VIII Бағызбаева оқулары
«ЖАЛПЫ ҒЫЛЫМИ ПАРАДИГМА АЯСЫНДАҒЫ ЗАМАНАУИ ФИЛОЛОГИЯНЫҢ ӨЗЕКТІ МӘСЕЛЕЛЕРІ»
Халықаралық ғылыми-тәжірибелік
конференция материалдары

Алматы, 28 сәуір 2016 жыл

VIII Багизбаевские чтения
«АКТУАЛЬНЫЕ ПРОБЛЕМЫ СОВРЕМЕННОЙ ФИЛОЛОГИИ В КОНТЕКСТЕ ОБЩЕЙ НАУЧНОЙ ПАРАДИГМЫ»
Материалы международной
научно-практической конференции

Алматы, 28 апреля 2016 года

433

and methodological application of multimedia technology. integration of the Internet in education and, in particular, its use in teaching of foreign languages, is now quite relevant.

Currently, most schools and universities in our country equipped with multimedia rooms for English language learning rooms have computers, projectors and interactive whiteboards [10].

The Internet is one of the most powerful tools for teachers to students collaborate, interact and participate actively in the learning process. However, the wealth of available resources may cause confusion among students and discourage them from participating if they are not given the necessary guidelines. When students are faced with thousands of Internet sources they cannot effectively handle such large amounts of information. One of the most important tasks for teachers is to assist their students so that they can discover what they enjoy most according to their level of linguistic competence. Teachers are also responsible for the evaluation of all the web tools offered.

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Linguocultural aspects of language

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As we know culture is the object of investigation of several branches of science, but different from culture via language studies, and the main attention is focused on the linguistic aspect. According to Hasanova "Lingua cultural science is associated with culture-oriented linguistics as a system of solving ruling principles of general education and humanitarian task, but besides it lingua culturology possesses a number of specific peculiarities. Beginning with the XX century, lingua

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As we know culture is the object of investigation of several branches of science, but different from culture via language studies, and the main attention is focused on the linguistic aspect. According to Hasanova "Lingua cultural science is associated with culture-oriented linguistics as a system of solving ruling principles of general education and humanitarian task, but besides it lingua culturology possesses a number of specific peculiarities. Beginning with the XX century, lingua

culturology gradually ousted country study in the didactic plan as well. Since the last two decades of the XX century the term "lingua culturology" has been often used in association with the term "culture-through-language studies" [1, 160]. Lingua culturology focuses attention onto the reflection of spiritual state in the language of a man in the society. This is just fully mentioned in the works of Bashurina in which she demands changing of shape of system of didactic coordinates: instead of systems of "teaching a language – acquaintance with culture" in the centre of attention stands interrelation between communicative competence with lingua cultural science and culture-oriented linguistics in the system of "teaching a language – acquaintance with culture – teaching a language". Teliya, Maslova and the works of others write about these facts.. As to Teliya methodological basis of linguoculturology serves "semiotic presentation indications of this interaction, considered as cognitive contents of mental procedures, the result of which is cultural liqualization of mental structures" [2, 17.] Supporting this point of view, at any rate it is necessary to mention that such vision of object of lingua cultural science does not sufficiently distinguish its contours from adjacent scientific subjects. In any case it is necessary to consider object of: cultural science language as a means of representation of cultures or culture, considered in the light of language. Despite their obvious relationship, it is necessary to distinguish cognitive cultural science from cognitive linguistics. Different from pure cognitive science, culturology, as other fields of science, studying humanitarian meaning "can't develop at the cost of ideals of scientific character and objective character of natural sciences, leaving alone formalized knowledge". However lingua cultural science is a one which can't help doing a thing without principles of scientific understanding of the world. Accordingly, there exists no formalized "bastions" of scientific character, where a certain portion of methodologies takes place and analytics successfully coordinate narrative character of "story" with free way of thinking and this takes place on the intersection of different "horizons" of culture, science and art [3, 499]. For the lingua cultural science such an approach is quite natural, because on the determination of Ricker "from the point of view of narration, life in the world is just the life in the world, being already marked with the language practice, linked with this understanding beforehand" [4, 99].

Necessity of combinative approach to the objects of culture, in which narrative, literary thinking and elements of methodological

analysis are organically supposed to exist, are conditioned by the demand of lingua cultural science in an indefinite discourse – thinking space; between strict scientific character and free fantasy. The first is unacceptable as to its abstractness and as to the reason in which exists methodological constraint on the products of discourse understanding and the second as absolutely none restricted imagination – as it is also unacceptable. If we concern the methodology of lingua cultural science the nature of humanitarian science itself surmises a special type of cultural methodology, including variety of such called language games with obligatory presence of narrative elements. It is worth mentioning that such a methodology is not usual and is a very understandable means. It is not a logical understanding, and in itself is a notion of a key is not something abstract or taken as to analogy, but first of all concretely formalizing, but not determining exactly, and adjoining the self-peculiarity of the object and occurrences. Such ordinary notions are close to the modern cultural conception, able to be actualized in different contexts. On the basis of lingua cultural methodology lays ordinary notion of special type: concepts of word forming which do not turn into abstract notions and are enriched, thanks to lively, but not theoretical narration, the search of culture in facts is just the sense of life. Therefore, search of methodological bases of lingua cultural science is realized by the way of using elements of concentrology, Germanistics and general philology. In conformity with such a methodological vector at the modern stage of development of lingua culturology, attempts are made to integrate into linguistic methods of receptions and methods of culturology: general philosophical, ideographical (descriptive) method of Vindelband, inductive method (Shiller & Gartman), phenomenological method (Gusserl), hermeneutical method (Gadamer), structural-functional analysis (Levi-Stros and others). In this plan several methods of linguoculturology can be distinguished: 1) diachronical method based on comparative analysis of different linguocultural units as to the time; 2) synchronic method, comparing simultaneously existing lingua culturological units; 3) structural-functional method, surmising division of the objects of culture into parts and discovering links among the parts;4) historical-genetic method, oriented to the study of lingua cultural facts from the point of view of its formation, development and its further fate; 5) typological method, aimed at discovery of typologically closeness of different lingua cultural units, created during historical cultural process: 6) on the basis of comparative-historical method lies the comparison of original

lingua cultural units as to the time and analysis of their essence. If we speak about visual method it is worth speaking of not only on different ways of conceptual analysis, but also of purposefulness of their complex usage. Domination of this or that unit in this problem determines the specific feature of proper method: visual method by Langaker: method of profiling by Bartminskiy and his school; description of predicative links and modeling of diagnostic contexts, description of concept as to its association field, analysis of meaning as to the vocabulary definition, etymological analysis, method of studying concepts through the lexical grammatical fields of lexeme, representing it. Let us speak about lingua cultural approach. Supporters of lingua cultural approach to the understanding of disciplinary status of lingua culturology, demonstrate its general genetic roots, linked with linguistics, associating it with the appearance of linguistic doctrines worked out by Humboldt, Bundt, Shukhardt, Potebnya and others.

It is obviously seen that during the teaching of a foreign language in an auditorium, the usage of lingua cultural approach is a must, because lingua cultural information becomes a necessary communicative part of the competence of the student, specific manner realized in the semantics of language unit. Lingua cultural knowledge makes forming lingua cultural competence, as a part of communication, necessary. Lingua culturologic competence includes study of lingua culturology, phenomenon of culture, but not the phenomenon of language.

A foreigner who is learning words and mastering it in the lingua cultural aspect makes transition possible to another mark system, necessary for forming the second language personality. In the modern methodology by practising a language we understand as ability to communicate with another person correctly, freely and adequately in the language that the person has mastered. So, as we see, the language picture of the world improves till the lingua cultural picture of the world as a system of knowledge on culture, expressed in a definite national language, but an individual usage of lingua culture is substituted by lingua cultural competence as a socially meaningful system. Completing Vorobyov's determination for the methodical purposes, Bashurina under the term of linguocultural competence understands system of knowledge on the culture, used in a definite national language and the complex of skills of operating with this knowledge. The author proves that ability to intercultural communication is the result of forming the second cognitive science in the learners by means of learning any foreign

language which can be achieved in the process of cultural learning, representing fragments of culture. So, cultural approach to culture becomes the object of cognition and teaching. As it is known, lingua culturology studies interrelation of language and culture, but being different from culture-oriented linguistics, the main attention is focused on the linguistic aspect. Lingua culturology is linked with culture through language studies as a system of ruling principles of solving general schooling and humanitarian tasks, but besides it, lingua culturology possesses a number of specific features:

a) it is a subject of synthetic type, occupying bordering position between science and, learners of philology and culture;

b) the main object of culturology is interrelation of language and culture and interpretation   of this interaction;

c) as the subject of investigation of lingua cultural science serves spiritual and material culture, verbalized artifacts, forming "the language picture of the world";

d) Lingua cultural science is oriented to the new system of cultural values, put forth by the modern life in the society, to the objective information on the cultural life of the country [5, 32].

Being busy learning cognitive semantics in the twentieth century sometimes, consciously or unconsciously some people think that systematic structural aspects of linguistic analysis has   expired its heuristic potential. Their combination is possible from the point of view of description of means of formal expression of language meaning and from the point of view of systematic modeling of semantic category of the language and speech (language unit, speech and even the whole text). There is no doubt that we must speak on the systematic cognitive investigation of language semantics. Besides, it doesn't mean, that simple unification of semantics with systematic structure and semantics with possible cognition. Absence of one general principle contradicts its systematic structural semantics which studies the contents of words, from the position of object, but cognitive semantics studies from the position of subject. Some scientists express their thoughts, saying that these two approaches are not compatible. We think that there is no ground here to speak about incompatibility of methodical positions; on the contrary systematic-structural approach does not contradict strategic basis of cognitive semantics. The last one, in spite of the fact that mainly is guided by semantic vision of the object in all its wholeness and complicity, at any rate we can't help thinking on the analytical understanding of real truth-without division of the whole into the parts

and determining between them objective law of correlation and relations. Moreover, synthesis suggests analytical thinking: before synthesizing the cognizable event, it is necessary to know that at this moment modeling of the picture of the world or its individually taken fragments should be taken as mental integration. At any rate such kind of arguments remain unconvincing, unless we specify, what systematic-structural semantics is dealt with. At present object of lingua cultural science is the language-discourse activity, considered by the value meaningfulness point of view. Such a determination of the object of lingua cultural science derives from Humboldt conception, according to which, language takes active part in all important spheres of cultural-discourse life; in thinking and understanding the reality. "Language in accordance with the considered conception, is a universal form of the initial conceptualization of the world, expresser and safe-keeper of unconscious, spontaneous knowledge on the world, historical memory on the socially meaningful events in the human life. Language is a mirror of culture reflecting the images of passed culture, intuition and categories of world outlook" [6, 30]

Having investigated "Lingua cultural aspect of interrelation of culture and language we have come to the conclusion that lingua cultural science is a new aspect of complex method to language and culture, their interrelation with each other, mutual influence on the development of culture and language, their relationship with social life, psychology, and philosophy. In the study of cultural science the following methods of investigations were used: a) synchronical; b) diachronical; c) structural functional; d) historical genetic; e) typological; f) comparative historical methods. During the last time on the method or representations of concepts, methods peculiar to lingua cultural science have been worked out. As it is indicated in the article the ideas of the scholars are differ in this issue, but taking all these peculiarities on the differentiations of the ideas into consideration, still it is possible, to achieve a general notion on the cultural linguistic aspect of the language study. We support the idea on the lingua cultural science which tells that linguistic approach to the phenomena of culture in no case can be considered as something of "transition" of terms of culturology to the linguistic terms, but with structurally more exact approach to culture as something like whole semantics. All these ideas can be pronounced by the people only by its self belongingness and all the genius ideas appear only in the bosom of national experience, spirits and wisdom. Judging by how a man trusts, how he believes, how he

does his praying, how and in what speech examples the man's honour sense of duty appear, how he sings, reads poems, it is possible to determine to what nationality the person belongs. We must mention that all this depends not only on the conscious behavior of a man, but also on the spiritual state of the person which appears unconsciously [1, 165].

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Russian and kazakh in the english classroom

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Among a number of professionals in the field of English language acquisition, there appears to be an increasing conviction that the Russian language has a necessary and facilitating role in English language classroom. In our case, this conviction comes from personal experience and recent literature we have read.

Elsa Auerbach (1993:29) gives a sociopolitical rationale for the use of the L1 in ESL classrooms. In her article, she states that "everyday classroom practices, far from being neutral and natural, have ideological origins and consequences for relations of power both inside and outside the classroom." Auerbach \ (1993:19) summarized her conclusion in the following way: "Starting with the L1 provides a sense of security and validates the learners' lived experiences, allowing them to express themselves. The learner is then willing to experiment and take risks

with English."

David Atkinson (1987:241) lists appropriate uses for the LI in the L2 classroom. Auerbach (1993) suggests the following possible occasions for using the mother tongue: negotiation of the syllabus and the lesson; record keeping; classroom management; scene setting; language analysis; presentation of rules governing grammar, phonology, morphology, and spelling; discussion of cross-cultural issues; instructions or prompts; explanation of errors; and assessment of comprehension.

We teach English as a foreign language to monolingual Russian-Kazakh speaking classes. During the 2015-2016 academic year, we designed and conducted research on the use of the mother tongue in English classes at the University. Five of our colleagues kindly consented to participate in this project. Our research consisted of recording a 50-minutes sample from three classes at the beginning, middle, and end of the semester. We recorded the classes to see how frequently and for what purposes these teachers used Russian-Kazakh in their classes.

The teachers also filled out a short questionnaire about their attitudes toward the use of Russian-Kazakh in the English classroom.

Our study aimed to answer the following questions: (1) How frequently Russian/Kazakh are used and for what purposes? (2) What are the attitudes of the students and teachers toward using Kazakh and Russian in the EFL classroom?

The participants of this study were students of our university. Their English was at pre-intermediate and intermediate levels.

Both qualitative and quantitative research methods were used, including classroom observations, interviews, and questionnaires.

Three randomly-selected first-year reading classes (of about 50 minutes in length) conducted by teachers were observed and recorded to find out how frequently and on what occasions Russian and Kazakh were used. The teachers and students were not informed of the obser-vation purpose beforehand.

Teachers whose classes were observed and recorded were interviewed and asked why they sometimes preferred using Russian and Kazakh in their English classes.

All teachers first attempted to explain the words. grammar points, and meanings of complex ideas in English, but resorted to Russian and Kazakh when they thought the students did not or could not understand their English explanations.