

Implementation of Modern Computer Science and Information Technologies in Teaching

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Abstract: In this study, we set a goal: to bring language teaching methodology in accordance with the development of modern information technology. In the classroom language by means of the internet can solve a variety of teaching tasks: develop the skills and reading skills, using materials of the global network; improve writing skills students; replenish the vocabulary of students; to shape student's sustained motivation for language learning. Students may participate in the test, quizzes, competitions, contests, conducted over the internet, chat with peers from other countries, participate in chat rooms, video conferencing, etc. Students can obtain information on the issue on which work is currently in the study. This may be the joint research of Kazakhstan's students and their foreign peers in one or more countries. This study also reviews lingua-cultural status of Kazakh idioms. The researcher gives the analysis of idioms usage samples by students in the oral speech and writing. Based on detection of mistaken applications the author concludes that cognitive analysis of idioms discursive environment is vital for the determination of exact meaning of an idiom and situation of its applicability. The cognitive study of phraseologisms implies usage of framed analysis methods and prototype semantics analysis. For the correct application of idioms knowledge of its internal form is required. Based on the data of the modern onomasiological theory the researcher extracts the core and periphery in the phraseological concept's field structure. The cognitive study of idioms materials must be conducted in close connection with the natural language environment, created them. Discursive environment is a reflection in human minds of internal and external perception of its living space and their interpretation by means of linguistic knowledge. Background knowledge is required for understanding of a many of phraseological units. The researcher says that the modern Kazakh youth lacks linguistic intuition and poor awareness of many concepts of the national culture inhibits to its representatives to realize lingua-cultural status of the idiomatic plethora of the native language.

Key words: Phraseologisms, speech culture, linguacultural status, language environment, Kazakh

INTRODUCTION

To date, the language teaching emerging trends, corresponding to the current level of technological progress. The effectiveness of the use of information technology in the classroom of language is no longer in doubt. Scientists note that the greater the perception of the systems involved in the training, the better and stronger the material to digest. Active is the introduction of information technologies in educational process multiplies didactic capabilities to provide visibility, audio and video support and control which generally contributes to the teaching level. Graphics, animation, photo, video, sound, in addition, to the text in the interactive mode, create an integrated information environment in which students take on new opportunities.

Computer technology can modify the style of training: different skills in all kinds of speech activity, students acquire at the same time. The structure of the

program does not give relax and encourages learners to think, analyze, draw conclusions and formulate rules. We believe that there are more encouraged to search and deliberate cognitive assessment by students of their own results and deployment in the study of their strategies. The practice of language teaching further departs from the traditional method, both the subconscious and to a large extent, passive way of acquiring knowledge. Computer programs allow you to make the learning process:

- Cognitive (the latest data and information from the internet)
- Fun (originality of jobs)
- Entertaining (games, charades, crossword puzzles)
- Flexible (in the program may be a few blocks that can change, add, etc.)
- Diverse (depending on the goals and objectives, such as for business or for business letters, etc.)
- Creative (use the latest advances in computer technology)

In general, information technology has greatly enriched the educational process, fill it with new meaning. Linguapragmatic potential of the steady language units which are considered as a kernel of the literary language is shown in various the discursive characteristics of his carriers. In language consciousness of those who correctly uses phraseological units in oral and written language in the form of frames information on situations of surrounding reality collects. Good knowledge speaking semantic components of value of the phraseological unit define its linguacultural status. At the same time the incorrect understanding the native speaker of value of its set expressions prevents it to inform correctly the thought to the listening. In the present study, we talk about the linguacultural status of phraseological units in various discourses. The Kazakh phraseological units are first of all mental units. The phraseological units peculiar only to this or that national culture make an inexhaustible stock of richness of language and knowledge of its literary norms plays in communication an important role for adequate perception by the addressee and use by the sender of huge pragmatism potential of such language units. Ability by means of phraseological units figuratively and expressively to introduce the ideas defines linguacultural status of the subject. Unfortunately, the speech of our contemporaries became too poor, it doesn't have enough figurativeness because in it there are no proverbs, sayings, phraseological units. Often at expression of thoughts the unreasonable in appropriate use of steady turns is observed. Sometimes carriers, especially youth, understanding a general meaning of the phraseological unit, use it with violation of literary norms. The reasons of such scarcity of the speech of the speaking are covered, first of all in insufficiently high level of the standard of speech in family education and communication. Besides, today to the advanced positions of the communicative arena there is a generation which isn't reading fiction (Dobrovolsky and Rams, 2008).

MATERIALS AND METHODS

The development of education in our days are organically connected with an increase in the level of its information capacity. This characteristic largely determines the direction of the evolution of the education and future of the entire society.

For the most successful orientation in the global information space is necessary to master the students information culture as well as computer-media culture as a priority in the search for information more and more given to the internet. As an information system, the internet offers its users a variety of information and resources. The basic set of services may include:

- An e-mail (e-mail)
- Teleconferences (use net)
- Video conferences
- The ability to publish their own information to create your own home page (homepage) and placing it on the web-server
- Access to information resources
- reference directories (Yahoo!, InfoSeek/UltraSmart, LookSmart, Galaxy)
- search system (Alta Vista, HotBob, Open Text, WebCrawler, Excite)
- communication network (chat)

These resources can be actively used in the classroom. The analysis of use of phraseological units in written and oral speech of students philologists forces to doubt a time sufficiency of level of their linguocultural status.

For example, the correct version of mistakenly used phraseological unit in the Ar ana oz balasin kanattiga kaktirmay, tobesenin kus shibinin ushirmay osiredi offer ("Each mother raises the child (letters) without allowing to bring down with summer, without allowing neither a fly, nor a bird to fly by over the head") sounds so: "kanattiga kaktirmau, tumsiktiga shokittirmau" (letters. "having wings not to allow to bring down having a beak not to allow to peck" (Kenesbaev, 1977). The prototype situation which formed the basis of formation of this phraseological unit is connected with activity of birds. Usually owing to similarity of the phenomena in consciousness there is a mutually replacement of thoughts and objects, words and means are interchanged the position and the association in the available representations is evolved by motivation of expression. In this regard such actions of birds as dedicated protection of the weak baby birds against a beak and claws of predatory feathery colleagues, promoted that at observing in consciousness these situations are fixed in a type of frames. The result of unity of thought and the objects determined by them is included into the use. If this use gains steady character, expression becomes the phraseological unit. However, stability of expressions depends on as far as native speakers strive for figurativeness of the speech.

As a rule, supervision for resulting in surrounding reality at the subject there is an encyclopedic fund of knowledge. Value of the considered phraseological unit is result and one of units of this fund. Features of the cognitive analysis when determining an internal form of phraseological value the versatility of scientific paradigms of modern linguistics comes to light.

At the heart of value of the phraseological unit "kanattiga kaktirmau, tumsiktiga shokittirmau" lies the following sense of "kamkor bolu" "to care of someone to

protect someone”. The modern direction of research of the Kazakh phraseological units relies on achievements of modern linguistics. If to consider the concept “kamkor-care” as a concept, definition of an internal form of a phraseological concept invariably will be connected with national customs and traditions, i.e. with ethnoculture.

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“Relevance of phraseological units in many respects is based on their internal form. It is possible to find effect of influence of an internal form on relevance, using the conceptual device of cognitive linguistics a frame and the scenario”. Frame unit of representation of the knowledge accumulated in memory of the person, their measure and an image. The world is diverse and many-sided and fragments of surrounding reality remain in memory in various images. In frames the ethnocultural originality of language consciousness is especially brightly shown (Minasova, 2000).

In cognitive phraseology methods of the cognitive and culturological analysis supplement each other. Their combined use is productive. The cognitive analysis of phraseological units is carried out on material of dictionaries, case texts, individual statements of language persons, folklore samples, texts of printing editions, paremias. It is indisputable that development of knowledge of this ocean of information defines richness of the speech of native speakers.

Internal form of phraseological units the image which is the cornerstone of motivation value of the phraseological unit, a certain situation, a Gestalt, a picture, figurative reflection of the situation characterized by the phraseological unit. The correct understanding of an internal form of the phraseological unit-pledge of its correct use.

RESULTS AND DISCUSSION

Use by some girls of the phraseological unit of dam-tuzi jarasu (approx. to live in perfect harmony) in such context as “Kurbim ekeuimizdin dam-tuzimiz jarasip, baskalarga ulgi bola bildik” (“we lived with the girlfriend in perfect harmony and could be an example for others”). testifies that the researcher of the statement isn’t informed that this phraseological unit is usually used in relation to married couples which life it is possible to call harmonious, stable.

More deeply to study etymology of phraseological unit, it is necessary to pay, first of all, attention to its internal form. Only then it will be possible to understand specific features and ways of development of sense of the phraseological unit.

That in the Kazakh mentality the woman costs one step below than the man is shown in the expressions connected with gender representations in a language picture of the world of carriers of the Kazakh language: nashar kisi (letters.: bad person), tesik monshak (letters.: bead full of holes), Shykebas (letters.: confused, small head), tomen etek (letters.: in long dresses), etc (Maslova, 2001).

It is obvious that the internal semantic and stylistic expressivity of these names comprises information on household culture and system of thinking of the nation, an originality of mental consciousness in perception of world around. So, in the offer from written work of the student of “Uzin eteki kurdastar aulada bulbul anshini kutetin” (letters.: in the yard contemporaries with long dresses met the sweet-voiced singer) the understanding is shown by the subject of that the phraseological unit concerns to women, girls. However, owing to weakness of linguistic intuition or its absence it having replaced a component, I gave to expression of “tomen etek” “in dresses” other image “in long dresses”. Besides, it becomes clear that the researcher of the statement doesn’t know at all that the word “kurdastar” (“contemporaries”) use only in relation to men, young men and the word “kurbi” (“girlfriend”) only in relation to girls. The characteristic young people of friendship of two girls as “uzengi dos” (uzengi a stirrup; letters.: “friends on a stirrup, friends who constantly together (earlier always together riding”) speaks about the low level of their background knowledge as guys usually rode, Dzhigits and in relation to girls such expression wasn’t used. Such use deprives phraseological units of their linguacultural status (Kozhakhmetova *et al.*, 1988).

The habitual subjects and the phenomena are reflected in human consciousness as a result of their knowledge of language and speech situations. In

semantic structure of a set expression allocate two aspects semiologic and semantic. According to semiologic to aspect the language system and system of thinking are similar to linguacognitive to features. That is “the subject activity a phraseological prototype” is a subject, sensual, usual condition of primary understanding. In semantic aspect the informative cycle “the phraseological unit-activity-a subject” as sign linguacognitive as a result of an appertseption of experience and supervision will transform former “old knowledge” to “new”. Rich the dictionary structure of language wouldn’t be what, it can’t comprehensively reflect all fields of the concepts which are available in it. Concepts in the majority will be transformed in the form of idioms as a result of change of semantics of words.

According to the modern onomasiology theory, the structure of a field of a phraseological concept consists of a kernel and the periphery. Communication with a kernel of a concept is defined by the value of idea of a semantic element. Here also value of the periphery doesn’t remain unaddressed. On a peripheral site the phraseological concept is based as a rule, on cultural and pragmatological concepts. Therefore, the analysis of a phraseological concept relies on language semantics of its linguacultural of features: history, culture, life, etc. The cognitive analysis is directed on comprehensive disclosure of a semantic background of set expressions both in-depth and productive study of phraseological semantics.

Cognitive studying of phraseological materials is carried out in the discursive space which created phraseological units, i.e., in indissoluble communication with the natural language environment. The discursive environment display in consciousness of internal and external perception the person of the vital space and its interpretation by means of language knowledge. Therefore, studying of process of transformation of combinations of words to set phrases, their interpretation, preservations and expressions intellectual information falls within the scope of the cognitive analysis.

According to methods of the analysis of phraseological concepts it is necessary to reconsider primary information and semantic structure of a concept. In general secondary derivative names result of linguacreative of thinking. The individual perception of the person means represents in his consciousness an image of surrounding reality in the discursive description for the second time. That at the characteristic of fragments of reality the subjective party prevails, there are sudden unexpected imaginations. For example:

Suga suienu to lean, hope for water (hopelessness), tobesine shai kaynatu to boil a teapot on the head (to swear), esektin myin jegen ate donkey brains (silly, mad), etc.

“The concepts which are concealed in depths of language semantics linguacreative are realized in the form of phraseological units. However only knowing their phraseological value won’t confuse concepts to which they belong”. For example:

- Jaman tuyenein jabuinday (letters.: as if body cloth of a bad camel) old, worn-out, torn (concept “camel” or concept “old”?)
- Auzi kuygen urip ished (letters.: the one who burned a mouth, blows before drinking) the one who was comprehended before by disappointment, failure, becomes careful (a concept “food” or a concept “care”?)
- Juregi karai (letters.: heart blackened) to get hungry (a concept “courage” or a concept “hunger”?)

Actually the semantiñ-cognitive analysis of value of the given examples demands to start differentiation of the sources connected with objects. For this purpose the phraseological unit discursive needs to define. Special attention should be paid on sense of separate components of the phraseological unit. For understanding of mental units certainly background knowledge is necessary.

The camel is covered with a body cloth in two cases. The first of them that a camel didn’t catch a cold because lungs of a camel usually quickly are exposed to overcooling (when there is no opportunity to keep a camel in the shelter because of its high growth or humps or when in the shelter there is a lot of cattle). The second case to protect a newborn colt from a malefice (if it was talked of a camel of especially valuable breed, the epithet of jaman-bad wouldn’t be used). Here the word jabu helps to open value of expression to close, cover. This expression concerns to the person who behaves in an unseemly way, disturbs someone or makes impartial acts. Features of semantic shades of expression of Jaman tuyenein jabuinday jalpildap to behave so that to attract attention as a body cloth old it is possible to define only at the discursive description.

The third expression of juregi karai (letters.: heart blackened) to get hungry most of students interprets as the characteristic of courage. Apparently they confuse to the similar kani karai-model (letters.: blood turned black). Kazakhs have jurek lexeme-heart often replaced a lexeme an askazan-stomach. To Kprimer: “Juregi sazu, juregi aynu (feels sick), juregi kijildau (to test heartburn)”, etc.

Thus, the semantic-cognitive analysis of phraseological units is carried out in two directions: by means of carrying out reconstruction of verbalization of phraseological means of the chosen concept; definition by means of keywords of semantics of the phraseological

unit and its use in a discursive context. This directions don't stand apart, on the contrary, supplement each other.

If to concretize thought, the language consciousness in the discursive environment has to be on the first place. Because, the deeper and multilateral language consciousness of communicants, the simpler to them to carry out communicative activity. Unreasonable use of the phraseological unit of *tai shaptirim jer so* in the Kazakh language is characterized distance which the 2-year-old foal in the context of “*Tai shaptirim jerden bir kushik shiga keldi*” (letters can gallop: at distance to which it is possible to hop on a 2-year-old foal, the puppy seemed) bears in himself the informative contents absolutely alien to language consciousness. Misunderstanding speaking an ethnic unit of measure of distance of “*tai shaptirim jer*” prevents it to realize in the speech of linguacultural status.

In linguistics, there is a concept “linguistic intuition”. It means ability of native speakers adequately to use the concepts which developed in language consciousness and representations in a communicative discourse. Unfortunately, it is impossible to call linguistic intuition of modern youth satisfactory. At her representatives the level of implicit knowledge of value of phraseological units decreases. Definition of linguacultural of the status of carriers of the Kazakh language, knowledge of elements of national culture by them becomes an important problem of modern Kazakhstan society.

CONCLUSION

Mastering communication and intercultural competence is impossible without the practice of communication and the use of internet resources in the classroom language in this sense is simply irreplaceable: virtual online environment allows you to go beyond the temporal and spatial framework, providing its users with the ability of an authentic dialogue with real interlocutors on topical for both threads. However, we must not forget that the internet is only an auxiliary means of training and for best results, you need to competently integrate its use in the lesson process.

In general, the development of information technology has a huge impact on the processes in the

sphere of education, bringing new in the traditional teaching methods, transforming and improving the basic concepts of training.

Now linguacultural aspect is the actual and demanded direction for studying. Language is the tool of creation, development, storage (in the form of texts) cultures and its part because by means of language the real, objectively existing works of material and spiritual culture are created. Language and culture are interconnected: in communicative processes; in ontogenesis (formation of language abilities of the person); in a phylogeny (formation of the patrimonial, public person).

So, the phraseological units displaying standard situations and representations start carrying out a role of symbols, standards, culture stereotypes. Any phraseological unit is a keeper of cultural information. But if we hear the phrase like “language remembers and keeps secrets” have to understand that it no more than a metaphor. The phraseological component of language not only reproduces elements and lines of cultural-national outlook but also forms them. And each phraseological unit if it contains a cultural connotation, makes the contribution to the overall mosaic picture of national culture.

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