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LINGUISTIC AND PHILOSOPHICAL PARADIGM: CROSSCULTURE

In a mosaic of cultures of peoples inhabiting our planet, universal values can not be understood unambiguously. They must be considered every time, taking into account unique national cultures, and for this their significance must be recognized by people living in dissimilar cultures. As rightly notes B.L. Gubman, "the whole complex of problems that are of concern to mankind today, urgently calls for an awareness of the role of common humanistic values on the basis of which the hermeneutical mind is called upon to recreate and re-think the cultural and historical process, the current situation and draw possible contours of the future" (Gubman 1997: 25). It is extremely important to understand the importance of cross-cultural interaction in today's Kazakhstan reality, when people living in a multicultural, multicultural society need not only to realize the value of culture of different peoples of the country, but also to build their interaction, guided by cross-cultural pluralistic prerequisites, and, In the aspect of this work, learn to understand the "alien" values and transfer this knowledge and this valuable experience with and bubbled culture from generation to generation, contributing to the unity of the multicultural environment of Kazakhstan.

Adherents of modern intercultural philosophy strive to achieve the foundations that facilitate communication with the "other" and adopt a hermeneutical approach that assumes both individual and cultural denial of the absolutization of any culture (including one's own), arguing, on the contrary, the sphere of interaction and opposition that opens up prospects for the development of philosophy in the future as well, in our view, is the most promising approach in terms of the reality of modern Kazakhstan bsche and in terms of the formation of cross-cultural personality paradigm citizen of Kazakhstan in particular. However,

this area of research seems new and is not sufficiently developed, because in this field of knowledge has not yet reached agreement on the theoretical basis that can serve as a clear guide for solving complex hermeneutical and methodological issues. Thus, cross-cultural and intercultural philosophy - it really is a polyphonic process of striving for harmony of different "voices", but with the constant opposition of attitudes and a desire to understand other people's opinions. In the Russian philosophy of this position goes to lingvofilosofskoy views M.M. Bakhtin, is considered open, becoming dialogical consciousness and word reason for the existence and development of culture (Bakhtin 2000).

Intercultural communication, enriching national cultures, the phenomenon is ambiguous. It can contribute to the creation of a secondary linguistic personality. It helps to remove the contradiction of "one's own, another's", but it can be an instrument of cultural expansion, embracing another's culture, therefore any communication between representatives of different peoples and cultures requires special knowledge and skills.

Cross-language studies are devoted to deepening cultural exchange between different nations, which are expressed in the mutual influence of languages and cultures. The conditionality of linguistic phenomena and linguistic units by social factors: the conditions of communication (time, place, participants, goals, etc.), customs, traditions, and social and cultural life of the talking collective are the subject of sociolinguistic research (Krysin 1976).

Ethnopsychological, ethnolinguistic and ethnopsycholinguistic studies (Gerd 2005, Protasova 2004, Sorokin 1995), which are in part related to linguoculturological but opposed to them, are devoted to the process of interethnic communication and the factors that determine it, as well as to the phenomenon of ethnic identity, since only those elements are in the center of modern ethnolinguistics Systems of language that are correlated with certain material or cultural-historical complexes (Toporov 1995, Tolstoy 1995).

The obvious need to pay close attention to the problem of communication and mutual understanding of different peoples and cultures led to the emergence of

yet another new field of scientific knowledge - the theory of intercultural communication, the very first name of which (cross-cultural communication) shows its inseparable connection with the concept of crossculturalism. In accordance with the focus of this paper, for us the theory of intercultural communication is of interest primarily to the extent that its problems are borderline with linguoculturology (Hammer 1989, Spitzberg 1997, Kaikkonen 2001), since it is the cross-cultural features of linguistic and speech communication and, in particular, effective teaching of language, are the focus of this study.

Thus, considering the manifestations of crossculturalism as a defining element of the modern worldview, it can be concluded that crossculturalism is a kind of linguistic-philosophical paradigm. One of the methodological foundations of crossculturality is linguoculturology, which acts as a complex synthesizing approach to the interconnection and interaction of language and culture in their functioning with an orientation toward a system of universal humanistic values. Another methodological basis for crossculturalism is, in our view, the theory of intercultural communication.

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