

САНЖАҚ ИДІ БИЗНЕС АКАДЕМИЯСЫ
МЕДИТЕЛІК ИДІ АКАДЕМИЯ БИЗНЕСА
INTERNATIONAL ACADEMY OF BUSINESS



Санжақ Иді Бизнес
Академиясы

IK **RUS** e.V.

*Interkulturelle Kommunikation
und Russische Sprache*

ТІЛДІ ҮЙРЕТУДІҢ ИННОВАЦИЯЛЫҚ ТӘСІЛДЕРІ
ИННОВАЦИИ В ОБУЧЕНИИ ЯЗЫКУ
INNOVATIONS IN LANGUAGE TEACHING

УДК 811

ББК 81.2

И 66

Рецензенты:

Р.А. Шаханова, зав. кафедрой филологических специальностей Института магистратуры и докторантуры КазНПУ им.Абая, д.п.н., профессор;

Л.Т. Килевая, доктор филологических наук, профессор кафедры филологических специальностей Института магистратуры и докторантуры КазНПУ им.Абая;

А.Д. Кутыбаева, кандидат филологических наук, доцент кафедры «Языковые дисциплины» Международной академии бизнеса;

К.А. Жакибаева, руководитель секции казахского языка кафедры «Языковые дисциплины» Международной академии бизнеса

И 66 **Иновации в обучении языку.** Междунар. межвуз. научно-метод. сборник статей. – Под ред. Г.М.Бадагуловой. – Алматы: Международная академия бизнеса, 2013. – 236 с.

ISBN 978-601-7470-06-7

Настоящий сборник издан в честь 25-летия Международной академии бизнеса.

В международном межвузовском научно-методическом сборнике статей «Иновации в обучении языку» обсуждаются актуальные проблемы преподавания казахского, русского, английского языков. Сборник издается во исполнение соглашения между Международной академией бизнеса (РК) и немецким обществом «Ик@рус» (ФРГ).

В сборник включены статьи по инновационному обучению языкам ученых из университетов Казахстана (МАН, КБТУ, КазНПУ им.Абая), России (РУДН, РГЛУ, Елабужский институт Казанского федерального университета, Забайкальский госуниверситет, Марийский госуниверситет, Елецкий госуниверситет им. И. А. Бунина), Германии (Университет Грайфсвальда), Болгарии (Университет национального и мирового хозяйства), Китая (Циндао, Университет науки и технологий).

УДК 811
ББК 81.2

ISBN 978-601-7470-06-7

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Бадагулова Г.М., 2013

ПРЕДИСЛОВИЕ

Для сбалансированного развития казахстанского общества необходимо формирование оптимального коммуникативного пространства, в котором государственный язык активно использовался бы во всех сферах общественной жизни. Укрепление статуса и роли казахского языка является в данное время жизненной необходимостью для всех граждан Казахстана в связи с увеличением носителей казахского языка. Средний возраст граждан Казахстана, для которых казахский язык является родным языком, составляет 28-30 лет. Но в то же время значительная часть населения страны не владеет государственным языком, и это, естественно, способствуют возникновению негативных реакций и настроений как у конкретного казахстанца, так и в социуме в целом.

Формирование оптимального коммуникативного пространства в Казахстане предполагает знание русского и английского языков. Необходимо сохранить тот уровень владения русским языком, который сейчас есть в стране. Надо обучить русскому языку тех, кто прибыл на историческую родину из стран дальнего зарубежья. Русский язык в Казахстане до сих пор не потерял свои позиции в науке, в административно-деловой сфере (в крупных городах, на севере и востоке страны). Источником информации для большинства граждан нашей страны по естественным и инженерным наукам является русский язык. Надо отметить, что все еще процент людей, владеющих русским языком на уровне C1 или C2 по ECL – (European Consortium for the Certificate of Attainment in Modern Languages) больше, чем английским. Коммуникативная обстановка в стране постепенно меняется в плане того, что молодые билингвы (до 30 лет) не знакомы или менее знакомы с русским поведением, с русской культурой, мировидением.

В настоящее время приоритетными в обучении как казахскому языку, так и русскому, английскому языкам являются не политические инструменты, а меры технического, дидактического характера, представляющие собою различные информационные, педагогические, научные средства, инструменты и

лану қажет. [2] «Лексика.Грамматика» субтестілерінде пайдалану өте тиімді. Мысалы: синоним, антоним, фразеологизм тақырыптарын қалай түсінгендерін анықтау үшін пайдалануға болады. В1, В2, С1, С2 деңгейлеріне ұсынылатын тестілер А1, А2 деңгейлеріне ұсынылатын тестілерден үлгілері бөлек болуы тиіс. Барлық деңгейлерде тесті үлгілері ұқсас болғандықтан сапа нашар болады.

Тіл білуін анықтау үшін кеңінен қолданылатын тесті – **ашық тест**. Ашық үлгідегі тесті тапсырмаларында дайын жауап болмайды. Әлемдік тестілеу тәжірибесінде тестілеудің бұл түрі үлкен құрметке ие болып отыр. Тестілеудің ашық түрінде ойша болжап шешуге мүмкіндік жоқ. Мәскеу Мемлекеттік Университетінің тестілеу орталығында өткізілген сынақта тестінің бұл түрі басқа тестілерге қарағанда пайыз көрсеткіші төмен болған. Ашық тестіні пайдалану тіл үйренушілердің жоғары балл алушылардың санының азаюына мүмкіндік береді. Әзірлемешілер тек қана нарық сұранысын емес, сапаға да ерекше назар аударулары қажет. Тілді білу деңгейін анықтайтын тесті тапсырмаларының түрілерін барынша пайдалану қажет. Бұл тілді білуін нақты анықтау үшін қажет.

Сәйкестігін табуға арналған тест тапсырмалары алдыңғы тест тапсырмаларына қарағанда сирек қолданылады. Сәйкестігін табуға арналған тест тапсырмалары тіл үйренушілерге ұнайды. Сондықтан бұл тапсырма түрлеріне ерекше назар аудару керек.

Рет-ретімен орналастыруға арналған тест тапсырмалары да сирек пайдаланылады. Шығармашылықпен бұл тапсырма түрлеріне түрлі тесті тапсырмаларын құрастыруға болады. Жаттауға берген әнді тексеру, мәтіндегі оқиға барысының орбуін түсінуін тексеру үшін т.б. пайдалануға болады.

Ал тестінің нәтижесін бағалау оңай жұмыс емес. Мысалы: бір дұрыс жауабын табуға арналған тест ашық тестіден төмен бағалануы қажет. Екі немесе бірнеше дұрыс жауабын табуға арналған тесті тапсырмалары бір дұрыс жауабын табуға арналған тапсырмалардан жоғары бағаланады, ал ашық тестіден төмен бағаланады. Бұл мәселені шешу үшін қиындық коэффициентін есептей отырып аталған тапсырма түрлеріне талдау жасау керек. Тестіні дифференциалды бағалаудың жаңа

түрін енгізу тіл үйренушінің білімін нақты бағалауға мүмкіндік береді.

Әр деңгейде тестінің барлық түрлерін пайдалану қажет. Тестінің жаңа үлгілерін құрастыру, оны сынақтан өткізу, нәтижесін сараптау маңызды теориялық, практикалық мәселелерді шешер еді. Бұл мәселерді шешу үшін тестілеу жүйесіндегі әлемдік стандартқа сүйену қажет. Алда алар асу, атқарар жұмыс көп. Қазақ тілінің мәртебесін көтеру біз үшін ең маңызды мақсат болып саналуы тиіс.

Пайдаланылған әдебиеттер

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PRESERVATION OF NATIONAL IDENTITY IN THE CONTEXT OF GLOBALIZATION

*Oxana Kirichok
Irina Agashkina*

(International Academy of Business. Almaty).

Integration of Kazakhstan into the global economy and the problem of preserving the Kazakh language, as the main criterion for the identification of Kazakhs, are the subjects of many studies and heated debates throughout the twenty-year history of our country. After gaining independence, a question immediately arose: "How can we become a legitimate part of the rapidly developing world and, at the same time, not lose the traditions, language, national character? How, without deviating from the objective process of globalization, is it possible to maintain our national sovereignty, national «self», the original and unique culture of the people of Kazakhstan, the values of traditional culture, which express the experience of many centuries of folklore and wisdom?"

At the macro level, globalization creates widespread communication opportunities, increases the speed of information, but

on the other hand it leads to unification of ethnic identities and languages.

There is a contradiction among researchers on the issue of the influence of globalization. According to A. Nusanbayev, "For Kazakhstan, which has gone through great historical modernization of its traditional society during the last hundred years, this process can be particularly difficult as it can lead to the final loss of the original and unique culture, language and traditions of the Kazakhs" [12, 200]. Some analysts believe that the ever-increasing integration of Kazakhstan into the process of globalization leaves fewer chances for the Kazakh language to become fully public and official, because globalization reduces its demand. [7, 99].

Other scientists think that global challenges provoke a universal surge of ethnic nationalism and a growing interest in the historical roots and ethnic and cultural identity as important constants for the spiritual aspects of life [10, 439; 8, 405; 6, 240].

Kazakh philosopher B. Nurzhanov doesn't feel any clash between contemporary globalization and the desire of peoples to preserve their national identity. This is a dual process: the more intensely the world unifies, the more profound and persistent national cultures must be [3, 94].

Is the Kazakh people's identity becoming two sided or splitting up and developing in opposite directions? Does going global and retaining ethnical values complement or contradict each other with regards to the Kazakh man? The research investigates the changing identities of Kazakh people who are involved into two directions of cultural development: globalization, and retaining and recovering the Kazakh language, traditions, and way of living. Around 200 ethnically varied, urban Kazakh people took part in an experimental 10-day emersion into a partially recreated environment of a medieval nomad's camp to study language and culture. When the barriers of everyday modern life break down, and a person is surrounded only by the steppe, drowned into his or her ancestors' way of living, his or her marginal identity transforms closer back to his or her origin. Analyzing feedback, just after the emersion and nine month after taking part in the project, and comparing with the entry questionnaire, we discovered a shift towards the awakening love for the native language, and a genuine interest towards the Kazakh culture and

independent way of development. The participants revealed a more complex mixture of global and ethnic identity, and on variable degree, in different groups, a stronger dedication to preserve the spiritual values of our nation by using the Kazakh language and wisdom of our ancestors in pursuance of national unity.

In Kazakhstan, the problem of interaction between globalization and identity is particularly relevant, because historically, the most complex situation concerning the indigenous language, compared with other former Soviet republics, developed here. Throughout the 20th century, during the tsarist and Soviet eras, Russian influence in Kazakhstan, as a factor of globalization, has led to a change in the status of the Kazakh language. During the Soviet period, it lost its legal position as the tongue of the indigenous ethnic group. The Kazakh language was withdrawn from active use in all spheres of activity and became undesirable and secondary. During the long history of dependence, Kazakhstan was subject to exposure of the Russian culture and Russian language as a predominant cultural identity [11, 21]. Russian-language media and education occupied the dominant position. As a result, Kazakhs became the most linguistically and culturally russified of all the Central Asian ethnic groups [13, 197]. A number of factors contributed to this. First, the population density of the titular ethnic group was low in the vast territory of the country. Second, Kazakhstan was the only republic of the former Soviet Union in which the indigenous population had been a minority for a long time. This was facilitated by events of a socio-historical nature – civil war, the loss of population from starvation, mass deportation of people from other regions of the Soviet Union to the Kazakh steppes, the development of virgin lands, etc... For example, in 1926, Kazakhs comprised 57.1% of the total population of the republic, in 1939, 38%, and in 1959, it was less than 30%. According to the census in 1989, only 27.1% of Kazakhstan's urban population was Kazakh, while 50.8% was Russian. [4]

According to some Kazakh scientists, the third reason which led to the loss of the Kazakh language legal status is a feature of the Kazakh national character. The study of cultural stereotypes of social behavior of the Kazakh people discovered that their distinctive feature is the individual ethnic openness and tolerance that promotes adopting other cultures standards [6].

K. Kabdrakhmanov believes that this feature gives Kazakhs a significant advantage in the era of globalization, however, in the 20th century too much openness caused damage to their identity, contributed to the decline of the national consciousness and a loss of their native language [2].

“Dekazakhization” mostly affected the urban Kazakhs. Among them, there were some who did not know or poorly knew their mother tongue. Kazakhstan became independent with a minority titular population, especially in urban areas; besides, even among urban ethnic Kazakhs only a minority was literate in their mother tongue. Overall in 1991 about one-third population was literate in Kazakh, whereas 90% were literate in Russian. In the 1989 census, less than 1% of urban Kazakhs spoke Kazakh fluently. Furthermore, many urban Kazakhs were culturally russified. For them, not only Russian language but Russian culture was much closer than the culture of the rural traditional Kazakhs. For urban Kazakhs, their mother tongue became used only in simple everyday situations. Among the current 30–40–50–year–old urban Kazakhs there are those who do not know their own language even at the most basic level.

According to K. Kabdrakhmanov, life aims and values of Russian-speaking Kazakhs have changed significantly as their consciousness transformed due to change of self-expression language. “We experience urbanization of our consciousness, the phenomenon which shows ever more positive qualities in the era of globalization, but in terms of personal life this can lead many of us to the vital catastrophe. The drama is that we give all our energy to self-fulfillment and education, while unwittingly losing the valuables that belonged to us at birth by natural right, namely, the link with our ancestors and nation.” [2].

Kazakhstan has undergone a total ethno-demographic transformation since gaining the independence. The total population decreased by 9.1 % because of emigration from Kazakhstan to Russia and European countries. In contrast, the number of Kazakhs has noticeably increased, mainly due to natural increase and migration inflows of repatriates. According to the 1999 census, the number of Kazakhs was 53.5% of the total population of the country, and in 2009 they amounted to 63.1% [1, 25]

A formation of the independent state and an increase in the share of the titular ethnic group gave rise to the revival and widespread use of the Kazakh language. For over 20 years of independence President Nazarbayev has consistently promoted and supported Kazakh language recovery. However, despite the measures taken, the official status of the Kazakh language is still declarative. Though, by the official data, now 74% of total population and 98% of Kazakh people know Kazakh, however, only a very small portion of them can speak the language fluently [9, 98].

This situation requires the development of new educational technologies and programs. A famous Russian sociolinguist Dmitry Petrov said, that the key to effective language learning is speed, intensity in training and unusual approaches. A language should not be just the words written on a board, or in a textbook; it is a system of images, emotions, sensations. A learner should feel, smell and visualize a language in colours. Life-giving soil in the language learning is the sphere of culture and moral such as national folklore, music, literature, national holidays, traditions and customs [5].

Since 2010 the International Academy of Business from Kazakhstan initiated the project Ulytau for studying the Kazakh language by the immersion method created in Canada in 1965. The method of teaching the state language at the cultural and linguistic camp Ulytau during a short time is a deep immersion into the environment which is created to familiarize students with the traditions of the Kazakhs, their family upbringing, with the peculiarities of the Kazakh people life. In order to create a learning environment, an ethnographic village consisting of yurts is built, which generates interest towards knowledge about the history and values of the Kazakh people.

The purpose and features of the cultural and linguistic camp is to educate their listeners using a specially developed innovative program aimed at holding classroom-like lessons and giving cultural and ethnographic knowledge in harmonious unity. Along with the presentation about the features of national life (healthy lifestyle), this village provides the necessary conditions for communication in the Kazakh language.

The organization of the cultural and linguistic project characterizes in that it takes students from the everyday city routine

into a daily routine and schedule reflecting the nomadic life of the Kazakh people. Also, the project aims to focus the attention of the audience to such specific national features formed by ancient ancestors of the Kazakh people as: a healthy lifestyle, polite communication with people, to respect a person based on age, not on wealth and status, to assess a person by his intellect, listen to the words of senior, respect a person for his upbringing and education, teach by example instead of words.

Students are not taught using continuous studies of the artificial language, but by the integration of classroom knowledge and familiarization with Kazakh traditions, national trade, economic features, games, and history. This method allows students to absorb the values of the Kazakh people and increase their respect for them and their language. Therefore, the educational process familiarizes students with Kazakh history, and students are shown historical monuments, folk handicrafts and household characteristics of the Kazakhs. During free time short discussions are organized with the students in the form of questions and answers about the traditions, culture, and history of the Kazakh people. They are also told about the appearance of the Turkic peoples, the history of the formation of the Kazakh people, and the states that existed on the Kazakh land.

In order to effectively perform these tasks interesting tours to the historical sites are organized for students; during the tours they play games, learn proverbs and sayings, read poems, sing songs in accordance with the themes of the Kazakh language program. During the cultural program, national games, concerts, and meetings are held at the camp in the evenings. Also, students are introduced to the national crafts and needlework and taught to create wares with their own hands. As noted above, the organization of the educational process with the alternation of different kinds of activities does not allow the audience to get bored but increases their motivation and intensifies their studies of the Kazakh language. The curriculum promotes not only honoring people's values but also a sense of civic duty, eagerness for knowledge and spiritual education of future generations, inter-ethnic friendship and patriotism.

The cultural and linguistic project is carried out during the summer time in 3 shifts. Each shift of 30 students lasts 10 days. The

educational process consists of 40 classroom hours on a specially designed program.

The table given below presents the main requirements for the contents of the program and the knowledge and skills mastered after the training program.

Diagram1. Knowledge and skills mastered by the participants of the program of the cultural and linguistic project «Ulytau»

Non Kazakh identity	New Kazakh identity	Kazakh identity
1. At the end of the training program, active vocabulary consists of 150-170 words, the participant can give brief information about himself, his family, work, three levels of kinship; can enter into a dialogue about domestic affairs, about his environment (food, clothing, house etc...).	1. At the end of the training program, active vocabulary consists of 350-370 words; the participant can give complete information about himself, his family, workplace, three levels of kinship, using 10-15 fixed expressions. The participant can express his thoughts on topics such as the features of child upbringing of the Kazakh people, relations with neighbors, and the attitude towards guests.	1. At the end of the training program, active vocabulary consists of 550-600 words; the participant can use 15-20 fixed expressions in speech. Can give complete information about himself, about three levels of kinship in oral and written form. The participant can also takepart in discussions, expressing their views on the Kazakh culture, traditions, superstitions, taboos, etc...
2. The participant understands the national anthem and knows it by heart. He knows the names of the images on Kazakh state symbols and understands their meaning.	2. The participant understands the national anthem and knows it by heart. He knows the names of the images on Kazakh state symbols and can briefly explain the importance of these images.	2. The participant understands the national anthem and knows it by heart. He knows the names of the images on Kazakh state symbols and can explain the importance of these images, also expressing his attitude towards them.

<p>3. Knows 3 Kazakh songs by heart: one folk song, one song associated with the area, and one modern song, popular among young people. Can also briefly explain the meaning of the songs.</p>	<p>3. Knows 5 Kazakh songs by heart: three folk songs, one song associated with the area, and one modern song, popular among young people. Can also retell the contents of each song, fully understanding their lyrics.</p>	<p>3. Knows 6 Kazakh songs by heart: three folk songs, two songs associated with the area, and one modern song, popular among young people. Also fully understands the lyrics of each song and expresses an opinion on these songs.</p>
<p>4. Knows 8-10 proverbs and sayings by heart, using them in speech.</p>	<p>4. Knows 10-15 proverbs by heart, using them in speech. Can divide them by topic and explain their significance.</p>	<p>4. Knows 20-25 proverbs by heart, using them in speech. Can look at them from a critical point of view, expressing his opinion.</p>
<p>5. Knows two small-volume blessings (bata) by heart. Understands the meaning of the bata and can translate it.</p>	<p>5. Knows four bata by heart, used in different situations. Can briefly explain the content of the bata.</p>	<p>5. Knows six bata by heart, used in different situations. Can fully explain the meanings of all six bata.</p>
<p>6. Knows seven generations of his ancestors by heart.</p>	<p>6. Knows seven generations of his ancestors by heart.</p>	<p>6. Knows seven generations of his ancestors by heart.</p>
<p>7. Knows the origins of the names of his kin, relatives on his mother's side and relatives of his wife / husband by heart. Can briefly tell you about them (name, age, residence, occupation).</p>	<p>7. Knows the names of his kin, relatives on his mother's side and relatives of his wife / husband by heart. Can distinguish between their relationships and other ties.</p>	<p>7. Knows the names of his kin, relatives on his mother's side and relatives of his wife / husband by heart, also knows the names of relatives who descended from the relationship between the three levels of kin (nephew, son / daughter, aunt, parents in law / brother in-law, sister in law / in-laws, etc.). Distinguishes his kin and other ties well.</p>

<p>8. Can show and identify the key components of the yurt and its furniture. Can show who is where in a tent, in accordance with the status of the person. Knows a few fixed expressions, related to the yurt.</p>	<p>8. Can show and name types of yurts (by its shutters), the main components of the yurt and its furnishings, and say what they are made of. Can also show the places of family members in a yurt. Knows proverbs and sayings related to the yurt, uses expressions in speech, and knows the signs and restrictions. Can take part in the assembly of a yurt.</p>	<p>8. Can give complete information about the yurt, types of yurts, the main constituent parts of the yurt and furnishings. Fluently uses proverbs and sayings about the yurt in speech, as well as fixed expressions. Can explain the signs and prohibitions related to the yurt. Can assemble and disassemble a yurt, and give instructions for its assembly and disassembly.</p>
<p>9. Understands the nature of such traditions and concepts, as a sacred shanyrak, enshi (share of the inheritance for every son), shashu (cover in sweets and coins), suyynshi (ask for a gift for good news), korimdik (a gift for the bride), baigaziy, bata (blessing), teris bata (return blessing), betashar (the process of opening the bride's face), etc..., and explains the essence to others. May hold a shashu, and to ask for suyynshi and baigaziy, to ask for the blessing of the dastarkhan at the end of the meal, and bless the dastarkhan at the end of the meal.</p>	<p>9. Understands and can explain to others the essence of such traditions, as as kayyru (dastarkhan blessing after the meal), dam tattyru (giving treats), sarkit (treat from the celebration), ashamayga otyrgyzu (sitting the child into a children's saddle), tilashar (celebration of a child starting school), kuyryk-bauyr, and etc... Can introduce himself and his relatives (three levels of kinship) to guests. Can organize the process of the custom of kuyryk bauyr.</p>	<p>9. Can exchange opinions concerning such traditions and customs, as erulik (invite new neighbors to visit), sybaga, tabak tartu, shildehana (celebration of the birth of a child), besikke salu, sabige at koyu (to name a newborn), naresteni kyrkynan shygaru, and etc... Can organize the naresteni besikke salu (putting the child in the crib). Can serve meat dishes in accordance with the status of guests, can correctly use words and expressions used in joyful, mourning, and etc... moments.</p>

10. Knows the names of national dishes. Can describe the basics, the quality of food (hot, delicious, bitter, etc...) and express his wishes.	10. Knows the names of national dishes. Can briefly describe the preparation of three national dishes. Can distinguish parts of slaughtered cattle, and properly serve sheep's head to the guests of honor.	10. Knows all the names of national dishes and the cooking process of 5-8 of them. Can kill a lamb and divide the carcass into relevant parts.
11. Can dance the "Kara Zhorga."	11. Can dance the "Kara Zhorga."	11. Can dance the "Kara Zhorga."
12. Recognizes and can show the main horse gear.	12. Can ride a horse. Also, with someone's instructions, can saddle a horse.	12. Can independently saddle and ride a horse.
13. Can learn the rules of three national games and take part in them.	13. Can learn the rules of five national games and take part in them.	13. Can learn the rules of seven national games and take part in them.

Our study focuses on urban ethnic Kazakhs (the senior and middle managers, business owners and government officials).

To structure the research, the authors divided 51 participants covered by the research into three groups:

1. «Kazakh identity» are people, who follow the traditional way of observing more than 70% of Kazakh ethnical festivals and traditions, self assessed as a person with a Kazakh identity.

2. «New Kazakh identity» are native Kazakhs who follow the traditional way of observing between 11 and 69% Kazakh ethnical festivals and traditions, self assessed as a «New Kazakh identity.»

3. «Non Kazakh identity» are people involved in less than 10% of ethnical festivals and customs, self assessed as a non Kazakh identity.

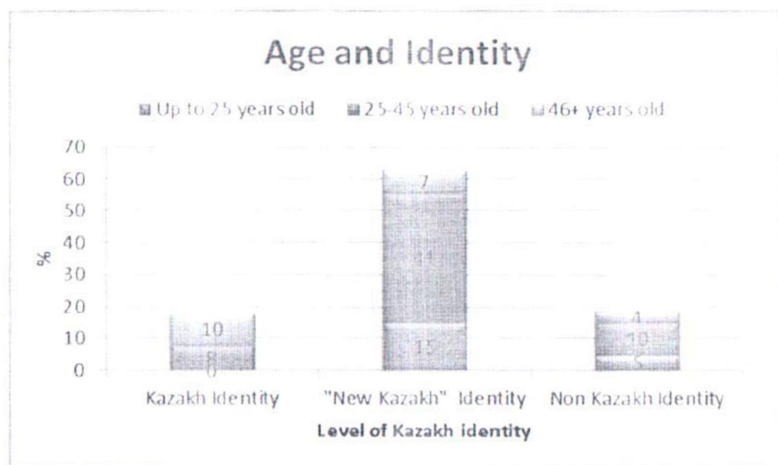
Diagram 2. The profile of 51 participants involved in the research.

Involved in research	"Kazakh identity"		«New Kazakh identity»		«Non Kazakh identity»		Total
	18%		63%		19%		
		% Within the group "Kazakh"		% Within the group "Kazakh"		% Within the group "Kazak"	
Male	11%	61%	13%	20%	5%	26%	29%
Female	7%	39%	50%	80%	14%	74%	71%
Up to 25	0%	0%	15%	24%	5%	26%	20%
26-45 years old	8%	44%	41%	65%	10%	53%	59%
46+	10%	56%	%	11%	4%	21%	21%
Elementary	0%	0%	38%	60%	19%	100%	57%
Intermediate	2%	11%	25%	40%	0%	0%	27%
Advanced	16%	89%	0%	0%	0%	0%	16%

According to the data collected, the vast majority of Kazakh people involved in the research (60%) identify themselves as «New Kazakh», and the age group 25-45 contributes the most (41%) to this type of identity. The identity «Kazakh» (18%) is mostly represented by people older than 45 (10%), followed by age group 25-45. The age group «Up to 25» doesn't identify themselves as Kazakh. The majority of age group «Up to 25» assess themselves as «New Kazakh».

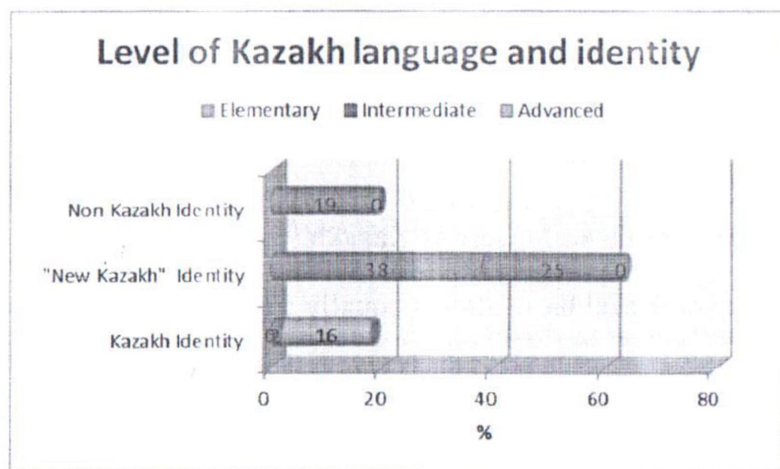
The trend is that the older person is the closer he or she identifies himself or herself as Kazakh. The younger the people are the more they contribute to the «New Kazakh group». The group «Non Kazakh» is almost equally represented by each age group.

Diagram 3: «Kazakh identity», «New Kazakh identity», and «Non Kazakh identity» within the age groups.



The graph demonstrates that the age group of 45+ contributes mostly to «Kazakh identity» and «New Kazakh identity» while younger generation contributes to «New Kazakh identity», and «Non Kazakh identity».

Diagram 4: Level of Kazakh language and identity.



The diagram shows that there is a correlation between identity and level of Kazakh language proficiency. None of «Non Kazakh identity» can speak Kazakh well, whereas majority of «Kazakh identity» master Kazakh very well. Meanwhile almost a half of «New Kazakh identity» can speak Kazakh very well.

Nine months after the project the majority of participants were surveyed in order to study a long-term effect of language and cultural immersion. It was discovered that the usage of Kazakh language at home increased by 40% after the project, whereas it increased by 15% at work. Before the camp only 25% reported that they watched TV in Kazakh, and after the project this figure changed positively to 50%. As for reading books in Kazakh, the tendency was also positive: the number of readers grew from 15% to 45%. The vast majority surveyed – 80% – continued to study Kazakh on regular basis. Regarding to identity, it changed significantly: 15% of «New Kazakh» moved to the «Kazakh» identity, as they started to keep more than 70% of Kazakh ethnical festivals and traditions, and the immersion of «non Kazakh» identity into «Kazakh» environment got them interested: 50% of them are now involved in observing between 25% and 40% of ethnical festivals and customs, having moved from Non Kazakh identity to New Kazakh identity.

Summarizing the first results of the «Ulytau» project, we can say that the participants have a tremendous drive and internal need to study the state language of Kazakhstan.

The project demonstrated that among the New Kazakh and Non-Kazakh identities there is a conscious tendency to form a new identity due to teaching traditions which facilitates transition from one identity group to another. The enlightened political, business, and cultural elite involved into project can become a resource, which has not been used yet in the implementation of language policy. This social layer, as the most progressive, is aware of its responsibility for the future of our country, and can become an important guarantee for the preservation, restoration, and further development of the proper status of the Kazakh language.

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(инновации в обучении казахскому языку)**

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Көптілді коммуникативтік ортаны қалыптастыру зертханасы
Лаборатория «Моделирование полиязычной
коммуникативной среды»
Interuniversity Laboratory “Polylingual Communication
Environment Modeling”

ТІЛДІ ҮЙРЕТУДІҢ ИННОВАЦИЯЛЫҚ ТӘСІЛДЕРІ
ИННОВАЦИИ В ОБУЧЕНИИ ЯЗЫКУ
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Подписано в печать 23.09.2013 г. Формат 60x90^{1/16}.
Бумага офсетная. Гарнитура «Times New Roman». Печать офсетная.
Объем 14,75. Тираж 300 экз. Заказ № 8411.

ТОО «Полиграфкомбинат» Республики Казахстан. 050002,
г. Алматы, ул. Макагаева, 41.