

Terminological fund of theoretical-methodological conceptualisation of multilingual education

Bakhytgul Asylbekovna Zhetpisbayeva, Anatoly Mikhaylovich Zatyneyko, Guldis Mukhamedgaliyevna Tentekbayeva and Gulvira Sovetbekovna Akybayeva

Y.A.Buketov Karaganda State University, University str., 28, Karaganda, 100028, Republic of Kazakhstan

Abstract. In this article methodologically significant for multilingual education theories in the field of pedagogical and linguistic sciences are considered. These theories in the set are considered as more complicated structure in relation to multilingual education and therefore represent terminological fund for its theoretical-methodological conceptualisation. According to theoretical positions the following categories are allocated: language, foreign-language, and also multicultural, ethnocultural and ethnopedagogical education.

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Introduction

Consideration of multilingual education as the pedagogical system which represents well-ordered set of rather isolated components (content of education, means, forms and methods of activity of education subjects, and also educational environment) formed the basis of its thesaurus which in many respects determines the validity of choice of a certain circle of categories, concepts and terms which are necessary for the development of theoretical-methodological aspects of multilingual education. [1-2].

The analysis of theoretical views both foreign, and domestic researchers brought us to allocation from terminological abundance of the social humanities which are directly related to multilingual education, the following categories: language, foreign-language, language multicultural education, and also multicultural, ethnocultural and ethnopedagogical education [3-4].

For the validity of selection of the multilingual education content the main provisions in the field of the theory of language, foreign-language, language multicultural education, and also ethnocultural and ethnopedagogical education were studied and analysed.

As a result of this analysis it became clear that the content of multilingual education has to include the systematized knowledge, skills and abilities in the field of the native language, state and other languages which function in this community, and also in the field of one or several foreign languages according to cross-cultural paradigm of modern language education [5].

Main part

In the modern world language education was included into the system of state, public and personal values. In modality of the majority of our contemporaries' perception language education acts as the important tool of successful person activity in linguocommunicative space. If to consider that the modern stage of social development differs by the deep integration processes, language education appears as the significant medium which forms innovative and linguistic consciousness of the personality, its social mobility (stratification movements in society), ability «to enter» freely the open information space.

Understanding that objective realities cause the functioning of the multilingual communities basically, we can't accept that in this variety only one language is native for the person, all the others, irrespective of their formal or legal status, automatically pass into the category of nonnative languages. Probably, therefore theorists of language education make the «inclination» towards studying of nonnative languages as means of communication in the modern multilingual world. It is on the one hand. On the other hand – at determining the essence of language education the thesis that studying of any nonnative language has to be accompanied by studying the culture of this language speaker is initial. And this process has to proceed syncretically. At such turn to language education, in our opinion, nevertheless one shouldn't lose sight of that circumstance that the native language also should be taught [6-7]. Therefore, the language education is the process which is aimed at mastering of new means of communication, knowledge of foreign culture and conceptualization of own ethnocultural sources, inoculation of readiness for dialogue, formation of

the tolerant relation to other languages and cultures [8].

Such definition of language education gives rather complete idea of its content. Thus as the methodological reference point the anthropocentric principle acts according to which the student is put forward in a rank of the subject of educational activity and the subject of cross-cultural communication. The cross-cultural paradigm formed the basis of the development and theory of foreign-language education.

It should be noted that psychologic-pedagogical and didactic aspects of foreign-language education is rather developed area of scientific knowledge. However, today the paradigm accents change when in linguodidactics the new methodological approach which is directed on reorientation of purpose set course in learning of foreign language takes its positions more firmly and firmly. Now "... as the purposes not «the teaching a foreign language» acts, but «foreign-language education» at which the content is not only pragmatic knowledge, skills and abilities, but also the development of the personality by means of foreign language at the parallel and interconnected studying of language and culture". Such statement of the purpose causes the need of content updating of teaching the foreign languages which is oriented on the international standards [9].

On its substantial bases the concepts of language multicultural education and multicultural education are also conformable, the first represents process of formation by means of foreign language of the ideas of cultural diversity as to norm of coexistence and mutual development of cultures in modern multicultural communities of the countries of native and learned languages [10] (P.V.Sysoyev), and the second differs by that the authors, defining it as familiarizing of younger generation with ethnic, national and world culture, development on this basis of planetary consciousness, formation of readiness and ability to live in the multinational environment (V.V. Makayev), don't focus their attention on language component of this communication process. And it is clear as this component isn't stated in the concept. Nevertheless; the appeal to the content of multicultural education can't exclude in its structure the language knowledge and linguistic competences, the essence of abilities to live in the multinational environment obliges to it.

Development of language multicultural education is connected with the origin of the sociocultural approach developed by professor V.V. Safonova [11]. Within this approach teaching should be based on the idea of dialogue of cultures. Unlike other existing culturological approaches this

approach allowed to pay attention to possibility of teaching to cultures of various ethnic, social, religious and other groups of the country or the countries of learned language.

It is obvious that teaching to culture of only one group (most often linguistic establishment) promotes creation of stereotypes and generalizations concerning all representatives of the country of a learned foreign language that can lead to cultural misunderstanding at communication with representatives of this country, doesn't promote expansion of the sociocultural space of the personality. This idea takes its sources of attempts of combination of two foreign pedagogical concepts: anti-racist education and multicultural education. The matter is that, the representatives of the first of them accuse the second of the political apathy connected with the culturological interpretation of all problems without considering social structure of society. The solution of this problem of two concepts synthesis was proposed, thus, by sociocultural approach to foreign languages teaching. However, simple addition of information on traditionally not presented groups doesn't guarantee multicultural sensitivity at all. It is important to show the place of this social group in a range of cultures of the country of learned language, its contribution to formation of uniform system of values and cultural-historical heritage of the country.

Besides, the special place in language multicultural education should be allocated for representation of variability of also and homeland cultures. On this aspect special accents are placed by the multilingual education propagandizing a formula "language through the culture and culture through the language".

As is evident from the foregoing, language multicultural education doesn't focus its attention to the status place of languages, co-functioning with the native language which is not necessarily coincided with the state or official languages in the native community.

In domestic pedagogics categories of ethnocultural and ethnopedagogical education are rather developed.

Ethnocultural education is the education directed on preservation of ethnocultural identity of the personality by familiarizing to the native language and culture with simultaneous learning of world culture values. The idea of ethnocultural education means the creation of national system of teaching and education, based on the idea of cultural and linguistic pluralism combining world level of technical and information equipment of education with traditional cultural values [12].

Therefore, the development of official state policy in the sphere of the interethnic relations interpreting an ethnosocial situation as a whole and its separate aspects becomes actual. The concept of realization of ethnocultural interests of the population in the field of education has to be its part. The main idea of the last is the creation of a model of education which is oriented on the preservation of identity of ethnic groups and at the same time the development of values and standards of other cultures. It is important that ethnic identity thus isn't lost and the perception by them nation-wide values, and also understanding and acceptance of other culture is provided when only at interaction, dialogue of cultures the principles and features of each separate culture are shown.

According to the concept of ethnocultural education, the education system as means of formation of ethnic identity and the state integration has to carry out four main functions:

- transmitting (supporting reproducibility of valuable social experience of previous generations);
- developing (familiarizing with ethnocultural and universal values);
- differentiating (identification of ethnocultural requirements both the certain individual, and human communities as a whole);
- integrating (supporting interaction, interpenetration and mutual enrichment of the cultures, integration of the personality into the system of world and ethnonational culture).

Therefore, the content of ethnocultural education assumes the realization of its functions.

Concerning the system of higher education this idea finds its continuity in the Concept of ethnopedagogical education. The main idea of this concept is put in the definition of the concept of ethnopedagogical education which assumes the process of acquirement by students the system of knowledge on scientific fundamentals of ethnopedagogics, acquisition of skills and abilities of creative use of the richest educational experience of the people in the modern conditions and valuable relation to their spiritual culture. Formation of national consciousness, the unalienated relation to history, language, culture of the people must be the purpose of ethnopedagogical education in training the future teacher. Besides, according to the authors of this concept, "it will, undoubtedly, promote the increase of ethnocultural education level and ethnopedagogical education of students of higher school and all nation as a whole" [13].

In ethnopedagogical education national and universal values are harmoniously combined and it allows through culture, language, history to learn national specifics of the people and to carry out the

contrastive-comparative analysis of the national originality of other people.

The content of ethnocultural and ethnopedagogical education is defined respectively by the set of ethnocultural and ethnopedagogical knowledge, skills and abilities. Thus ethnopedagogical knowledge, skills and abilities it is possible and is necessary to consider as a part of ethnocultural knowledge, skills and abilities. However, the basis of the last is made by empirical knowledge while the ethnopedagogical knowledge, skills and abilities represent both specialized (i.e. qualified), and unspecialized knowledge, skills and abilities [14].

In our case it is a question of the multilingual education the content of which is selected according to the purpose and expected result, as that the multilanguage personality acts.

Multilingual education is a purposeful, organized, normalized triune process of teaching, education and development of the individual as multilanguage personality on the basis of simultaneous acquisition of several languages as «a fragment» of socially significant experience of the mankind embodied in language knowledge and abilities, language and speech activity, and also in the emotional and valuable relation to the languages and cultures [1].

The analysis of the theory of the education content, the theory of language and foreign-language education in their substantial aspect gave the possibility to decide on the main contours and lines of the multilingual education content. It acts as the integrated set of the content of general, language and foreign-language education. Clarification of the situation with the content of multilingual education is a one more step to definition of the essence of the multilingual education concept. [1].

Conclusions

Thus, the categories included in the thesaurus are selected according to methodologically significant for multilingual education theories in the field of pedagogical and linguistic sciences and in the set are considered as more complicated structure in relation to multilingual education and therefore represent terminological fund for its theoretical-methodological conceptualisation.

Corresponding Author:

Dr.Zhetpisbayeva Bakhytgul Asylbekovna
Y.A.Buketov Karaganda State University
University str., 28, Karaganda, 100028, Republic of Kazakhstan

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