

The state of formation problem of linguo-cultural literacy in northern region of Kazakhstan

Kenzhegul Sapyshevna Shalgimbekova

Kostanay branch of Federal State Budgetary Educational Institution of higher professional education
Chelyabinsk State University. Str., Borodina, 168 a, Kostanay, Kazakhstan

Abstract. The article deals with the concept "linguo-cultural literacy"; the state of formation problem of linguo-cultural literacy in Northern region of Kazakhstan is analyzed; it is substantiated the necessity to issue the dictionary in order to check the linguo-cultural literacy of people in Northern region of Kazakhstan, promoting the formation and increase of linguo-cultural literacy level and prospective development of bilingual society in the Northern region of Kazakhstan, presented as one of the ways to solve the problem.

[Shalgimbekova K.S. **The state of formation problem of linguo-cultural literacy in northern region of Kazakhstan.** *Life Sci J* 2014;11(12s):374-376] (ISSN:1097-8135). <http://www.lifesciencesite.com>. 79

Keywords: linguistic culture, linguo-culture, linguo-cultural literacy, polyethnic environment, Northern region of Kazakhstan.

Introduction

All spheres of human life activity in the independence development period of the young state require thorough analysis. Modern polyethnic Kazakhstan society goes through the epoch of changes, and, consequently, the formation of new social layers, the change of value system, the refusal from many stereotypes of the past [1].

Skillful use of ethnic specificity, undoubtedly, helps to realize the synthesis of these cultures fully, for this it is necessary to study, analyze and forecast one or another phenomenon of social life, taking into consideration ethnic component. As the society is the communication of people by itself, the variety of forms of their linguistic culture cannot be unlimited, what is quite reasonable. Individualized models of linguistic culture are contrasted with the attempt to unify, to elaborate generally accepted schemes and standards, reproduced in the unchanged view for a long period of time, executed automatically, strictly complying with the norms of its stable forms [2].

Linguo-cultural literacy is a complex personal formation, which does not appear in itself as a spontaneous result of polyethnic communication, but it requires direct impact on its formation. To solve this problem, we carried out the investigation of this phenomenon; its peculiarities, content and connections in the system of polyethnic phenomena in the Northern region of Kazakhstan were studied; the approaches, providing the formation of linguo-cultural literacy, were developed; the conditions of its effective functioning were determined.

The understanding of the problem essence is impossible without studying of its genesis. In this connection, considering key aspects of formation problem of linguo-cultural literacy, proposing and substantiating our own ways on its solution, we relied

both on the history of intercultural relations and evaluation of accumulated experience in solution of this problem for further forecasting of the perspectives of its development. The sociocultural values of other nations, turned out to be on the territory of Kazakhstan by some quirk of fate, influenced on the changes of traditional society.

Positive side of this process in any society, the more so in polyethnic society, lies in the fact that uncontrolled linguo-cultural processes can result in reduction of the general cultural level [3]. A sample can be the past, where the ethnic standards of linguistic culture were denied and reduced to common denominator. We understand the linguistic culture as a definite level of linguistic development, reflecting the accepted norms of this language, as well as the right and adequate use of linguistic means, promoting the accumulation and preservation of linguistic experience.

There are social regulators of communication in any society, which involve the right, customs, traditions, administrative, social-psychological orientations, morality. The level of linguo-cultural literacy for each ethnic group, for each personality is characterized by its own representations about significance of one or another standard of linguistic culture and its own understanding of boundaries between the obligatory and free communication [4]. Developing and systematizing the theoretical provisions of the studied problem, determining the perspectives of its further development, we considered the stages of problem formation, preconditions, approaches, perspectives of development and planned some ways for its solution.

Theoretical-methodological interest on the part of many scientists results in the same understanding of significance and essence of the problem and the theoretical interpretation of the

"language and culture" problem, remaining in the center of attention of both linguists and culturologists; the increasing interest provides an opportunity to analyze the linguo-cultural literacy from the positions of different sciences [5]. It is important for us, that the language accumulates cultural knowledge, and it requires the necessity in system description of this knowledge: "Objective, full and integral interpretation of national culture requires the appropriate system approach for its description" [6].

As is known, culture is not good at self-organization, that is why the fixation of cultural units is possible only by means of language, acting in this case as a "mirror of culture", as is commonly said.

The "language and culture" problem was considered by foreign (W. von Humboldt, E. Sapir, B.L. Whorf, E.D. Hirsch) and native investigators in different spheres of knowledge: in linguo-culturology (V.V. Vorobjev, V.A. Maslova, V.N. Teliya, E.O. Oparina and others); intercultural communication (S.G. Ter-Minasova, O.A. Leontovich, D.B. Gudkov, T.G. Grushevitskaya, V.D. Popkov, A.P. Sadokhin and others); sociolinguistics (N.B. Mechkovskaya, V.I. Belokov, L.P. Krysin and others). The "Language and culture" problem is mainly studied in terms of linguo-culturology, the name itself serves to denote their relation. Based on the study of modern concepts in relation to determination of disciplinary status of linguo-culturology and determination of its place in the row of the other sciences, studying the language and culture, we understand it as an integrative independent discipline, studying the relations of language and culture, expressed in linguistic units, containing cultural information.

An attempt to reveal, how cultural information is accumulated in the linguistic unit, showed, that practically all investigators admit the presence of some cultural meaning in a word, in addition to the main one, which is not communicated but implied ("onto-logical implication" as per G.I. Kustova), adding culturally significant markedness to the meanings of some words. The study of relation of lexical units and meaningful categories of culture are of special interest.

According to the words of A. Verzhbitskaya, "Lexical variants reflect cultural differences and present in invaluable instrument to study culture and society" [7]. Linguo-culture means respect, acceptance and right understanding of the variety of cultures of our world, our forms of self-expression and ways of manifestation of human individuality. Knowledge, openness, communication and freedom of thought, conscience and persuasion promote it. Following N.F. Alefirenko, we consider, that linguo-culture is a "complex of linguistic units, filling the

axiological linguistic space in the process of perception of reality". This author also provides another definition: "Linguo-culture is a "synergistically appearing amalgam (merger, fusion, aggregate) of interconnected cultural and linguistic phenomena, recorded and assimilated by the definite ethnolinguistic consciousness" [8].

The science about language has an accumulated experience in relation to the "the language and culture" problem, reflecting different character of interconnected notions, which can be determined as follows:

- 1) interrelation of language and culture;
- 2) the influence of language on culture;
- 3) the influence of culture on language.

The diversity of opinion relatively the character of relations of language and culture does not influence of the fact of their interaction, which is also practically assured by the linguistic community.

Linguo-cultural varieties of communication standards are stereotyped, stable; the majority of them exist unchanged within the long period of time [9]. Stereotypes allow, without undue reflection, relating your own evaluation of any phenomenon to value scale of your own group. Trying to meet the expectations of the group, people create their communication within the frameworks, dictated by this scale. In modern society, the stereotype continues to exist, being involved into familiar forms of linguistic regulation, however, at that, they are subject to significant changes, particularly, the linguistic stereotypes are subject not only to changes, but also to their full destruction, when the new stereotypes are not fixed in the society.

The society is intended to care for the formation of linguo-cultural literacy, as the one of the constituents of social linguo-culture. It is known that it is impossible to create the ideal model of linguo-cultural personality, but it is possible to create the soil, where it will be able to form and develop; we consider the linguo-cultural literacy to be this soil [10]. The study of complex of problems, connected with the language and culture interaction problem, provides an opportunity to distinguish the periods of formation of this problem.

We distinguished three main periods of this problem formation:

– the first period is the development of linguistic concept, the introduction of linguistic consciousness by V. von Humboldt, being essentially the linguo-culturological, stating the important role of the language among manifestation means of culture and its followers. He systematized the language

concepts as a worldview, laying the foundation to numerous theories about the connection of culture and language [11]. F. Baos is traditionally considered to be the founder of the linguistic determinism (relativism) theory. His works present the following provisions: it is impossible to understand the culture without the access to its language and without the study of its linguistic systems; each studied culture shall be understood in its proper terms, but not in the coordinate system of the investigator;

– the second period is the outspread of linguo-culturological ideas in the XX century;

– the third period is the appearance of complex investigations of the linguo-cultural literacy problem from the end of the XX century till the present times.

The prerequisites of both social-historical plan, reflecting the regularities of historical development of the studied social phenomenon, and the theoretical-methodological plan, characterize the most significant scientific results in the investigation of problem, orienting in the direction of its further studying. Experimental-practical prerequisites reflect the result of practical use of the obtained scientific knowledge, i.e. the degree of problem study, social historically formed conditions of the society, character of relations, state value and evaluation of perspectives.

In conditions of globalization, the linguistic sphere of the social life is more subject to significant changes. It is explained by the fact that the tempo and character of transformations of political, economic and cultural systems is mainly dependent on the linguistic, ethnocultural, social and other specific-historical conditions, typical of the separately taken country. In our country, as well as in other countries of former Soviet Union, there is an intense search for the ways of development. Practical transformations in different countries show that the success and prosperity are firmly based on the culture of nation, the experience of many generations, accumulated for centuries.

Conclusions

Thus, the linguo-cultural literacy, as a constituent of linguistic culture and a system of social-cultural plan, provides an opportunity to realize deeper the origin and content of cultural

potential and essence, which is peculiar of each linguistic sign of any nation; it can also promote the determination of readiness level of the society members to effective activity and productive interaction.

Corresponding Author:

Dr. Shalgimbekova Kenzhegul Sapyshevna
Kostanay branch of Federal State Budgetary
Educational Institution of higher professional
education Chelyabinsk State University.
Str., Borodina, 168 a, Kostanay, Kazakhstan

References

1. The Concept of Development of Poly-linguistic Constituent in Kazakhstan Republic, 2009. Karaganda: KarSU, p. 23.
2. Anisimova, O.K., 2012. The Dictionaries of Linguo-culture: to Formation of Typology. International Aspirant Herald. Russian Language Abroad. Moscow, 2: 4-7.
3. Kornilov, O.A., 2011. Linguistic Worldviews as the Derivatives of National Mentalities. Moscow, p. 350.
4. Vorobjev, V.V., 2008. Linguo-culturology. RUDN, pp: 74-45.
5. Levine, D.R. and M.B. Adelman, 1993. Beyond Language: Cross-Cultural Communication. Prentice Hall Regents.
- Ter-Minasova, S.G., 2000. Language and International Communication. M., p. 261.
6. Vezhbitskaya, A., 1999. The Understanding of Cultures through the Key Words. Semantic Universals and Language Description. Moscow, p. 234.
7. Alefirenko, N.F., 2007. The Theory of Language: Introduction Course. Academy, p. 383.
8. Hirsch, E. D., 1988. Cultural Literacy. What Every American Needs to Know. Random House, p. 253.
9. Hirsch, E. D., J.F. Kett and J. Trefil, 2002. The New Dictionary of Cultural Literacy. Houghton Mifflin Company, p. 647.
10. Mccubbin, H., 2010. Multiethnicity and Multiethnic Families: Development, Identity, and Resilience. Xlibris Corporation, p. 366.

7/25/2014