

ЕВРАЗИЙСКИЙ НАЦИОНАЛЬНЫЙ УНИВЕРСИТЕТ ИМЕНИ Л.Н.ГУМИЛЕВА



Филологический факультет
Кафедра иностранных языков



СБОРНИК МАТЕРИАЛОВ
международного семинара
**«STRENGTHENING FOREIGN LANGUAGES
TEACHING: CHALLENGES,
APPROACHES AND TECHNOLOGIES»**

27-29 марта 2018 года

Астана, Республика Казахстан

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Сборник содержит статьи участников международного семинара «Strengthening Foreign Languages Teaching: Challenges, Approaches and Technologies». В сборнике рассмотрены актуальные вопросы касательно основных тенденций и особенностей развития современной методики преподавания иностранных языков в средней и высшей школе в условиях полиязычия, проанализирован опыт по реализации инновационных технологий в языковом образовании, рассмотрены вопросы преподавания предметов на иностранном языке, представлены исследования результатов независимого и интегрированного подходов с особым упором на креативность и критическое мышление, необходимых для академического письма в учебной деятельности магистрантов.

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IDIOMS AS A SPECIFIC ILLUSTRATION OF THE NATIONAL MENTALITY

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Nowadays, the issue of human communication is one of the most important subjects because of the dynamic processes in the areas of science, politics, economy and trade. Due to this fact, the need for increased communication and cooperation between countries and people of different nations, speaking different languages and having different cultural traditions is of a great importance. In this term, the role of language as the main tool for successful intercultural communication is indisputable.

Language accumulates collective experience of the society, and therefore, understanding of a foreign language is the key to comprehending the culture, customs, traditions, and the national mentality of people. Mastering and learning a new foreign language a person not only enlarges his outlook, but also expands the boundaries of his world view and attitude. In this regard, the way the person perceives the world is always reflected in the concepts that were formed on the basis of his mentality.

Mentality (from lat. *mentalis* – ‘mental’) is an important part of the socio-cultural component, which implies a way of thinking , a set of mental skills, spiritual attitudes and cultural traditions specific to individual human or human community.[1] Not any situation, not any event is perceived by man impartially. They are always evaluated through the prism of individual outlook of internalized model that was created throughout the history of his nation.

So, people of different nations, having some external similarities at the same time have different tastes, character, feelings and perception of the world. And each nation has its own mentality. It is a set of characteristics originating from intellectual, mental and psychological abilities endowed with historical, geopolitical, climatic, ethnic and social conditions of people`s life of that community. It is an individual feature of the nation which distinguishes it from other ethnic groups.

Studying cultural background of one or another people, we perceive its mentality which is like a prototype of its personality and identity. And the most successful and efficient way to understand people`s mentality is to study its idiomatic language: phraseological units, idioms, proverbs, saying, metaphors, symbols and others, because they keep the myths, legends and traditions of the target nation and cultural experience of its people.

Idioms having their figurative meaning express a single concept, the content of which is not determined by the content of their constituent elements. Notions associated with work, life and culture of the people are usually vividly reflected in idiomatic expressions. They are fully disclosed the specifics of the national language, its identity. Idioms and idiomatic expressions bring special expressiveness to speech;

make it original, accurate and unique. They help us to understand better cultural values of different nations, their national mentality.

Kazakh people attach a great importance to phraseological units, idioms and proverbs. They say:

1. “**Тұз астың дәмін келтірсе, мақал сөздің сәнін келтіреді**” - “*If salt adds taste to food, proverbs add beauty to the phrase*”,

2. “**Мақал тілдің мұңарасы**” - “*Proverbs are the tower of the language*”,

3. “**Мақалсыз сөз татымсыз аспен тең**” - “*The language without proverbs is like tasteless food*”

Many Kazakh idioms and proverbs are connected with animals.

1. “**Сиыр сипазанды білмейді, жаман сыйлағанды білмейді**” - “*A cow does not understand caress, a simpleton—respect*”

2. “**Тістейтін жылқы тісін көрсетпейді**” – “*A biting horse will not show his teeth*”

3. “**Бөрінің аузы жесеседе қан, жемеседе қан**” – “*Whether the wolf has stolen or not, its mouth (jaws) is always in blood*”

4. “**Ақсақ қой түстен кейін маңырайды**”. – “*A lame sheep bleats towards evening*” (very late)

Phraseological units are so strongly interconnected that it is impossible to separate them, like “**жеті қараңғы түнде**”, which means “*seven times dark night*”, “**one moustache is in butter, the second is in blood**”, meaning “*double-faced*”

Language is like a culture box which contains all knowledge; material and spiritual values, accumulated by the people through the centuries, that is why interpretation of the language units like idioms is possible only if we take into consideration not only the language expression, but also the individual and social experience, which is reflected by them and the circumstances in which they came to life. “Culture is the sum of material and spiritual wealth which man has created in the course of historical development. Literature, arts, education, science, religions, and customs, etc., all belong to the category of culture”. [2]

The notions of our native culture and mother tongue seem to us to be something common, existing in all the languages. In fact, it is a big mistake. Speaking about a kind person Kazakh say “бауырмал”, connecting kindheartedness with liver “бауыр” not with “**heart**” like in Russian, English and many other cultures. In Kazakh culture we say “бауырым” naming our little brother, though there is a literary word for it “іні”. We say “бауырым елжіреп кетті” describing some sensitive situation.

Linguists B.A. Serebrennikov, E.S. Kubryakova, V.I. Postovalova write in their work that the language does not reflect the world automatically. It is like a prism through which the people look at the world and every nation has its own prism that is why every language has its own particular method of representing the same reality. [3]

Italian- **Agguingere legna al fuoco** (to put wood into the fire)

English equivalent: **To add fuel to the fire.**

Kazakh: **отқа май құю** (to pour oil into the fire)

Chinese: **火上加油** (to add oil to the fire)

In this case we see almost a direct correspondence of the phraseological units in these languages.

Italian: *A chi dai il dito si prende anche il braccio*. Translation: Give them a finger and they'll take a hand

English equivalent: *Give an inch and they'll take a mile*.

Kazakh: *Шау берсен, бас алады* (give hair, will take head)

Chinese: 得寸进尺 (Give him a cun and he'll take a chi) Cun, a unit of length in China (=1/3 decimetre) 1 chi = 10 cun.

Being similar in meaning these phrases have different lexical components.

Italian: *Chi due lepri caccia, l'una non piglia, e l'altra lascia*.

English equivalent: *You must not run after two hares at the same time*.

Kazakh: *Екі кемеңің басын ұстаған суға кемеңі*

Chinese: 脚踏两只船, 必定要落空.

Here we see a complete correspondence of the phrases in Italian, English and Russian but Kazakh in which instead of hares they say: “*who takes two boats will sink*”.

There are cases when idioms, literally translated from one language into other do not have any clear meaning. So, we want to present some expressions in Kazakh, English, Russian and Italian to discuss their meaning in order to prevent misunderstanding while using them in speech.

There are idioms which have a similar meaning in two languages like Italian “*dare fiato alla propria tromba*” which is in English “*blowing your own trumpet*” and both of them mean to be good in doing something. The same with “*essere tutto orecchie*” which has a direct translation in English “*being all ears*”. In Kazakh we have the same expression “*құлағым сенде*”. Italian “*La mela non cade mai lontano dall'albero*” has a literally translation in English “*The apple doesn't fall far from the tree*” meaning that “*children take after their parents*”. In using these phrases in speech misunderstanding is impossible.

Another phrase which does not present any problems in these languages is “*l'erba del vicino è sempre più verde*”. Englishmen also say “*the grass is always greener on the other side*”, underlining that envy disturbs the people to enjoy their own happiness. Kazakh say in this case “*Korshinin balasi tez osedi*”, meaning “*neighbours children grow fast*”.

Speaking about a person who drinks much alcohol Italians use the phrase “*Bere come una scimmia*”, which translated literally into English “*drink like a monkey*” does not have any meaning and its English equivalent is “*to drink like a fish*”. Chinese use the phrase “*牛饮*”, which translated literally into English “*to drink like a cow*” meaning in English “*to drink like a fish*”.

Englishmen say that they are *fed up to the teeth with something or somebody* when they are bored of something. A corresponding Italian phrase is “*di averne fin sopra i capelli*”, so English “*teeth*” is substituted by “*hair (capelli)*”.

There is a similar phrase in English and Italian for describing a very thin person “*be a bag of bones*”, “*quella persona è un mucchio d'ossa*”

It is very curious that both in English and in Italian an unpredictable person is compared with a hatter and a corresponding phrase sounds like *“as mad as a hatter”* and *“matto come un cappellaio”*

To show that something is very easy to do Englishmen say *“a piece of cake”* while Italians say *“facile come bere un bicchier d’acqua”*, which means *“easy like to drink a glass of water”*. Let us look at the Chinese equivalent to the English phrase *“a piece of cake”* - *“小菜一碟”* – which means *“A small appetizer dish”*.

An idiom used by Englishmen to say that it is very difficult to change one’s character is *“a leopard cannot change its spots”*. Italians say *“il lupo perde il pelo ma non il vizio”*, which means *“wolves change skin but not habits”*, which has Latin origin *“lupus mutat pilum, non mentem”* translated *“A wolf changes skin but not the mode of thinking”*.

Interesting is the case with the Italian idiom *“Cane ‘non’ mangia cane”*, which derived from Latin *“Canis caninam non est mordere pellem”* is translated *“a dog doesn’t eat a dog”* to denote that similar creatures do not fight. The same meaning in Chinese idiom *“虎毒不食子”* that is translated *“Although the tiger is very ferocious, it doesn’t eat cubs”*. In English they use an idiom with a completely opposite and negative meaning to show that to obtain profit *“a dog-eat-a-dog world”*.

“Essere al verde” translated *“to be in green”*, is a very typical Italian phrase to say about financial problems. In the same situation an Englishman would say *“I’m on the rocks”*.

An analogue for Italian *“Una goccia nel mare”* meaning *“a drop in the sea”* to signify something not very important is English *“a drop in the bucket”*.

Chinese phrase *“九牛一毛”* literally means *“9 cows and 1 strand of cow hair”* and it indicates something that is so small that it is like *“one strand of cow hair among 9 cows”*.

It is clear from these examples that an exact translation is impossible because of the different world pictures existing in different languages and it is commonly known that the majority of problems in intercultural communication take place while translating some information from one language into another.

Comparison is an old, modest but very important method of research. It shows the subject from different sides and depth. It adds expressiveness and shows the subject from a new, poetic angle. In some cases to understand idioms we have to explore the extra linguistic factors and etymology.

So, for example the Kazakh idiom *“кәрі қойдың жасындай жасы қалды”* is used to describe old people, which is translated like *“it is left to live as long as for an old sheep”* (which makes in fact about 10 years) is born from the fact of lifetime of sheep.

Another example from English *“to fight like Kilkenny cats”* takes its origins from the historic fact of bloody fight between Kilkenny and Irish town in the XVII century which brought to levelling of those two cities to the ground.

Idioms, proverbs, and sayings are the main component and the “cream” of the language and culture of a society. They are special expressions, which appear in the

course of historical development of language that can be regarded as an illustration of the national mentality.

For example, the Chinese idiom“说曹操，曹操到” literally means *“Talk of Cao Cao, and he is sure to appear”*. It’s the evidence of the Chinese national history and culture. Its meaning is similar to *“Talk of the devil, and he’s sure to appear”* or *“Speak of angels and you will hear their wings”* in English. Cao Cao (A.D.155- A.D.220) was an outstanding fighter and head of armed forces during the Eastern Han Dynasty in Chinese history. Another is “三个臭皮匠顶个诸葛亮” *“Three cobblers with their wits combined equal Zhu Geliang the master mind”*, which means two heads are better than one. Zhu Geliang, a statesman and strategist in the period of the Three Kingdoms (A.D.220- A.D.265), became a symbol of resourcefulness and wisdom in Chinese folklore.

Language cannot exist separately from culture. Idioms as a part of a language are the essence of culture in every country. Having analysed idioms in different languages (Kazakh, Italian, Chinese and English), we see that all of them are closely related to their own culture, convey different cultural features and messages of their own national mentality. Awareness of figurative language, particularly idioms, will improve teaching and assist learners to have better communication strategies. Therefore, it is a very important and complicated thing for us to comprehend and learn to use these idioms correctly and efficiently.

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THE FORMATION OF THE CULTURAL CODE OF THE NATION, THE IMPORTANCE OF TOYS IN THE FORMATION OF PERSONALITY

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The cultural code of the nation helps to understand its behavioral reactions, determines the people's psychology. The national code is our national identity, a