

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.

Издание адресовано ученым-методистам, докторантам, магистрантам и педагогам-практикам в области обучения языкам, а также широкому кругу читателей.

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resource for the development of society, an active citizenship of the individual, readiness to serve his People. A person who knows his history, honors his language and traditions is bound to become a patriot of his homeland, so national toys are important for the formation of the personality of children for the upbringing of a decent generation of the state. Kamagan Zhumakasova, the head of the culture and development fund "Ulagat" confirms: "The cultural code of the nation consists of three keys: language, national education and culture of the people. In this sense, one can imagine the content, all the power, all the depth, all the specifics, and the elegance of our people!" Anyone who finds these three keys will admire the code of the nation of the Kazakhs, not everyone is lucky to find the key to this cultural code!

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OBSERVATION OF NATIONAL MARKERS STUDY IN KAZAKH LINGUISTICS

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The article ‘Болашаққа бағдар: рухани жаңғыру (The Path for Future: Spiritual renewal)’, published by the First President of the Republic of Kazakhstan Nursultan Nazarbayev in the Republican newspaper ‘Egemen Kazakhstan’, is an important document for the preservation and evaluation of the national spirit and national consciousness, national traditions and language.

The Leader of the nation has noted that Western tradition of the twentieth century could not be an example for us. The reason is that ‘the renewed society will take a spiritual code that begins from the depth of its history. The most important condition for a new type of modernization is to preserve that national code’ [1]. The main thing is to expand the national consciousness and preserve the core of our national identity. President’s speech ‘there cannot be renewal without preservation of national code and culture’ must be a principle in language study.

In the modern Kazakh society, the fact that the national language is the main tool for the renewal of national consciousness and the development of national unity, the main tool for sustaining spiritual power is being defined in all the various social life activities. And the main feature of it is the discovery of the national language peculiarity and nature of its existence. In the other words, it is a consideration of the epistemological view of the language in close contact with the soul, thoughts, history and culture of the people who speak the language.

The national code and the national marker mentioned by the President do not make big difference. The national markers we use in our language are linguistic symbols that keep this national code different from other national codes. The national marker is investigated in the field of foreign and Russian linguistics as the theme ‘Маркеры национального колорита в романе ... (Markers of the national color in novel ...)’ which is associated with finding national words in certain works. They are mainly investigated in ethno-linguistics.

The main purpose of ethno-linguistics is to examine the current notions of people, not the peculiarities of the modern language, but to the national reality which has been derived from the past experiences, the cultural concepts derived from folk life. That's why this industry plays an important role in the modernization of the national vocabulary fund, the ancient language, the collection of ancient ethnographies. A. Qaidar first scientist who engaged ethno-linguistics in Kazakh language study says that people's life can be understood only through its language. In this regard A. Qaidar has given the following definition to ethno-linguistics: ‘Ethnology is a new and independent branch of linguistics which has the purpose of learning ethnos via its language’. Linguistic data, information, customs, traditions of the people are preserved in its linguistic world and thus transmitted to future generations. Ethno-cultural lexicon has been considered and linguistic analysis has begun on the basis of the theoretical and practical needs of modern ethno-linguistics. The practical usage of words in certain nation is considered within the framework of ethno-lexica. According to A. Qaidar ‘Ethnos culture is a natural, social phenomenon characteristic of each ethnic group. Life, common language, general outlook, common psychology, etc. all can be found in ethnos culture. It is acknowledged by all cultural scientists that the most important tool of knowing it – language’ [2; 36].

Knowledge of ethnography is also closely related to culture-learning science. ‘Culture’ is a very complex concept that begins from a personality trait which covers all national mentality, centuries-old national consciousness, world outlook, traditions, spiritual and material wealth - says academician A. Qaidar. Scientist says ‘the point of view of ethnos and its language from the point of view of ethno-linguistics is to study all the existence and life, the worldview and cultural and spiritual wealth during its development on the basis of factual data in their mother tongue, - suggests [2; 18-22].

Scientist Q. Yessenov: ‘language culture improves when the quality of literary language increases’. Human life is also related to ethno-cultural life because the human is a generational successor of language. The author of fundamental works on multi functions of language academician R. Syzdyk ‘... the study of language art,

purpose and analysis of it are different: linguistic stylistics; the second one is the culture of speech' [3]. O. Zhanibekov who noticed the secrets of the Kazakh language combines language and human psychology and says 'if we study closely, we can notice that person belongs to a certain nationality not only by his facial features but also by their connection with folk traditions [4]."

From the scientist N.Altynov's opinion, language is the main idea of the ethno and cultural heritage preservation: 'Language is the truth of life. When we draw that truth out of the time-consuming folds the genealogy clicks. What we have in our life does not go away from language. We also meet the tracks of it in our inherited language'.

Scientist E.Zhanpeisov says 'Ethnolinguistics is a common historical category of its origin and nature. Because it does not study only the present of ethnos but also the past of it. And the past of the ethnos is more vivid in its ethno and cultural lexicon' [5].

As a result of ethno-linguistic researches in the Kazakh linguistics, the forgotten values of many ancient words have been revived, and our lost native languages are again included in our vocabulary. The main purpose of ethnolinguistics is the reproduction, renewal, expansion of the scope of our vocabulary. Through the ethnology, the outlook of the Kazakh people reflects in the national identity, and the ethno-lexical names are widely considered in the use of different meaningful tones. Kazakh ethno-lexicon, ethno-textures can be widely used in our oral literature and fictions can express nature of the nation. Names belonging to ethnicity in the language take place in the language of ethnos, in the figurative language of the ethnos and are transmitted from generation to generation as our national and spiritual wealth.

According to researcher Zh.Mankeyeva 'ethnographies, which are aware of the history of the ethnos, their ethnographic history, and the different ethno-attributes that have been neglected in our language need to reveal their secret. In this context, delivering of Kazakh ancient culture to future generation through language is one of the ways to express the national identity and the culture of the nation [6]. In this regard, ethnographies, aging and other ethno data as lingual culture in Kazakh lexicon form one of the sources of cultural and spiritual wealth. If you follow this opinion, we can see that national markers are associated with archaic words. Outdated words are classified as follows: the country ruling (khan, kings, bea(би) datqa(датқа), sultan), customs and everyday life (шаш сипатар, қол ұстатар), religious concepts (тасаттық), arms (садақ, шақпақ тас, адырна, айбалта), clothes (кимешек, шекпен). Archaic words are often used to serve an ancient epoch and can only express the concept of that time. However, archaic words sometimes receive a new meaning to express some new concepts and can become an active vocabulary. For instance, the word *bi* used in domby game, and the word *kazy* is used instead of word "jury." It is used in everyday life as an active vocabulary in nation-wide lexicon. Because language, mentality and words of the nation develop together. Although the language and culture are recognized as two different semiotic systems, they complement each other and are closely connected. Culture is a social factor and

its impact on the cultural background is influenced by a social factor. Because the culture of one ethnos are explained to another ethnos by its language symbols. Therefore, it is not enough to know the language of the nation in order to recognize the secrets of national languages, their roots are directly related to the centuries-old history of the ethnos in that language, the culture of the day-to-day culture, and the idea of their mind. From a linguistically cognitive point of view, language is not only a means of communication and cognitive activity but also a national marker, a cultural code, a resource, a source of cultural information, which is a set of concepts - language and culture, a wealth of information on the whole world.

The culture of an ethnos can be known by its language to another ethnos. And linguistic symbols are a set of characters that describe spiritual and material culture. Unity of language is a national phenomenon that informs people about the world outlook, their identity, their spiritual culture, their lifestyle, the environment, mentality, psychology and socio-political perspective. Language is a spiritual force and a person can express and evaluate phenomenon through it. Every nation attempts to understand phenomena associated with the image of the cosmos. Therefore, our nation's millennial experience is being studied in terms of linguistics as 'language-nation-cognition' and 'language-culture-ethnos'. Study of language and cognitive, language and human, language and thoughts, language and consciousness, language and culture, language and society in the Kazakh linguistics and their interconnection - is one of the most advanced linguistic scientific directions. As the society developed, the language problem was closely studied in the context of the 'human-society-nature' and was studied in combination with other branches of science - ethnography, philosophy, psychology, cognitology, culturology, and the nature of the language. Nowadays, the identity of the nation (people, ethnos) is studied by language cognitive activity, space, culture and civilization. Because the culture and tradition are folk wisdom. The traces of wisdom are found in poetic and didactic words, proverbs and epic poems. Each of the models in the language that reflects the past and spiritual and cultural values of the people have their own domination. That is why they can express their ethnicity, their cognition, their thoughts, in other words, the ethno and cultural and cognitive character of the people. They give a variety of colors to the user's cognitive, emotional, expressive, and image-based thinking. It is possible to say that linguistic data reflects people's opinion about the world. The process of nation-wide cognition is also characterized by the linguistic peculiarities of people's thinking, reasoning, and perception of life.

Ethno-linguistics is a new paradigm for the Kazakh linguistics that was introduced at the end of the 20th century and at the beginning of the 21st century. Anthropocentrism is the main orientation in language pragmatics while the ethnocentrism is the main orientation in ethno-linguistics. In the study of national markers in folklore the principle of Nazarbayev N.A.: 'There will be no spiritual revival without national code' will be a methodical support. Because folklore including lyrical and epic poems is a treasure of the national code. One of them is the lyrical and epic poems which have a national color, which characterize only Kazakh

nation and reflect the national identity, the national reality. Such words will be treated as national markers.

National markers have already been studied earlier, but there was no special fundamental work, and no national markers on lyrical and epic poems were recorded. The importance of the topic of some ethnographies in epic poems is that we can see national life through these poems. In conclusion, the set of national markers is Kazakh oral folklore. If we consider oral literature as a national marker, there is no doubt that we can face words and concepts that belong to a nation. In this regard, oral literature should be regarded not only as a source of language material, but also as a context that opens the meaning of national markers.

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LOKALE UND GLOBALE KOHÄRENZ UND KOHÄSION ALS KATEGORIEN DER MODERNEN TEXTLINGUISTIK

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„In den 1960er Jahren, einer durch die bahnbrechenden Entwicklungen von Chomskys Generativer Transformationsgrammatik ausgelösten „Blütezeit der Syntax“, waren die Untersuchungsgegenstände der Linguistik das Morphem, das Wort, die systematischen Wortgruppen bzw. Konstituenten und der Satz. Nur wenige Sprachwissenschaftler zeigten sich von dieser Konzentration auf die Satz-Beschreibung unbefriedigt und meldeten Interessen, auch satzbegreifende Phänomene zum Ziel linguistische Einheit zu begreifen.“ (Stede 2007, 19)

Als Gründer dieser Richtung in der Linguistik gilt Z.S. Harris. Harris begann als einer der ersten Linguisten den Text außerhalb der Grammatik des Satzes zu