was possible to develop specific

explanations and insights. This approach facilitated the generation of logical conclusions, drawing upon extant theories and data, thereby directing the study towards more precise findings regarding the influence of language and culture on one another.

Synthesis played a pivotal role in integrating the findings from the analysis into a coherent framework. By combining insights from the different methods, the synthesis method allowed for a more holistic understanding of the subject. Furthermore, it has been demonstrated that this method can reveal the central elements of the interaction between language and culture, thereby providing a comprehensive view of the phenomena under study. The analogy method facilitated the transfer of knowledge between related phenomena by drawing parallels between different subjects. This method helped uncover previously unknown insights by relating them to familiar concepts or experiences. It allowed for the identification of commonalities across various cases, which contributed to a broader understanding of the interaction between language and culture. Finally, the inductive method allowed for the development of general conclusions based on specific observations. By accumulating insights from similar instances, the method helped establish patterns and generalizations about the relationship between language and culture. It allowed the research to move from particular instances to broader conclusions, providing valuable context for understanding the complexities of intercultural communication.

The research was conducted in three stages. In the initial stage, materials were gathered, encompassing philological courses, cultural articles, political concepts, official state strategies for the development of the humanities, and works by other scholars on the interaction between language and culture. In the subsequent stage, the collected materials were analysed using the aforementioned methods. The final stage entailed the finalisation of the analysis, where the findings were structured, generalised, and systematised to draw comprehensive conclusions regarding the relationship between language and culture.

3. Results and Discussion

Language serves as one of the primary means of communication. A way to convey a thought, image, impression, or opita – based on all of the above. Linguists have called this key role in the history of mankind a communicative function. As an example – “Review of Klaus J. Kohler, *Communicative functions and language forms in speech interaction*, Cambridge Studies in Linguistics” (Barry, 2019, p. 320).

A publication presenting for discussion, for the first time in one place, many of Klaus Kohler’s (K. K.’s) views

and theories that have crystallized over his 60 very active and productive years in phonetics. It is also a strong missionary statement for, and practical demonstration of, a new speech and language research paradigm which goes beyond the descriptive formalisms that have stimulated and given direction to speech and language research since the late 1950s, but which have ultimately limited its scope. The book argues vigorously for a speech and language science which places the communicative functions of human interaction at its center (Barry, 2019, p. 324). But as we know, language is not only the main communicative link in the communication of mankind, it has many other functions. For example, accumulative because it accumulates and fixes in words, phrases, phraseological units, information and its use for thousands of years, and this was especially clearly manifested in the XXI century with the ego monstrously large, compared with all previous centuries, volumes of information. We can say that a person lives “in the space” of a language that partially reflects the structure of human consciousness. Using language, the world is conceptualised (grasped), the information is systematised, the previous experience is arranged, categorised and everything learnt and researched is put into systems (Bocheliuk *et al.*, 2019, p. 547). Accordingly, the language shows as much as the people who speak it comprehended. It is given to an individual by the society where they were born and grew up. Most of the transmitted experiences in the process of identity formation are transmitted through the formed language structure (Ilchuk, 2024, p. 153).

But individual units in the language (sayings, proverbs, parables, aphorisms, idioms, phraseological phrases) are culturally marked. Phraseological units are a communicative tool, a social phenomenon as a language tool (Tepla, 2023, p. 93). They exist in the relationship between language and thinking, language and culture, language and national mentality, and also perform a communicative function that reveals their essence in speech. Phraseological units inherently contain content that reflects the material, mental, and spiritual aspects of a person and the life experience of people. The concept of phraseology is studied in linguistics under terms such as phraseology, phrase, phraseological turnover, and phraseographma and is recognized as a lexical unit. The conceptual essence of phraseological units is a linguistic unit with lexical, semantic, grammatical, and functional essence, formed based on linguistic and non-linguistic factors and by the laws of language. In scientific and educational literature, phraseological units are interpreted and analyzed in various alternative variants, such as phrase, idiom, parema, and phraseological turnover (Mamatov, 2021, p. 14).

To understand these culturally marked units, some background knowledge is needed. This means a certain

historical and cultural background, which contains information about the culture of this ethnic group, about the process of its historical development. Information about reality, which is transmitted to the interlocutor, but not in a direct form, but through allegories, not explicitly stated in the conversation, is one of the foundations of linguistic communication. Thus, it can be assumed that background knowledge is also part of the image of the world through language. But this issue also has its difficulties, since verbal definitions cannot convey the full range of meanings and co-meanings, semantic shades, connotations that are understandable in a specific, local language environment. Because a person has only an understanding of the background knowledge that is inherent in their immediate environment. But when they encounter another language, difficulties arise in understanding not only because of ignorance of words, but because when a foreign language is studied, a person focuses mainly on vocabulary, but background knowledge is missed, which is an integral part of understanding the environment and the world as a whole. This is the most important component of a competent and complete understanding of a foreign language. As an example: “It’s easy to make a mistake if you don’t know that public school is not a “public”, but a “privileged private school”, that Boxing Day has nothing to do with boxing (this is “the second day of Christmas” on December 26, “Christmas gifts day”), that Women’s Institute “Women’s Institute” is not an educational institution, but “an organization of women living in rural areas” (Chen *et al.*, 2024, p. 2040).

In this context, historical and linguistic analysis has a serious cognitive significance, which makes it possible to trace the development of linguistic meanings and their reflection in language. This means understanding the innermost meanings of words, those searches for ways of expression among the ancestors, which later became the basis for the name of this or that word, the designation of certain objects of the surrounding material reality, events, processes of intimate communication, mental activity, spheres of not only everyday life but also culture, religion, philosophy, politics, sports, medicine and other spheres of public life. Thus, at the moment, language is an indispensable and full-fledged means of expressing almost the entire limitless potential of humanity. In this way scientific ideas or the results of technological progress, philosophical concepts – partly forming the worldview of one or several generations of people, psychological knowledge of oneself and others, become universal property. Language is not only a means of communication between people, it also expresses their belonging to a separate group – a tribe, a people, an ethnic or political nation, or an entire cultural civilization, like Chinese, Arab, Indian or Western (the United States of America,

Canada, the British Kingdom, to a certain extent, and the modern European Union) English-speaking civilization of culture and others (Hryshchuk & Molodetska, 2017, p. 37). According to various modern studies, there are approximately 7.000 to 10.000 languages in the world as of “today”, for example, linguistic intelligence experts in Texas (USA) studied 7.099 languages (Eberhard *et al.*, 2021, p. 48).

It is difficult to estimate the number of languages in the world because there is no conditional single official definition of what a language is, in addition, it is very difficult to draw a clear line between a language and a dialect, especially if they are very close and they are spoken by a very small group of people. Therefore, conditionally, when conducting research, the definition of the difference between a language and a dialect is taken according to the official recognition of its status as a state, although of course, a huge number of different peoples living within the borders of one state cannot always achieve recognition of their language at the official state level. In addition, it takes into account the fact that a very small number of people can speak the same language or they can live in hard-to-reach areas, as a result of which it is difficult to study them or even detect them for research. Well, another significant reason for the difficulty of determining the number of languages on the planet is the constant, albeit in varying degrees of intensity, change in the ethnic component of population groups and the disappearance of many languages. The disappearance and/or transformation of language is a constant historical process (Skliarenko *et al.*, 2019, p. 326). The Latin language can serve as a particularly striking example for us. Some scholars state that “over the past 5.000 years, more than 30.000 languages have disappeared and appeared. It is also explained that the language must have at least 100.000 permanent speakers in order not to disappear. But it seems that about half of the known languages have less than 10.000 native speakers” (Leclerc, 2021).

The Latin word “cultura” meant simply cultivation, land cultivation. It was only in the nineteenth century that this word began to be used, meaning civilization. Culture refers to a large and diverse set of mostly intangible aspects of social life (Kantor & Kubiczek, 2021, p. 3). According to sociologists, it encompasses values, beliefs, systems of language, communication, and practices shared by people that define them as a collective. It also includes the material objects common to a group or society. While distinct from social structure and economic aspects, culture is deeply connected to them, continuously influencing and being influenced by them (Nicki, 2019). Nevertheless, there are many interpretations of this term in science. It can relate to anything associated with a group of people based on ethnicity, religion, geog-

raphy, or social environment, including beliefs, traditions, language, objects, ideas, behaviors, customs, values, or institutions. Most often, it is considered in the context of particular ethnic groups (Cuncic, 2020). Culture is studied as a phenomenon on a global scale, but at the same time, as the existence and development of a unique phenomenon, the development of which is conditioned by social and historical circumstances in the realities of the existence of a particular people. Culture is one of the main concepts in sociology because it forms a decisive role in social life (Bazaluk, 2017, p. 12). Maintaining an understanding of how people see the world and their place in it. By extending these categories we can identify cultural discourse, that is, rules, norms, laws, morals and symbols for expressing ideas or concepts.

In modern society, the guideline is primarily focused on economic development, which directly affects the rest of the spheres of society, including reflecting on its culture. Festivals have become one such reflections of the influence of economic discourse. Cultural heritage has become one of the main directions of cultural tourism, and the idea of authenticity is inextricably linked with the success of such festivals (Shumka & Rexha, 2024, p. 37). Tourists seek an authentic experience. Nevertheless, festivals based on the concepts of ethnicity or culture, as well as so-called multicultural festivals, are often criticized for their superficial attitude to the concepts of identity, culture, and diversity. One argument is that festivals often present rather limited views of community and identity, and the emphases on costume, food, and music are only shallow representations of the complexities of cultures (Duffy, 2009, p. 51). Consequently, culture is also what a person does, how they do, how they behave, how they artistically show their attitude to the surrounding reality through theater or dancing. It is shown by the way they walk and in what, how they sit or interact with others. In addition, the expression of human identity may depend on the place, time or interlocutors. This expression may vary depending on race, for example, position in society, gender, sexual expression. The concept of culture also includes collective actions. For example, religious ceremonies, political holidays, sporting events, etc.

The beginning of the XXI century was also marked by seriously raised issues of social and gender equality. "... It is encouraging that for the first time in the history of the Organization, we are very close to gender parity in the top management. Our goal is parity at all levels throughout the system. We have a long way to go, but I am determined to do it. Gender equality is, in fact, a matter of power. We live in a male-dominated world and a male-dominated culture. This is true for families, societies and organizations around the world. To change this culture means to challenge stereotypes and eliminate the imbalance of forces. We can all be

agents of change" (Zhumasheva *et al.*, 2016, p. 1257). For the first time in human history, global changes in cultural perceptions of social, political and sexual roles in the interaction between men and women have taken place in this way. These issues have risen to the level of serious international discussions and appeals.

At the end of the twentieth century, a new interdisciplinary field of humanitarian research was formed and continues to develop rapidly, the subject of which is language and culture – linguoculturology. Few Western scholars are likely to be aware that behind the noun linguoculturology and the adjective linguoculturological lie realities, they may not be entirely familiar with. Most will no doubt unhesitatingly assume that the Russian term is just another way to call that area of linguistics, which in Western Europe, North and South America, Australia and New Zealand, is called cultural linguistics. Nevertheless, the observed discrepancy absolutely cannot be interpreted as a variation of terminology, as a reservation. Using identical terms to denote different phenomena and different terms to indicate the same thing, linguists do more harm than good, do not contribute to dialogue and interaction between scientific communities, complicate them (Peeters, 2019, p. 8). In linguo-culturology, the cultural semantics of language signs is studied, the formation of which occurs through the interaction of two codes – language and culture, respectively. Cultural linguistics is an emerging field that focuses on the relationship between language and cultural conceptualizations. Over the past decade, cultural linguistics has witnessed tremendous growth and development in terms of theory, methodology and application. The cultural-linguistic structure has been applied to several different phenomena inside and outside of language, culture and cognition, combining theory and methodological tools of various disciplines, such as cognitive psychology, complexity science, distributed cognition and anthropology (Kovecses *et al.*, 2021, p. 13). Since every person who speaks a certain language is also a person in terms of culture, language signs can perform a communicative function about culture. This shows the language's ability to express the cultural and ethnic mentality of the native speakers' egos. With regard to the relationship between language and cultural conceptualizations, language can be considered as a "memory bank and mobile means" for storing and (re-) transmitting cultural conceptualizations. In the analytical structure of cultural linguistics, cultural conceptualizations taking the form of cultural schemes, cultural categories and cultural metaphors are encoded in language at the levels of morphosyntax, semantic/pragmatic meaning and discourse (Jie, 2019, p. 619). Cultural linguistics is now opening up a new platform for the study of the world English language by exploring the cultural conceptualizations underlying the various varieties of English, which can also be said

about every world language (Marzieh & Sharifian, 2021, p. 524). The purpose of linguoculturology is to study how a language displays, translates or preserves culture in its units. In this discipline, the term ‘concept’ is widely used, referring to an understanding of the cultural milieu in the mind of an individual.

A linguoculturological concept can be formed only with the help of an individual’s native language. An example of how culture and language are connected is the word-concept of “bread”. This is a demonstration of how an ordinary thing can be a symbol of high spirituality, and units of everyday vocabulary can be constants of culture. Bread is understood as a specific product, further, as the most important product and as a symbol of food in general, or more globally – a person’s earnings, that is, it is obtained with difficulty, therefore, a symbol of existence and life itself. Related meaning – bread is shared with a guest, with a friend, so it can also be understood as a symbol of hospitality, friendship. Background knowledge and, as a consequence, beliefs, as well as the place and role of the phenomena under consideration in the human value system play a key role in the formation and content of linguistic units embodying cultural concepts. Through language, not only the concepts of culture and its attitudes are stored and fixed, but they are also reproduced, reflecting the mentality of the people or individual social groups with each subsequent generation.

Kazakhstan is a country that successfully tries to solve problems and challenges related to its identity by forming a multilingual culture without too acute collisions or conflicts. The Constitution of the Republic of Kazakhstan establishes the priority of the Kazakh language as the basis of multilingual education. The multilingual reality of urban centers like Almaty and Astana is reflected in public signage, which commonly includes Kazakh, Russian, and English. Public transport systems, tourist hubs, and commercial spaces increasingly display trilingual information, enabling access for diverse audiences. Furthermore, daily community discourse in these areas frequently involves pragmatic code-switching, illustrating how linguistic practices adapt to Kazakhstan’s multicultural ethos. Educational policies support this multilingualism by implementing trilingual education frameworks that promote fluency in Kazakh, Russian, and English. These programs, starting from early education, emphasize Kazakh for cultural subjects, Russian for technical disciplines, and English to build global competencies. Yedgina *et al.* (2023, p. 89) and Jarlhoj & Valijärvi (2024, p. 23) highlight the success of such frameworks in fostering a linguistically versatile student population, contributing to a harmonious multilingual society. It arises from the need for harmonious interaction of the native language, which determines the nationality of people, and other languages, in this case Russian and English (Shokenova, 2019).

Aspect	Details
Language Policy	Constitution prioritizes Kazakh as the national language while supporting Russian and English.
Public Signage	Trilingual signage (Kazakh, Russian, English) common in cities like Almaty and Astana.
Code-Switching	Daily interactions often involve pragmatic code-switching, reflecting multilingual adaptability.
Education	Trilingual education frameworks: Kazakh (cultural subjects), Russian (technical disciplines), English (global competencies).
Legislative Measures	Decree of the Minister of Science and Higher Education of the Republic of Kazakhstan No. 479 (2024) mandates Kazakh language proficiency for citizenship, reinforcing national identity.
Assembly of the People of Kazakhstan (APK)	Mediates intercultural dialogue, organizes cultural events, and prevents conflicts.
Globalization Effects	Policies addressing cultural preservation and digital literacy mitigate risks of cultural erasure.
Migration and Integration	History of migration waves addressed through programs fostering linguistic and cultural integration.

Table 1. Challenges in intercultural communication

Kazakhstan serves as a compelling example of how to navigate the challenges of intercultural communication while fostering a multilingual and harmonious society. The country’s distinctive approach is rooted in its constitutionally supported trilingual language policy, which prioritises Kazakh while acknowledging the functional significance of Russian and English. As illustrated in Table 1, the key elements of Kazakhstan’s strategy encompass trilingual signage, educational frameworks, and legislative measures such as Decree of the Minister of Science and Higher Education of the Republic of Kazakhstan No. 479 (2024). The role of the Assembly of the People of Kazakhstan (APK) in mediating dialogue and preventing conflicts is also worthy of note, as is the commitment of the country to promoting intercultural harmony. These endeavours are further bolstered by the implementation of innovative policies that address the repercussions of globalisation on local cultures. This ensures that the preservation of cultural heritage and the integration of modern communication technologies function in a symbiotic manner to safeguard Kazakhstan’s cultural and linguistic diversity.

The definition of dialogue of cultures or intercultural communication is explained in the term itself – it is communication and interaction of people belonging to different cultures. The topic of intercultural communication is particularly acute at the beginning of the XXI century, as a consequence not only of transnational and large-scale processes of globalization, which generates motives of interest in other cultures, their mutual enrichment with experience and originality, but also as a consequence of political, economic, migration, and other global crises that lead to a conflict of cultures, which is also a type of intercultural communication. The history of independent Kazakhstan has several major migration waves. Each of them is associated with some kind of economic downturn, be it the 90s and the noughties, when more than 2.2 million people left the country, or the global crisis of 2008-2009, which affected the macroeconomic situation of the state. A new rise in migration outflow began in 2014, remembered for the devaluation of the national currency and the reorganization of the government (Osipova, 2021).

The process of intercultural communication often encounters numerous obstacles that can impede mutual understanding and dialogue. These challenges stem from a combination of linguistic, cultural, technological, and global influences, which, if unaddressed, can escalate into significant conflicts or misunderstandings. Table 2 outlines the primary challenges faced in intercultural communication, including language barriers, cultural misunderstandings, stereotypes, and the complex interplay between globalization and cultural identity. By identifying these challenges, this research emphasizes the importance of targeted strategies to foster effective intercultural dialogue, particularly in contexts like Kazakhstan, where diverse cultural and linguistic groups coexist.

At the same time, new opportunities are opening up for various forms of communication, communication and mutual understanding thanks to technological progress. Globalization has significantly impacted local cultures, introducing a dynamic of cultural blending and, at times, erasure. The prevalence of a globalized digital culture often leads to the marginalization of less dominant cultural expressions, as global trends overshadow local traditions. Policies supporting digital literacy and cultural preservation must work hand-in-hand to address these challenges. Digital communication has revolutionized the way cultures interact (Iasechko *et al.*, 2020, p. 302). Platforms such as social media foster real-time exchange of cultural artifacts and narratives, but they also risk trivializing or misrepresenting complex cultural identities. For example, the global reach of platforms like Instagram allows for the sharing of cultural traditions, but these representations are often shaped by algorithms prioritizing entertainment over

Challenge	Description	Example
Language Barriers	Inability to communicate effectively due to differences in language or dialects.	Misunderstandings between Kazakh- and Russian-speaking individuals in Kazakhstan.
Cultural Misunderstandings	Divergence in values, norms, or traditions leading to conflict or misinterpretation.	Misinterpretation of non-verbal cues like gestures in intercultural settings.
Stereotypes and Prejudices	Preconceived notions about a culture hindering open dialogue.	Generalizations about the attitudes of ethnic minorities.
Globalization vs. Cultural Identity	Marginalization of local traditions under the influence of globalized cultural norms.	Replacement of traditional Kazakh crafts by mass-produced global products in urban areas.
Technological Impact	Risk of oversimplifying or misrepresenting cultural identities on digital platforms.	Social media reducing complex cultural traditions to entertainment-focused content.
Economic and Political Factors	Migration and economic crises creating tension between cultural groups.	Economic downturns in Kazakhstan leading to migration and associated cultural integration issues.

Table 2. Challenges in intercultural communication

authenticity. This raises questions about the long-term impacts of such interactions on local cultures.

There is a close connection between the teaching of foreign languages and intercultural dialogue, since every communication with a foreigner, especially the study of the ego language, is the practice of intercultural communication, because the words of another language reflect a different idea of the world and its understanding (culture). Kazakhstan has been implementing a strategic language policy for 10 years and the government has presented the State Program for the Implementation of Language Policy for 2020-2025. The objectives of the program are clear,” the policy emphasizes. “They include increasing the use of the Kazakh language in international communication, fostering the linguistic capital of Kazakhstan’s citizens, ensuring the continued functionality of the Russian language within the communicative and linguistic space, and promoting the

development of the languages spoken by ethnic groups. Ultimately, the goal is to enhance and multiply the linguistic resources of all citizens of Kazakhstan” (Mamin, 2019). But even overcoming the language barrier does not guarantee mutual understanding in the process of intercultural communication. The specific features of the culture of another people, such as household culture, traditions, mentality, are integral elements of intercultural communication. “Today, the Assembly of the People of Kazakhstan (APK) and the councils of public accord of the APK in the regions carry out this activity on an ongoing basis. For 25 years of the APK’s activity, an intercultural dialogue has been established, conflict situations have been prevented” (Kozlova, 2020).

4. Conclusion

In the course of this work, language is considered as the main means of the communicative function of mankind. The descriptive formalisms of the paradigm of speech and language, which were used in linguistic research from about the end of the 1950s of the last century to the present, were partially investigated. Other functions in the process of human communication, such as accumulative, conceptual, and others, are also established. From a linguistic and philosophical perspective, the connection between the use of the communicative function of language and the structure of human consciousness is described. The structure of the use of language and ego of culturally marked individual units in the formation of communicative processes is presented. The prerequisites for understanding these linguistic units in the guise of background knowledge, which contain information about the processes of historical development, are revealed. Conclusions are drawn regarding the complex of meanings required for historical and linguistic analysis and ego results reflected in the language. Separate civilizational groups of mankind are

outlined by means of a linguistic marker of belonging. The concept of culture in the discourse of non-material aspects of public life is analyzed. Examples of sociological works for the analysis of the social and economic structure of society in the ego relationship with the field of culture are given. The spatial, psychological, temporal, prerequisites for the expression of a person’s identity as an exponent of a separate cultural group are comprehended. The issues of global cultural changes in the perception of social, political and sexual interaction of the sexes at the beginning of the XXI century are also touched upon.

The consideration of linguoculturology as a new, interdisciplinary, humanitarian field of research is presented in detail. Differences in the concretization of the understanding of the term itself among Western, English-speaking researchers and researchers of linguoculturology in the Russian-speaking space are noted. In addition, a serious development of the theory, methodology and application of cultural and linguistic structure has been noted, especially in the last decade. In the discourse of the interaction of language and culture, the communicative function of language about culture is highlighted as the ability to express the identity of the ego of native speakers. The purpose of research in linguoculturology and the concept of its formation, with the example given, in connection with the use of language are outlined. Kazakhstan was chosen as an example to describe the environment in which intercultural communication takes place, as a country in Central Asia with a successful case of opita for solving problems and challenges in the field of dialogue between different cultures. Based on references from the Constitution of the country, the presentation of parts of the strategic state program for language development, examples from the survey of migration waves of the population and the education program concerning the teaching of foreign languages as a direct practice of intercultural communication, a study of the problems of interaction between language and culture was completed.

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