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Modern Journal of Language Teaching Methods ISSN: 2251-6204

Special Issue (December 2016) Page 181

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Abstract

During the provision of social relations and opportunities for society conservation and development in an inseparable unity of such its determinant as the triad "individual-society-ethnicity" language is a necessary means of a man's entry into the social environment, the condition of securing, preservation and transmitting of cultural value system among generations. Thus, a language serves as an essential tool and condition for cultural and communicative process optimization. Each culture is unique, distinctive and valuable in itself. It has unique features and the features similar to other cultures. The principle of learning in the context of cultural dialogue creates the conditions for the study of a target language country culture, drawing on the world culture and the reconsideration of the national culture in the mirror of the world culture, the result of which is understanding. The teaching of Tatar language in this context contributes to the education of a person who is ready to carry out interpersonal and intercultural dialogue, also by the means of Tatar language. This article is devoted to the study of scientific aspects concerning Tatar language teaching as a foreign language in the unity with the ethnic culture of people. The authors examine the lexical groups of ethnic-cultural vocabulary, which requires the examination in the school programs of Tatar language teaching.

Keywords: Tatar language, ethnic culture, teaching methods.

1. INTRODUCTION

The learning of any language, including Tatar one, is followed by the introduction of people learning a language with the a target language people culture. "The learning of a language, its own history and the history of the people speaking it is inextricably linked with the concept of culture. The process of convergence between individuals is related not with the "immersion in a foreign culture", with the forgetting of their own, but with a respectful attitude for the other culture" [Kharisov].

This study is aimed on the learning of scientific aspects concerning Tatar language teaching as a foreign language in the unity with an ethnic culture of people.

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The main objective of education innovative technologies is the preparation of a man for life in a constantly changing world. The essence of this training is in the orientation of the educational process on the potential abilities of a person and their implementation.

The subject of numerous national and international research becomes more and more the study of the peculiarities concerning the interdependence of language models and an ethnic-cultural view of the world, the role of a language in the development of the national image of the world, in the determination of an ethnic-cultural identity basics. The aspects of foreign language teaching in the relation to the ethnic and cultural heritage of the people is no less important for the study of language contemporary problems.

Despite the fact that there is a large arsenal of works in the methods of Tatar language teaching for a foreign audience in this area [Fathullova K.S. et al, 2015.; Kharisov F.F. 2015; Firaz, 2015; Kharisov F.F. 2014 et al.; Yusupov R.A. et al., 2015], a number of unresolved issues remains that requires a detailed study in a scientific aspect. This explains the relevance of a chosen research topic.

The processes of globalization that influenced all spheres of socio-economic, political and cultural life of various countries of the world, reduce the importance of cultural and national identity grounds, weaken the sense of an individual belonging to a poly-ethnic state with a historically fixed territory of compactly living ethnic groups, with their language, the organization of lifestyle, culture, traditions, customs and rituals. In order to generate a dialogue of cultures, it is necessary to generate interest, to develop the motivation for acculturation, i.e. to the study of a language. To do this, teachers use a variety of techniques.

METHODS

Over the past five years the practical training of the Tatar language was carried out with different audience: students studying Tatar language as a foreign one, the educational institutions with Russian language as the language of teaching, foreign students studying at Kazan Federal University, the foreign students of on-line courses "Ana tele" [On-line school "Ana tele"]. By applying the method of survey and a descriptive method the collection and the analysis of the material was organized. The statistical method revealed the degree of ethnic-cultural language application activity among abovementioned pupils. The method of analysis and synthesis allowed to perform a logical study of collected evidence, to develop concepts and judgments, to make inferences and theoretical generalizations. Also a big role in the study was played by such principles as the unity of theory and practice, objectivity, comprehensiveness and systematicity.

RESULTS

Using the methods of Tatar language teaching as a foreign language one can not do without paying attention to such an important aspect of teaching as an ethnic culture. The authors identified a number of aspects for ethnic peculiarity application during the practical classes on Tatar language.

DISCUSSION

The process of language teaching as a foreign one is a very complicated and multi aspect one. It is hard to imagine that all general didactic principles can be significant for the entire process.

The basic principles of a foreign language teaching from the perspective of a pupil can be formulated as follows: the principle of relying on a native language. In this case, a student, who started to learn a second language, already knows one communication system - a native language. Both of these systems interact during the learning process, and a native language makes not only a positive effect on the process of a foreign language learning.

The principle of communicative teaching. The central task of foreign language teaching methodology is the communicative activity teaching, i.e., the teaching of real communication with verbal and nonverbal means. Since oral speech is a primary one in relation to the writing, the first place is occupied by a dialogue with the change of "roles" "a speaker - a listener" (the theory of discourse), and then writing (text theory).

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The linguistic country principle of training is based on the need to consider the close relation between a language and a culture. The mastering of a foreign language during practical training should be organized not only in terms of national-specific component of word and phrase meanings, but also with the acquisition of knowledge in the field of material (food, clothing, housing) and spiritual (traditions, beliefs, customs, behaviors) culture [Gurikova, 2014].

All training material of a textbook with its content and methodical structure must not only teach Tatar language, but also cultivate some love for it, the love for Tatar culture and for the creator of this culture - the Tatar people.

During the determination of the objectives at the initial stage of Tatar language learning a special attention is focused on a developmental goal related primarily:

- 1) with the development of a positive motivation to the Tatar language study among students and the further improvement of language skills;
- 2) with the development of an interested attitude towards the Republic of Tatarstan, its culture and people;
- 3) with the development of creative abilities in various subject areas (graphic, music, labor, etc.) using Tatar language.

The introduction of children who do not speak the language into the world of Tatar language into the world of Tatar people culture, correlating it with the native culture is a very important task for a teacher.

Therefore, from the very first lesson children must literally fall in love with Tatar language, the Republic of Tatarstan and a teacher must also love the subject, constantly show and demonstrate this love to make children feel it. But, unfortunately, an emotive teaching is a rare visitor, and it is mostly related to the impotent teacher's love for his subject. The teacher does not know the means to provide this love to his students.

In our opinion, the first lessons should be well thought out, they should be bright performances with nice Tatar speech, Tatar songs and, of course, with some dolls in Tatar national costumes, which guide children during their traveling in Tatarstan. From the first lesson children should perceive the dolls, the fairy-tale characters as "Tatars", i.e. the language "carriers", who can not speak Russian, so students and teachers will communicate with them only by the means of Tatar language.

Further lessons must also contain linguistic country-specific information related to various activities, typical for this age: fine art, music, work. For example, a teacher tells about the Tatar national holiday Sabantuy and students comment, complement the story by their drawings and perform Tatar songs. With regard to the content of Tatar language learning, it is necessary to consider its linguistic content, which acts as the main component of Tatar language learning content at an early stage: the phonetic, grammatical, lexical minimums, speech patterns, conditioned situationally and thematically. The selection, the sequence and the dosage are dictated by the goals and the objectives of training at this stage of training and by the individual characteristics of students. In this sense, every teacher should be a creator in some extent.

Maintaining the interest in the language as the means of communication, it is necessary to develop an interest in it as a native speaker of a peculiar culture. And the important assistance in this regard may be provided by the use of the cultural and spiritual heritage of a target language country. It could be the samples of music, in particular the song creation using a target language as its substantial component. Some background music is present constantly in the life of any family, which is created by tv and radio shows. Besides, due to the wide distribution of audio and video records, as well as to the position of Tatar musical popular culture, Tatar songs are very popular among some students and are the subject of their special interest.

The use of songs in a target language is very important at the initial stage of language learning in the I-IV classes of school for various reasons. Firstly, the students are attached to a target language culture from the onset, because the children of this age are particularly sensitive and receptive to foreign culture according to psychologists. Secondly, during then operation with this kind of

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linguistic country material a good precondition is created for the comprehensive development of students' personalities, because specially selected songs stimulate creative thinking and develop a good taste. In particular, this is facilitated by a quite natural level of musical abilities for the children at the age of 6-7 years. Not only the pitch is developed in general, which is slowed down among children left out of the music activity.

The song genre as one of the most important genres of musical creativity is able to reflect accurately and vividly the different aspects of social life in a target language culture due to a verbal text.

Students are study Tatar songs with pleasure. Songs are used sometimes instead of the phonetic and lexical training. The songs like "Əpipə", "Chebilərem", "Kəriya-Zəkəriya" and others can be performed, accompanied by dance movements and can be used successfully instead of physical culture breaks. It is well known that the realities of the national linguistic culture are reflected by non-equivalent vocabulary to a greatest extent. There are many words in Tatar language that do not have equivalent meanings in other languages: нәҗрүз, моң, Imam, uraza, Зөһрә Yoldyz, sous Anasy шүрәле and others. Below we present the following vocabulary without equivalents, which is distributed into different groups, reflecting the national characteristics of Tatar people, real objects, events and concepts. Culture specific words include national and cultural layer of the Tatar language. Let's consider them as the part of lexical groups:

1. The words and expressions denoting the objects and the phenomena of Tatar common life: alyapkych - 'apron', kalfak - 'woman's headdress', beləzek - 'bracelet', sandyk - 'trunk', muensa - 'beads, necklace', shəlyauyk - 'head scarf (large one)', 'kamzul' - 'coat', chitek-kəvesh - 'morocco boots', etc.

2. Religious concepts: һаж 'Hajj - the pilgrimage to Mecca', сүрә 'sura - a Koran chapter', namaz 'nama', Korən - 'Koran', мәчет - 'mosque', uraza - 'the Muslim fasting', Mullah - 'Mullah', imam, 'spiritual mentor', etc.

3. Proper names: Ləysən - 'Laysan', Aisyly - 'Aisyly', Aygöl - 'Aigul', Bulat - 'Bulat', İlham - 'Ilham', Alabuga - 'Elabuga', Kazan - 'Kazan', Kaban kyle - 'lake Kaban', and many others.

4. Heroes of Tatar folklore: Kamyр batyr - 'Kamyр batyr', Shүрәle - 'Shurale', Su anasy - 'water girl', Zөһрә Kiz - 'Zuhra' and others.

5. Holidays: Sabantuy - 'Sabantuy', Nəҗрүз - 'Nauruz', Uraza Gaete - 'Uraza-Gaete', Korban Gaete, 'Kurban-Bayram', Ramazan бəҗрəме - 'holiday of Ramazan', and others.

6. The names of national dishes: bavyrsak - 'boursak', bəlesh - 'belish', qistibi - 'qistibi', gəbədiya - 'Gubadiya', kos tele - 'brushwood', əchpochmak - 'triangle', and others.

7. The monuments of architecture and culture, which reflect the national characteristics of Tatar people: Səembikə manarasy - 'Syuyumbeki tower', Kol shərif məchete - 'Kol Sharif Mosque', Izge Bulgar жire - 'Great Bulgars', Kazan arty - 'Kazan area', Tatar bistəse - 'Tatar Sloboda', etc.

8. Ethnographic names: Tatarlar - 'Tatars', bolgarlar - 'Bulgars', mishərlər - 'Mishars' and others.

9. The words designating the representatives of various population strata: abystay - 'cleric's wife', Aqsaqal - 'elder', dərviш - 'dervish', yauchy - 'matchmaker', etc.

10. The words denoting the objects and phenomena of Tatar cultural life: моң - 'melody, tune', kura and 'Kurail', saz - 'saz - a musical instrument' and others.

11. Historicisms: ufalla arbasy - 'handcart', məһəllə - 'mahalla', Kadak' - the measure of weight equal to 409,5 g', Arshin - 'yardstick', etc. [Aidarova S.H., Giniyatullina L.M. 2013]

A special place is occupied by non-equivalent words borrowed in Tatar language from other languages: Bazaar - Bazaar, bathrobe - 'robe', pilmən - 'pilmeni', etc. A certain interest is represented by the vocabulary of phraseological units: cheben timəs cher itər; Sələyman həzinəse; tuzga yazmagan and others.

CONCLUSIONS

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All abovementioned requires the consistent implementation of the dictionary work and the creation of a thought-out system for a phase introduction of such words and phrases in Tatar language textbooks.

SUMMARY

Thus, the need to improve teaching methods in the framework of the triad is quite clear: language - culture - ethnicity. Summarizing the presented information let's note that one should consider and take into account the fact that a student as a representative of a particular ethnic group and a carrier of a particular culture has a specific ethnic consciousness and mentality.

ACKNOWLEDGEMENT The work is performed according to the Russian Government Program of Competitive Growth of Kazan Federal University.

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