

Торайғыров университетінің  
ҒЫЛЫМИ ЖУРНАЛЫ

НАУЧНЫЙ ЖУРНАЛ  
Торайғыров университета

---

**ТОРАЙҒЫРОВ  
УНИВЕРСИТЕТІНІҢ  
ХАБАРШЫСЫ**

**Филологиялық серия**  
1997 жылдан бастап шығады



**ВЕСТНИК  
ТОРАЙҒЫРОВ  
УНИВЕРСИТЕТА**

**Филологическая серия**  
Издается с 1997 года

ISSN 2710-3528

№4 (2023)

Павлодар

**НАУЧНЫЙ ЖУРНАЛ  
ТОРАЙГЫРОВ УНИВЕРСИТЕТА**

**Филологическая серия**  
выходит 4 раза в год

**СВИДЕТЕЛЬСТВО**

О постановке на переучет периодического печатного издания,  
информационного агентства и сетевого издания

№ KZ30VPY00029268

выдано

Министерством информации и общественного развития  
Республики Казахстан

**Тематическая направленность**  
публикация материалов в области филологии

**Подписной индекс – 76132**

<https://doi.org/10.48081/GFEU2843>

**Бас редакторы – главный редактор**

Жусупов Н. К.

*д.ф.н., профессор*

Заместитель главного редактора

Анесова А. Ж., *доктор PhD*

Ответственный секретарь

Уайханова М. А., *доктор PhD*

**Редакция алқасы – Редакционная коллегия**

Дементьев В. В., *д.ф.н., профессор (Российская Федерация)*

Еспенбетов А. С., *д.ф.н., профессор*

Трушев А. К., *д.ф.н., профессор*

Маслова В. А., *д.ф.н., профессор (Белоруссия)*

Пименова М. В., *д.ф.н., профессор (Российская Федерация)*

Баратова М. Н., *д.ф.н., профессор*

Аймухамбет Ж. А., *д.ф.н., профессор*

Шапауов Ә. Қ., *к.ф.н., профессор*

Шокубаева З. Ж., *технический редактор*

За достоверность материалов и рекламы ответственность несут авторы и рекламодатели

Редакция оставляет за собой право на отклонение материалов

При использовании материалов журнала ссылка на «Вестник Торайгыров университета» обязательна

<https://doi.org/10.48081/POGZ2010>

**\*M. O. Akabaeva**

Alikhan Bokeikhan University,  
Republic of Kazakhstan, Semey.

\*e-mail: [m.akabaeva@kazguiu.kz](mailto:m.akabaeva@kazguiu.kz)

## **LINGUO-COGNITIVE FEATURES OF MEDIA TEXTS FOR CHILDREN (BASED ON TV PROGRAMS IN KAZAKH LANGUAGE)**

*The article analyzes the linguistic nature and national-cognitive features of media texts for children in the Kazakh language.*

*The purpose of the study is to identify the linguocognitive nature of media culture for children. The relevance of the study is manifested in the consideration of media culture for children in the linguocognitive aspect according to the anthropogenic paradigm. In the course of the study, methods of generalization, cognitive analysis, and interpretation of materials were used. The article defines the features and linguistic nature of media texts, analyzes the cognitive function of media libraries for children. In conclusion, the author concludes that the study of the cognitive function of the language of TV programs determines the expression of national knowledge in the language of teletext, the verbalization of the Kazakh people's ideas about the worldview and lifestyle, the world through the national language.*

*The results of the study can be used in research in the fields of «Cognitive linguistics», «Media linguistics».*

*Keywords: text, media text, TV program language, linguistics, vocabulary, conceptual analysis, concept*

### **Introduction**

In the linguistics of the XXI century, the consideration of language within the framework of the anthropogenic paradigm has unfolded. In this regard, the consideration of the cognitive activity of media texts in the Kazakh language is an urgent issue in modern linguistics. Media texts are of particular importance for the younger generation in mastering the national language and increasing their linguistic wealth. The TV programs that we see every day have a special impact

on the child's assimilation of the meanings of the national language, their ability to understand the meaning of the word and use it correctly. Therefore, considering media cultures as the main tool contributing to the development of the language of the younger generation, we must pay attention not only to the linguistic quality of programs, the purity of language and high culture of speech, but also to the national cognitive significance of language data in them. Because language is not just a means of communication, it is an important factor contributing to the growth of human consciousness, the formation of a worldview, a national worldview. For this study, we took as an object the text of a TV program - a kind of media culture. The relevance of the study is manifested in the consideration of media culture for children in the linguocognitive aspect according to the anthropogenic paradigm.

### **Materials and methods**

In the course of the study, methods of generalization of materials, cognitive analysis, and interpretation were used. As a result of a review of the scientific literature on the topic of the study, we noticed that in recent years the language of media culture has been of interest to researchers, the number of studies in which the language of mass media is considered stylistically, pragmalinguistic is growing. Despite the fact that foreign and Russian scientists conducted a lot of research in this direction, the study of the current state and development of the language of media cultures in the Kazakh language largely depended on the study of the language of newspaper texts, and the language of radio and television went unnoticed, the language of Internet media was not considered at all. Therefore, the linguistic nature of modern Kazakh-language media texts requires comprehensive consideration. Learning the language of domestic TV programs, especially TV programs for children, who occupy an important place in the life of modern society, is an urgent issue.

### **Results and discussion**

A text is a unit that carries information in space. This is the pose in which any textual information lives. And it is known that every text is based on a communicative goal. Researchers divide mass media into two groups: traditional mass media are print, radio, television, and new mass media are the global Internet [1]. In addition, depending on the method of transmission, the media are divided into three large groups: visual, auditory, and audiovisual. To date, the mass media are divided into readable (visual) periodicals, listened to (Audi-radio), listened to and viewed (audio-visual-television, Internet) [2].

A common feature of these types of media is their function:

– inform the population about a specific fact, event, problem; comment on, evaluate a fact, event;

- to contribute to improving the knowledge base of the population by providing information of cognitive, educational, educational content to the general public (readers, listeners, viewers);
- influence on the public, social, and political outlook of the population;
- provision of geodetic information, that is, raising the mood of the public [3, 50].

When studying visual, auditory and audiovisual types of media culture, their specific linguistic nature and application features are traced. The first type of media is visual, that is, periodicals. Periodicals, that is, a newspaper, the language of magazines is a written language. Types of audio and audiovisual media are spoken language. It should be noted that the most noticeable linguistic features of these types of media are the types and types of deviations from the norm in the language of radio and television. The reason for this is due to the differences between spoken and written language. In written language, the author will have the opportunity to repeatedly edit the text, correct errors, scrape off excess, supplement less and present to the reader. And there is no such possibility in the oral text. That is why in the texts of radio and television, deviations from the specified norm, characteristic of oral speech, and shortcomings of the speech style are often found. It should be noted that most often there is a cacosemia of deviations from the norm of pragmatic purpose, a violation of the composition of phraseological units, a phrase combination with a non-switchable word, the transformation of a word with intransitive applications, amplification, anadiplosis, antiellipsis, as well as the use of logical, ontological, ethological forms of norms [4, 42].

Since the object of the study is to consider the linguistic and cognitive features of media texts for children based on TV programs, we first focused on the data and facts about where the screenings corresponding to the topic come from. We are all well aware of the first children's channel in Kazakhstan called «Balapan», which has been serving the Kazakh country for several years, making up a stream of informative and interesting programs for kids. The purpose of the TV channel, which attracts the attention of children aged 3 to 10 years, develops thinking and the field with various shows, teaches language and introduces even the interests of the world, is to give spiritual nourishment to the roots of future generations, to help them become the owners of «intelligence», the pinnacles of education and science and be healthy, with high the degree of spiritual thinking, cultural to educate a generation endowed with common sense, conscience, hardworking, businesslike, and other good qualities [5, 160].

Not to mention that one of the unique examples of folk oral literature from time immemorial is a fairy tale that promotes the development of a child, the growth of his mental abilities, positive thinking and common sense. On the air of the Balapan TV channel, the heading «my grandmother's fairy tale» works for

kids. You can see that fairy tales with the participation of a variety of characters pay special attention to the education of your baby, and do not repeat each other in each issue. It is clear that the read fairy tales once taught a child to be honest, not to lie, and now they help to learn and learn how to do good, kind deeds with heroes filled with fantasies.

In the programming language, it is necessary to monitor the use of regular expressions and proverbs that develop the child's language, increase the word combination, and for the absence of incomprehensible words that can seriously affect the child's understanding. It is also important to increase the national cognition of children, giving them an idea of the linguistic units of a national cognitive nature [6, 129].

As a historically established system of internal classification, which continues to talk about all kinds of art in general, in science, a familiar name – genre is found on this TV channel for almost everyone who is related to literature, journalism and music, as well as theater and cinema. Therefore, there is reason to believe that the genre features of each program for children are diverse in their own way. The above-mentioned TV project «my grandmother's fairy tale» belongs to the literary genre, and is also known as the field of studying the function of language symbols.

Another educationally significant program on the Balapan TV channel is «learn and discover». From learning how to make a crack in a yurt to handmade a familiar ring as a decoration that can be worn on your finger. From these programs, the national knowledge of children will be expanded and a vision of the world will be formed.

For example, during the program «learn and discover» on the channel «Balapan», data on how the flute used by shepherds as an instrument capable of making loneliness out of a person's own hands will be told and demonstrated in practice. Various national names coming from the mouth of the blacksmith enhance the national cognition of children.

While the program for children «Learn and discover» by genre is often a system related to fine art, it is clear that almost all the thought expressed during the show was created with a specific purpose for the child's consciousness, thinking skills. During this program, the children will not only get acquainted with the vocabulary of the subject culture: *sholpi, kubi, dombra, kamshy, keli, kelsap*, but also learn to respect the national culture. The decoration for the strands of girls, which is made of silver in two sections – *sholpyn*, a narrow upper part made of oak, a wide lower part -a bowl for *kumys*, several ribbons known as tools for corralling horses, a whip covered with *kais* and braided, a national instrument showing how *dombra* is also made - all these tools that listed above can be used in Kazakh life. I think that by emphasizing their importance and place, children were able to fully convey national values. The program, which shows how the *keli*

and kelsap are made, as a solid wooden tool for grinding various seeds, such as millet and wheat, and a trough laid in the Kazakh place of honor, also emphasizes the importance of reed blankets for the nation [7, 47].

Of course, in the work of the Balapan TV channel, along with various concert programs, cartoons are often shown that arouse the interest of the child and influence his imagination. However, in accordance with our theme, based on the study of the linguistic and cognitive features of media programs, we often focused on intellectual representations. The thinking scientist of the East Zhusup Balasaguni said, «consider education huge, and the mind great, and only then these two will raise you high». Therefore, one of the programs that contribute to the growth of the same educated generation is an intellectual show called the Club of Geniuses. The issue, which made the main goals of the formation of a harmonious and comprehensively developed personality, the future elite of Kazakhstan, is designed to promote education and professional development among the younger generation.

In a globalized world, a country that thinks critically and works creatively, we have learned that there are different interests in the show. A group of students selected in the program, where a team of students and a team of academics compete, is asked by representatives of the best teaching staff. I believe that one of the features of the program is that by answering questions of different genres, students show how versatile they are, but on the contrary, they learn the correctness and correctness of questions that they have not found an answer to. In general, in linguistics, pragmatics is understood as a group of principles aimed at establishing any successful relations based on grammar. It should not be forgotten that grammar is also functionally adapted at the same level, according to which there is a need to facilitate any action of pragmatic principles [8, 95].

One of the steps towards modernization was the introduction of the concept of «Digital Kazakhstan». Since all parties are based on an informed system, various online programs are also implemented on the channel for children. One of them is called «interview with a child». It is known that when reading the name of the show, which does not require any specifics in the topic itself, it immediately becomes interesting who is interviewing the child.

Also, after getting acquainted with the special programs that direct viewers to this channel, we learned that there is a special show called «Dara Bala». The program, which aims to show the talents of talented children living in the vast Kazakh country to the population, will be aimed at increasing the talent of kids and showing the individuality of each individual child. Among the guys who came to the program, there are owners of an unusual voice, young inventors, artists who did not fall into the hands, polyglots who speak several languages, athletes who from now on intend to wave the blue flag, and even small entrepreneurs earning a

million a month. There will be three participants in each program. This is known as an interview, because they ask a question and get an answer, and the hosts praise such children, who also give hope to the kids sitting behind the blue screen.

In media libraries for children, there are also symbols formed during the long development of such a language. To make our words convincing, let's quote the media text. Text excerpt from the heading «Uiren de zhiren» on the topic «Reed blanket» on the channel «Balapan»:

*For the manufacture of reeds, first of all, the necessary materials are selected, which are sorted by type, color, fabric, i.e. pieces of velvet, silk, tit, satin are singled out separately from the fabrics. Then colored fabrics are sewn. The basis of this craft is also associated with various symbols. For example, the essence of the triangular reed is the connection of three worlds in the universe, i.e. the triangle – water, earth, air – is a symbol of the three worlds. The meaning of this reed is the balance and integrity of the world. And at the base of the honey bee hive, a reed «six plates» was formed. It means sweetness and abundance. In addition, with the help of reed art, images of animals and birds were also painted on the surface of the fabric. Since the Saka times, the nomads, trained in craft manifestations of the phenomena of life, have their own significance in the craft traditions. Such significant ornaments as «pair», «water» of that time have not lost their meaning until now. The «water symbol» used today in reed craft refers to a thin strip cut from a fabric of the same color as in reed craft.*

As can be seen from the passage, the symbolic meaning of the reed blanket and its relation to national knowledge, the expression of people's beliefs, worldviews through a work of art are transmitted in the program through the media text.

Such symbols appear and are formed during the long development of the language.

The program «Uiren de zhiren» on the theme «Wineskin» will tell about the creation of a wineskin, the national type of tableware of the Kazakh people:

*The Kazakh people have long bred cattle and led a nomadic lifestyle. In the concept of nomads, the types of utensils were considered one of the material goods as a source of abundance.*

*Due to the nomadic lifestyle, Kazakh household items have adapted to resettlement. For this reason, the dishes were originally made from the skins of cattle that had undergone special processing, and were widely used in wood materials. Unbreakable dishes are needed for laying the oven, cooking. These include saba, wineskin, bulgak, mes, tow, bucket, plate, ladle, etc.*

Torsyk is an ancient bowl of the Turkic peoples of Central Asia for bottling koumiss, shubat, whey. It was especially used by Kyrgyz, Kazakh, Turkmen, and Karakalpak peoples. There are many kinds of torsyk in general. These are shimatorsyk, orkeshtorsyk, muyiztorsyk, etc. The skin from which the torsyk is



sewn is cleaned of peeling skin and bluish pulp, washed and shaved. The tanned leather will be opened to a certain shape and sewn with a Shud thread. The torsyk has rounded sides, and the neck is thin and long. A wooden cork is put in his mouth. To prevent the cork from disappearing, it is threaded through a cord, one end of which is attached to the neck of the torsyk.

Traditionally, the Kazakh society made torsyk from the skin of the neck of a camel, deer, bull. The fur is fastened with moldings and sewn with tape. Torsyk is smoked with pine cones, such as saba, or juniper, tobylgy. The Kazakh community sewed torsyk with a taramys. And taramys is a thread that is made from the tendons of a horse. This is a very strong thread. After stitching, the hamstrings swell and clog the pores. In short, torsyk is an art, profession, traditions, culture, noble heritage, treasures. Torsyk is a viewing exhibition of the peoples of the world, the philosophy of the Kazakh people. During the viewing of the program, children will be able not only to learn what a torsyk is, to get acquainted with the method of its creation, but also to learn the role of our nation in everyday life, its symbolic meaning. Media cultures allow you to clearly see how they are created, types, audibly transmitting such information to children.

Here is another example from the media texts,

Excerpt from the program «Face to face with a child».

*Host: Ayaulym, as far as I know, you are a very smart girl. Do you know a poem?*

*Tell me a poem*

*Ayaulym: My mom is my moon,  
My oil in **cauldron**.  
What will be with me  
Without my mom?!*

*Host: Very good! Thanks, Ayaulym! (TV program «Balamen betpe-bet»).*

In the Kazakh understanding, the symbol of prosperity and happiness of each family is a cauldron. A cauldron is a dish in which each family cooks three times a day. The dish cooked in a cauldron is delicious and satisfying, so the cauldron is a symbol of procreation and family happiness. The cauldron occupies more space in Kazakh life and culture than any other tableware. Because it means everyday life. Everything that gets on the Kazakh table passes, first of all, through this cauldron. People don't just say «Cauldron», but revere it as «Black Cauldron». Here the word «black» means – holy, blessed. Cauldron also occupies a special place in national socio-historical events. To break the cauldron is a sign of the ruin of the family, to turn the cauldron is a sign of hunger, shame. In the seven statutes» if a person sentenced to death avoided paying seven charges, the first of them was the so-called black cauldron At some point, the warrior managed to accomplish the feat by going on a hike so that the sour cream of the national cauldron would

not spoil. There are also traditions associated with the cauldron, which symbolize abundance, blessing. For example, a woman in labor, boiling food in a cauldron, participate in the competition with a cauldron and a child being born. That is, whether there will be a black cauldron earlier, whether there will be a woman earlier - there should be no choice, no measure, no acceptance into such a person who raised the cauldron, as a wish that the child be born sooner. In how many places should the boiler boil, in how many places should the meat compete. In the popular consciousness, the cauldron is not only a sign of prosperity, but is also recognized as the center of the cosmos in the Kazakh worldview. That is, the cauldron is the source of life, a symbol of the beginning of creation. In accordance with this concept of a cauldron, regular phrases, proverbs and sayings associated with cauldrons, in languages corresponding to its genus, testify to its significance in the life of the people. For example; «a couldronman has a will, no matter where he lets out his ear», «when Bakyr couldron boils, we are all happy», «be a couldronman of many than a conscript of a small one», «sadness is different for someone who has a different cauldron», «a sink with black water is better than a golden hearth without a pot», the black cauldron itself is of great importance from the very beginning, we know that this proves that the black cauldron is a saint with a sacred concept.

A symbol is a national code that conveys a certain idea, understanding, concept. Symbol words are words that accumulate, block (encode) a huge amount of information. The symbol is characterized by imagery, archetypality, motivation, collective perception and understanding, diachronism. Such symbols in children's media texts contribute to the improvement of children's worldview, develop vocabulary. Symbols in media texts teach to assimilate the national worldview in the child's mind, to learn a parable, to appreciate national values.

Riddles and proverbs occupy a special place in children's media texts. The programs «Altyn Saka», «Uiren de Zhiren» on the channel «Balapan «hide various riddles related to the age of viewers.

For example:

- *Aidos, if your riddles are ready, tell us.*

- *Then the first rule:*

***If you start with «M»,***

***One of the dimensions.***

***If you put «F» instead of «M»,***

***This is the type of fabric***

*The second one:*

***More than seven, but***

***Stop before you reach nine!***

*The third one:*

***Don't talk in vain,  
The product is required by the master.  
Two heroes are fighting,  
If they get into hands!***

- *And friends, this is your task. Good luck! I wrote down the riddles on these pieces of paper*

- *Thanks, Aidos !*

- *Thank you, master!*

- *Good luck!*

Program «Uiren de zhiren» theme «Basket»:

- *And Aidos, tell the riddles if they are ready.*

- *It's ready, listen, so the first thing:*

***Comfortable to hold,  
Sometimes they wind  
If you carry it in a basket,  
Also suitable for hanging***

- *The second one:*

***Two inseparable friends,  
If you hold them in your hands they will not be free.***

- *The third:*

***Looks like horns,  
Sticks to felt***

- *Oh, my friends, do you think Aidos's questions are more difficult today?*

Such riddles contribute to the development of children's horizons through media culture, vocabulary replenishment, and the development of language skills.

During the research, we noticed that the vast majority of proverbs in TV programs are devoted to the topic of education and upbringing.

*«Do not refuse a child who is motivated» («Uiren de zhiren»); «Learn from good and disgust from bad» («Uiren de zhiren»); «Tomorrow laziness will not end» («Kuyr-kuyr-kuyrmash»); «Study is an educational food, education is a source of happiness» («Yerketai»), «Know the language of seven nations, know seven different knowledge» («Altyn saka»), «Be friends with a book than be friends with an uneducated» («Kuyr-kuyr-kuyrmash»), etc.*

*Don't trust your wrists, trust your knowledge. Education is cheap, knowledge is expensive («Altyn saka»), If you don't plant, you won't get a harvest, if you don't study, you won't get knowledge («Uiren de zhiren»). The mind is an indestructible cloak, Knowledge is an inexhaustible ore («Altyn saka»).*

*What the hands could not reach, knowledge will reach («Altyn saka»), The one who is strong will win one, the one who is smart will win thousands («A fairy tale told by my grandmother»); «Hopeless-shaitan» («A fairy tale told by my*

*grandmother»*); «*When entertainment is tricky head rolls*» («*A fairy tale told by my grandmother*»).

Extract from media text:

- *By the way guys, do you know proverbs about carving?*

- **The one who sews is smart.**

- *Well done!*

- *Zhandos, I don't call you naughty anymore, I call you witty*

- *Thanks, Aidos!*

- *I know one proverb: **The one who sews an ornament can also draw*** («Uiren de zhiren» program, 2020). The proverbs contained in the passage foster diligence, and also relate to linguistic and cultural units that tell about the way of life, traditions of the people, telling about the creation of an ornament, which is a kind of national art. Types of carvings are of great national cognitive importance. Each type of ornament of the Kazakh people has its own history and symbolic meaning, which has reached our generations.

Let's quote from the media text from the Yerketai program.

- *Hello there! My friend has no interest in books. What book can you advise him to read?*

- *Hi! Our library has books for readers of all ages.*

- *What we need to do to make reading a habit?*

- **«Study is an educational food, education is a source of happiness».** *Set aside 1 hour a day to develop the habit of reading. That is, you keep multiplying 15 pages of the book, and then 20 pages. And take a book with you nearby. I recommend studying in public transport, in my free time and in parks*

- *Can you tell us about the children's library?*

- *The regional Children's Library named after Merchant Baiganin was opened in 1960. It still works. There are 100 thousand copies of printed documents in the collections of our library. Including 40 thousand copies of publications in the state language. Every Thursday, the project «keep a book» is implemented in our library. This is one of the projects where a meeting is held to familiarize readers with Aktobe poets-writers. Currently, there are about 13 thousand readers in our library. Our readers come every day and get the books they need. **«Power is in knowledge, knowledge is in the book».** We invite everyone to read a book in the children's library located on Kereeva Street!*

- *If so, will you give us the book «My Name Is Khoja»? Zhuldyz, let's go to the reading room! «Yerketay Program» (2020)*

The themes of proverbs are diverse. Proverbs found in children's media libraries can be divided into the following thematic groups:

- Proverbs and sayings on the theme of love for the Motherland, native land, grown-up country, Atameken;

- Proverbs and sayings on labor;
- Proverbs about solidarity, unity, friendship;
- Proverbs about friendship, camaraderie;
- Proverbs about morality, about good-bad character
- Proverbs and sayings on the topic of reading, art, education.

A. Baitursynuly: «a proverb is an opinion close to a verse. A proverb has more meaning than a verse. A proverb is a well-known word that is pronounced in a piece. The saying will be close to a proverb. But the Proverb is pronounced in the form of truth coming from practice. Proverbs are told in the usual way, regardless of the truth, « he pointed out. Every Kazakh word is noble and unique. This is because proverbs and sayings in the language have a deep meaning. Proverbs in media libraries, along with the educational purpose, serve to form the worldview, national consciousness of children.

### **Conclusion**

Due to the high rates of development of this media industry, media culture develops new directions and becomes the main categorical base of such branches of science as media linguistics, media journalism, media culture, media education. The beginning of the XX century and the XXI century are characterized by the development of mass communication and information technologies. The development of traditional media-television, newspapers and magazines, radio and the Internet – has led to the formation of a new unified information platform. Therefore, the emergence of such processes has had an impact on the development and dissemination of language, the use and nature of language words [9, 225].

Consideration of media culture in the Kazakh language within the framework of the anthropogenic paradigm is an urgent problem in modern linguistics. Media texts are of particular importance for the younger generation in mastering the national language and increasing their linguistic wealth [10, 105]. The TV programs that we see every day have a special impact on the child's assimilation of the meanings of the national language, their ability to understand the meaning of the word and use it correctly. Therefore, it is necessary to consider media cultures as the main tool contributing to the development of the language of the younger generation, attaching great importance to the language quality of programs. Also among the topical issues it is worth studying the linguocognitive function of the language of TV programs and analyzing the national cognitive nature of the language units in it.

The study of the cognitive function of the language of domestic TV programs determines the expression of national knowledge in the language of teletext, the verbalization of the Kazakh people's ideas about the worldview and lifestyle, the world through the national language. The analysis of the transmission of basic concepts, the linguistic image of the world, national and cultural concepts in

television texts through language units allows a comprehensive understanding of the cognitive function of the national language.

## References

1 **Jonson, Mark.** The body in the mind: the bodily basis of reason and imagination. – Chicago : Univ. of Chicago Press, 1987.

2 **Пастухов, А. Г.** Медиа-текст в гипертекстовом представлении (о некоторых способах выражения отношения к действительности). Гипертекст как объект лингвистического исследования. – Самара : ПГСГА, 2010. С. 95–102.

3 **Кожемякин, Е. А.** Дискурс современных масс-медиа в перспективе теории, социальной практики и образования. – Белгород, 2016. С. 46–54.

4 **Казючиц, М. Ф.** Язык экранных искусств: от кино к интернет-коммуникациям. Артикульт. 2011. № 2(2). С. 42–51.

5 **Черкасова, В. П.** Телевидение и Интернет как каналы формирования политического сознания граждан. Вестник МГИМО-Университета. 2013. № 4(31). С. 157–163.

6 **Hall, S., Hobson, D., Lowe, A., Willis, P.** Culture, Media, Language: Working Papers in Cultural Studies 1972–1979. London, 1980, pp. 128–138.

7 **Добросклонская, Т. Г.** Медиалингвистика: системный подход к изучению языка СМИ: современная английская медиаречь. – М., 2008. – С. 120.

8 **Есенова, Қ.** Қазіргі қазақ медиа-мәтінінің прагматикасы (қазақ баспасөз материалдары негізінде). филология ғылымдарының докторы ғылыми дәрежесін алу үшін дайындалған диссертация. – Алматы, 2007. – 157 б.

9 **Вендина, Т. И.** Русская языковая картина мира сквозь призму словообразования. – М., 1998. – 240 с.

10 **Жаманбаева, Қ.** Тіл қолданысының когнитивті негіздері: эмоция, символ, тілдік сана. – Алматы : Ғылым, 1998. – 140 б.

## References

1 **Jonson, Mark.** The body in the mind: the bodily basis of reason and imagination. – Chicago : Univ. of Chicago Press, 1987.

2 **Pastukhov, A. G.** Mediatekst v gipertekstovom predstavlenii (o nekotorykh sposobakh vyrazheniya otnosheniya k deystvitel'nosti) [Media Text in the Hypertext Representation (on Some Ways of Expressing Attitude Towards Reality)]. – Samara : PGSGA, 2010. S. 95–102.

3 **Kozhemyakin, E. A.** Diskurs sovremennykh mass-media v perspektive teorii, sotsial'noy praktiki i obrazovaniya [Modern Mass Media Discourse from the Perspective of Theory, Social Practice and Education]. Belgorod, 2016. pp. 46–54.

4 **Kazyuchits, M. F.** Yazyk ekrannykh iskusstv : ot kino k internet-kommunikatsiyam [The Language of Screen Arts: From the Cinema to the Web Communications]. Artikel't, 2011, no. 2, pp. 42–51.

5 **Cherkasova, V. P.** Televidenie i Internet kak kanaly formirovaniya politicheskogo soznaniya grazhdan [Television & Internet as Channels of Shaping Public Political Consciousness]. Vestnik MGIMO-Universiteta, 2013, no. 4, pp. 157–163.

6 **Hall, S., Hobson, D., Lowe, A., Willis, P.** Culture, Media, Language: Working Papers in Cultural Studies 1972–1979. London, 1980, pp. 128–138.

7 **Dobrosklonskaya, T. G.** Medialingvistika: sistemnyj podkhod k izucheniyu yazyka SMI: sovremennaya anglijskaya mediarech. (Medialinguistics: a systematic approach to studying the language of the SMI: modern English media) – M., 2008. – S. 120.

8 **Esenova, K.** Kazirgi kazak media-matininin pragmatikasy (kazak baspasoz materialdary negizinde) [Pragmatics of the modern Kazakh media text (based on the materials of the Kazakh press)] filologiya gylymdarynyn doktory gylymi darezhesin alu ushin dajyndalghan dissertacziya. – Almaty, 2007. – 157 b.

9 **Vendina, T. I.** Russkaya yazykovaya kartina mira skvoz prizmu slovoobrazovaniya [The Russian language picture of the world through the prism of word formation]. – Moscow, 1998. – 240 c.

10 **Zhamanbaeva, K.** Til koldanysynyn kognitivti negizderi: emocziya, simvol, tildik sana [Cognitive bases of language use: emotion, symbol, language consciousness]. – Almaty : Gylym, 1998. – 140 b.

Accepted for publication on 30.11.23.

\*М. О. Акабаева

Alikhan Bokeikhan University,

Қазақстан Республикасы, Семей қ.

Басып шығаруға 30.11.23 қабылданды.

## **БАЛАЛАРҒА АРНАЛҒАН МЕДИАМӘТІНДЕРДІҢ ЛИНГВОКОГНИТИВТІК ЕРЕКШЕЛІКТЕРІ (ҚАЗАҚ ТІЛІНДЕГІ ТЕЛЕБАҒДАРЛАМАЛАР НЕГІЗІНДЕ)**

*Мақалада қазақ тіліндегі балаларға арналған медиамәтіндердің лингвистикалық сипаты және ұлттық-танымдық ерекшеліктері талданады.*

*Зерттеудің мақсаты - балаларға арналған медиамәтіндердің лингвокогнитивтік сипатын айқындау. Зерттеудің өзектілігі балаларға арналған медиамәтіндерді антропоөзектік парадигма бойынша лингвокогнитивтік аспектіде қарастырудан көрінеді. Зерттеу барысында материалдарды жинақтау, когнитивтік талдау, интерпретация әдістері қолданылған. Мақалада медиамәтіндердің ерекшеліктері мен лингвистикалық сипаты айқынылып, балаларға арналған медиамәтіндердің танымдық қызметі талданған.*

*Қорытындыда автор телебағдарламалар тілінің когнитивтік қызметін зерделеу арқылы телемәтіндер тіліндегі ұлттық танымның көрінісі, ұлттық тіл арқылы қазақ халқының дүниетанымы мен ақиқат өмір, әлем бейнесі туралы түсініктерінің вербалдануы айқыныдалады деген тұжырым жасаған.*

*Зерттеу нәтижелерін «Когнитивті лингвистика» «Медиалингвистика» салаларындағы зерттеулерде қолдануға болады.*

*Кілтті сөздер: мәтін, медиамәтін, телебағдарлама тілі, лингвистика, лексика, концептуалдық талдау, концепт*



\*М. О. Акабаева

Alikhan Bokeikhan University,

Республика Казахстан, г. Семей.

Принято к изданию 30.11.23.

## **ЛИНГВОКОГНИТИВНЫЕ ОСОБЕННОСТИ МЕДИАТЕКСТОВ ДЛЯ ДЕТЕЙ (ПО МАТЕРИАЛАМ ТЕЛЕПРОГРАММ НА КАЗАХСКОМ ЯЗЫКЕ)**

*В статье анализируются лингвистическая природа и национально-когнитивные особенности медиатекстов для детей на казахском языке.*

*Цель исследования - выявить лингвокогнитивные особенности медиатекстов для детей. Актуальность исследования проявляется в рассмотрении медиатекстов в лингвокогнитивном аспекте в рамках антропоцентрической парадигмы. В ходе исследования использовались методы обобщения, когнитивного анализа и интерпретации материалов. В статье определены особенности и лингвистический характер медиатекстов, проанализирована когнитивная функция медиатекстов для детей.*

*В заключении автором сделан вывод о том, что изучением когнитивной функции языка телепрограмм определяется выражение национального познания в языке телетекстов, вербализация представлений казахского народа о мировоззрении и образе жизни, мира через национальный язык.*

*Результаты исследования могут быть использованы в исследованиях в областях «Когнитивная лингвистика», «Медиалингвистика».*

*Ключевые слова: текст, медиатекст, язык телепрограммы, лингвистика, лексика, концептуальный анализ, концепт*

Теруге 30.11.2023 ж. жіберілді. Басуға 29.12.2023 ж. қол қойылды.

Электронды баспа

3,61 МБ RAM

Шартты баспа табағы 26,59. Таралымы 300 дана. Бағасы келісім бойынша.

Компьютерде беттеген: А. К. Темиргалинова

Корректорлар: А. Р. Омарова

Тапсырыс № 4165

Сдано в набор 30.11.2023 г. Подписано в печать 29.12.2023 г.

Электронное издание

3,61 МБ RAM

Усл. печ. л. 26,59. Тираж 300 экз. Цена договорная.

Компьютерная верстка: А. К. Темиргалинова

Корректоры: А. Р. Омарова

Заказ № 4165

«Toraighyrov University» баспасынан басылып шығарылған

Торайғыров университеті

140008, Павлодар қ., Ломов к., 64, 137 каб.

«Toraighyrov University» баспасы

Торайғыров университеті

140008, Павлодар қ., Ломов к., 64, 137 каб.

67-36-69

e-mail: [kereku@tou.edu.kz](mailto:kereku@tou.edu.kz)

[www.vestnik.tou.edu.kz](http://www.vestnik.tou.edu.kz)