

GERMAN LANGUAGE IN THE ETHNOLINGUISTIC SITUATION IN THE SOCIO-COMMUNICATIVE SPACE OF THE REPUBLIC OF KAZAKHSTAN

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Abstract. The article is devoted to the consideration of the German language in the ethno-linguistic situation in the socio-communicative space of the Republic of Kazakhstan.

The problem of the functioning of languages in a multiethnic state and the achievement of mutual understanding between peoples with different cultures and languages are constantly in the center of attention of sociolinguists, political scientists, public and statesmen. They become especially significant in the context of globalization and integration of cultures due to the fact that the issue of preserving the originality of the cultures and languages of peoples is urgent.

The study of nationally specific features in German-foreign language intercultural communication shows the inadequacy of the speech behavior of Germans and Kazakhs, since these ethnic groups are characterized by a peculiar culture. To adapt one ethnic group to another culture, it is necessary to overcome ethnocentrism and show a sense of tolerance to another language and culture.

Peoples living in a multilingual society feel the social need to choose a second language, the need to master the corresponding culture of other people. Thanks to the processes of intercultural communication and intercultural interaction, the communicant enters another linguocultural community, the main means of which can be the native language, as well as other languages that are mastered during a person's life.

Keywords: ethno-linguistics, interrelations, communication, German language

Main provisions

The language situation in the Republic of Kazakhstan by the nature of the contacts between the Kazakh, Russian and German languages is considered as direct contact and indirect contact. The German language is one of the linguistic formations that create the linguistic situation; it is an ethnic component of bilingualism and multilingualism in Kazakhstan.

The main forms of communicative behavior of communicants in the conditions of the acculturative form of intercultural communication: ethnocentric and ethno-relativistic. Ethno-speech behavior of communicants in the conditions of ethnocentric and ethno-relativistic forms of acculturation go through the four main stages of acculturation: the stage of cultural shock; the stage of tolerance; the stage of adaptation; the stage of integration.

Introduction

The concept of a linguistic society is associated with an idea of the ethno-linguistic situation. By the ethno-linguistic situation, we mean the totality of linguistic formations characterized by a certain demographic capacity and functioning within the administrative-political and territorial association that makes up the state.

The formation of the linguistic situation in the Republic of Kazakhstan is associated with the action and interaction of a number of extralinguistic and linguistic factors. The extralinguistic factors of the life of linguistic formations can be attributed to the ethno-linguistic community, characterized by a certain territorial localization and regular communicative connections; the number of ethnic entities that make up the linguistic situation, the percentage of the population speaking each of the languages. Linguistic factors are associated with the functioning of linguistic entities on the territory of the country, with the functions they perform, their legal status, their organic and inorganic nature, etc.

Materials and methods

The dissimilar approach of extralinguistic and linguistic factors that form the linguistic situation leads to the fact that scientists call different signs of linguistic situations. So, L.B. Nikolsky [1] and A.O. Orusbaev [2] argue that in order to characterize the linguistic situation, one should take into account such features as: exoglossity - endoglossity; balance - imbalance. Exoglossic linguistic situations are a collection of individual languages of a certain administrative-territorial entity. An endoglossal linguistic situation is a set of sublanguages and functional styles of a certain administrative-territorial entity.

Results and discussion

Balanced and unbalanced linguistic situations are subdivided into separate situations depending on the type of interconnection of the languages that make up the linguistic situation, their dependence on the nature of their functional distributions, depending on whether they perform functions equivalent to each other or are in a hierarchical relationship.

B.Kh. Khasanov proposes, when taking into account linguistic situations, to take into account the nature of the relationship between other linguistic entities operating in a country with the state language. He correlates the concept of "language system" with the concept of "socio-communicative system" and emphasizes that the state language is the main component of the socio-communicative system of a particular state [3].

L. B. Mechkovskaya identifies 8 signs of a language situation:

- 1) one-component - multicomponent;
- 2) monolingualism - multilingualism;
- 3) demographic equilibrium - disequilibrium;
- 4) balance - imbalance;

- 5) identity - non-identity of the legal statuses of languages;
- 6) kinship - non-kinship;
- 7) endoglossity - exoglossity;
- 8) digloss - nondigloss [4].

K. M. Abisheva, supplementing the number of features of the linguistic situation, names four more features: 1) functionally equivalent distribution of languages within the spheres of communication - functionally unequal; 2) social-stylistic differentiation by language - social-stylistic under-differentiation by language; 3) compactness - diffusion; 4) direct contact - indirect contact [5].

O. B. Altynbekova proposes to consider the linguistic situation on the basis of taking into account the macrosociolinguistic and microsociolinguistic paradigms; Having studied the dynamics of changes in the ethnic composition of the population, their choice of language, the spread of the processes of bilingual and multilingualism, it is possible to identify, according to the author, the specifics of the language policy in the country [6].

As you can see, the linguistic situation is a multi-aspect and multi-feature phenomenon, therefore, in order to characterize it, it is necessary to take into account the maximum number of features.

The language situation in the Republic of Kazakhstan by the nature of the contacts between the Kazakh, Russian and German languages is considered as direct contact and indirect contact. Direct contacts between representatives of the Kazakh and German, Russian and German ethnic groups occur in the event that the Germans switch to the Kazakh or Russian languages common for a Kazakh or Russian, as well as a German. And since Kazakh-Russian, German-Kazakh, German-Russian bilingualism is widespread in the Republic of Kazakhstan, the Germans, entering into direct communication with Kazakhs or Russians, switch to German-Kazakh or German-Russian bilingualism. B. Hasanuly spoke about the prevalence of German-Kazakh or German-Russian bilingualism back in the 80-90s in his books "Languages of the peoples of Kazakhstan and their interaction" [7], "National languages, bilingualism and multilingualism: searches and prospects" [eight]. B. Hasanuly, dividing the languages of the peoples of Kazakhstan by the number of speakers and the volume of social functions into three conditional groups, distinguishes: 1) common languages; 2) less common; 3) the least common [9]. According to the scientist, Ukrainian and German are more common languages after Kazakh and Russian. Germans and Ukrainians, living in a Kazakh-speaking environment, master the language of their neighbors. Moreover, in some cases, they accept "the languages of large nations as the first language, while preserving the language of their nationality as the second" [8].

However, most often the language does not change, since persons of German, Ukrainian and other nationalities usually speak Kazakh or Russian in an official setting, in conversation with neighbors or at work when communicating with colleagues, workmates, they can switch to other languages, and at home they communicate in German (Germans), Ukrainian (Ukrainians), etc. In some cases, in

the process of contacts between Kazakhs and Germans, there are cases of transition to the Russian language of communication partners. In this case, the Russian language is an intermediary language, and contacts between Kazakhs and Germans are mediated. Contacts of Germans, Kazakhs, Russians - direct or indirect - occur in places of compactly dispersed settlement of a multilingual population. If in some areas the Germans live compactly, then they usually communicate in their own language, but compact-dispersed settlement usually leads to the development of various types of bilingualism, in particular, German-Kazakh and German-Russian.

Prestige - not prestige of linguistic formations that form the linguistic situation. The main languages spoken in the Republic of Kazakhstan are Kazakh, Russian, Ukrainian, German, which have the greatest demographic power in comparison with the languages of other nationalities. Of these four languages, the Kazakh and Russian languages are the most prestigious. The Kazakh language is the state language, which is allocated "in an official position - in the rank of the state, is" mandatory for use for the entire population "throughout the territory and in various spheres of life" [9]. Due to the fact that the state language is a compulsory language, it is learned deliberately. It is prestigious to know it, since its knowledge can assist in getting a job, help maintain the necessary contacts, is a communication bridge - a way of integration into the Kazakh-speaking environment. According to the Akmola Department for the Development of Languages for 2007, the number of people of non-Kazakh nationality who are fluent in the Kazakh language is increasing, today there are 619 such people, of which 162 are Germans, which is 26%. Since the beginning of 2007, the Akmola regional newspaper "Arka Azhary" was the first in the republic to start publishing mainly on the front page of materials under the heading "Ul'tym - baska, tilim - Kazakh" ("Nationality is different, language is Kazakh").

In Kazakhstan, the number of the Russian ethnos has decreased due to the growth of migration processes, but the Russian ethnos lives today in almost all regions of Kazakhstan, and in Astana, Kostanay, Akmola, North Kazakhstan, Pavlodar, West Kazakhstan, Aktobe, Karaganda regions, there is an ethnic majority. The Russian language in Kazakhstan is de facto a widespread means of interethnic communication and a means of communication among non-Russians in their own national environment - along with their native languages. The functioning of the Russian language in a non-ethnic environment is also supported by school and university Russian-language education and by those who have received education in Russian. In Kazakhstan, Russians remain the most monolingual population, but it should be noted that today a third of Russians (1,322,270 people) are studying the state language. Kazakhstani Russians show noticeable dynamics in mastering the state language [10].

In the formation of motivation for mastering the Kazakh language, the words of President Nursultan Nazarbayev at the forum of the Assembly of the Peoples of Kazakhstan, at a meeting with young people of other nationalities who speak the state language, played an important role.

Kazakh and Russian languages, which have an extensive functional distribution, are considered prestigious languages in the Republic of Kazakhstan.

In a multilingual society, representatives of minority ethnic groups consider it most profitable to get education in Russian and Kazakh languages, as prestigious languages. The results of a survey of the population on the choice of language showed that 30% of those surveyed (160 people participated in the experiment) speak Kazakh with neighbors, colleagues at work, in Russian - 65%, in German (Germans) - 5% in production, school).

The data given by O.B. Altynbekova, indicate that, indeed, preference is given to prestigious languages. So, in addition to the indigenous nation, 11.35% of representatives of other nationalities speak the Kazakh language; taking into account the Kazakh language as a whole in the republic, 64.4% (9631 million people) speak the state language. Russian language, in addition to ethnic Russians, is spoken by 54.8% of the population of Kazakhstan, the number of those who speak Russian is 84.75% (12 million people) in general [9].

Taking into account such subjective factors as the society's assessment of the prestige of the languages functioning in a given society, and the identification of a positive or negative orientation towards them, makes it possible to distinguish groups of linguistic situations with languages that are in hierarchical relations. At the same time, the dominant position is occupied by the prestigious Kazakh and Russian languages.

The functions of intercultural communication are revealed, which are: phatic, regulatory, communicative.

Various ethnocommunicative behavior of bilinguals in German-Russian, German-Kazakh intercultural communication is analyzed, their types are shown in the conditions of the existence of intercultural conflicts.

Various ethnocommunicative behavior of communicants is shown in the case of discrepancies of language systems (misunderstanding), incorrect interpretation of communicative signs (verbal and nonverbal), misunderstanding of realities, etc. Misunderstanding of realities, lexemes of the second language leads to the fact that a foreign-speaking communicant constantly asks again, asks to explain the meaning of words incomprehensible to him. Ambiguous interpretation of words in another language, their ambiguity require explanation, for example, the realities of "beskunak", "butyrka", "year of the chicken", etc.

It is established that pragmatism and ethnocentricity of words of another language make it difficult to understand each other, therefore, a foreign-speaking communicant should know the lexical background of the word, have background information about the subject of communication, constantly replenish their background knowledge.

The communicative behavior of communicants in the conditions of the acculturative form of intercultural communication is considered and its main stages are revealed: ethnocentric and ethno-relativistic.

Ethno-speech behavior of communicants in the conditions of ethnocentric and ethno-relativistic forms of acculturation is described in a differentiated way.

It is revealed that the main stages of acculturation are: 1) the stage of cultural shock; 2) the stage of tolerance; 3) the stage of adaptation; 4) the stage of integration.

On the basis of cultural shock, a communicant in a non-ethnic environment experiences shock, tension, and frustration. Gradually, going through all the stages of development and attenuation of cultural shock, the communicant comes out of the state of cultural shock and begins to experience empathy, respect for another culture.

It is noted that the duration of intercultural adaptation and the degree of severity of cultural shock are influenced by two main factors: internal factors; external factors. Internal factors include gender, age, and character traits. External factors include: the cultural station; the peculiarity of the culture to which migrants belong; the conditions of the host country.

It is noted that after the stage of cultural shock, there is a stage of tolerance to another culture. At this stage, tolerant behavior is actualized, the essence of which is that foreign-speaking bilinguals, showing respect for another culture, master not only the language of another linguistic and cultural society, but also realize a respectful attitude to the cultural values of this people, do not treat it with ethnic prejudice, there is no ethnic situation of prejudice, when representatives of the dominant culture treat representatives of a culture standing at a lower stage of development, down, with prejudice, do not show ethnocentric negativism, and vice versa, they show their positive attitude to the language and culture of this people.

It is shown that at the third stage – the stage of adaptation – communicants realize a pluralistic type of behavior. This is expressed in the desire to identify with the surrounding people, adopt their habits, change their German name and give children foreign names, names. With pluralism, cultural differences are not only deeply realized, but also a full understanding of this difference occurs in specific cultural situations. It is possible only as a result of personal experience of living in a foreign culture. At the stage of adaptation, empathy for another culture may develop. Empathic feeling requires knowledge about other cultures, understanding of different communicative situations, implementation of an alternative style of conduct.

It was found out that the fourth stage of acculturation is integration. Integration is a complete adaptation to a foreign culture. Another culture loses its hostility, "alien" appearance and begins to be perceived as "its own" culture. At this stage, marginalization occurs when a person fully masters a second language (language integration) and someone else's culture (cultural integration). Integration is manifested in the knowledge of the language and culture of another people. These are the two main ways of its manifestation.

Conclusions

Thus, the analysis of the linguistic situation in the Republic of Kazakhstan with the ethnic components of the Kazakh language, Russian language, German language allows us to note the imbalance of the functions of these languages, their demographic imbalance, etc. And, nevertheless, the German language, despite the negative migration balance, still continues to be one of the major minority languages in the country, capable of creating a certain linguistic environment in compact areas of residence.

It is established that bilingualism is a means of integrating the foreign population into a multilingual society. German-Kazakh, German-Russian bilingualism is a communicative bridge that facilitates the entry of members of the German diaspora into Kazakh-speaking or Russian-speaking society. The German population chooses Russian or Kazakh languages due to the consciousness of perception, taking into account the specifics of social functions, as well as their prestige. German-foreign is a one-sided, two-component, unbalanced, mass bilingualism.

The main forms of intercultural communication are described, which are: intercultural communication in the conditions of an ethnocentric conflict form of interaction; intercultural communication in the conditions of acculturation.

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ҚАЗАҚСТАН РЕСПУБЛИКАСЫНЫҢ ӘЛЕУМЕТТІК- КОММУНИКАТИВТІК КЕҢІСТІГІНДЕГІ ЭТНОТІЛДІК ЖАҒДАЙДАҒЫ НЕМІС ТІЛІ

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Аңдатпа. Мақала неміс тілін Қазақстан Республикасының әлеуметтік-коммуникативтік кеңістігіндегі этно-лингвистикалық жағдайда қарастыруға арналған.

Көпұлтты мемлекеттегі тілдердің жұмыс істеу мәселесі мен мәдениеті мен тілі әртүрлі халықтар арасындағы өзара түсіністікке қол жеткізу мәселесі әлеуметтанушы ғалымдардың, саясаттанушылардың, қоғам және мемлекет қайраткерлерінің үнемі назарында. Олар мәдениеттердің жаһандануы мен интеграциясы жағдайында халықтар мәдениеті мен тілдерінің түпнұсқалығын сақтау мәселесінің өзекті болуына байланысты ерекше маңызға ие болады.

Неміс- шет тілдеріндегі мәдениетаралық қарым-қатынаста ұлттық ерекшеліктерді зерттеу немістер мен қазақтардың сөйлеу әрекетінің сәйкес еместігін көрсетеді, өйткені бұл этникалық топтарға өзіндік мәдениет тән. Бір этникалық топты басқа мәдениетке бейімдеу үшін этноцентризмді жеңіп, басқа тіл мен мәдениетке төзімділік сезімін көрсету қажет.

Көп тілді қоғамда өмір сүретін халықтар екінші тілді таңдаудың әлеуметтік қажеттілігін, басқа халықтардың сәйкес мәдениетін меңгеру қажеттілігін сезінеді. Мәдениетаралық қарым-қатынас пен мәдениетаралық өзара әрекеттесу процестерінің арқасында коммуникант басқа лингвомәдени бірлестікке енеді, оның негізгі құралы ана тілі болуы мүмкін, сонымен қатар адам өмірінде игерілетін басқа да тілдер.

Тірек сөздер: этнолингвистика, өзара байланыс, қарым-қатынас, неміс тілі

НЕМЕЦКИЙ ЯЗЫК В ЭТНОЯЗЫКОВОЙ СИТУАЦИИ В СОЦИО-КОММУНИКАТИВНОМ ПРОСТРАНСТВЕ РЕСПУБЛИКИ КАЗАХСТАН

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Аннотация. Статья посвящена рассмотрению немецкого языка в этноязыковой ситуации в социо-коммуникативном пространстве Республики Казахстан.

Проблема функционирования языков в полиэтническом государстве и достижение взаимопонимания между народами, имеющими разные культуры и языки, постоянно находятся в центре внимания социолингвистов, политологов, общественных и государственных деятелей. Особенно значительными они становятся в условиях глобализации и интеграции культур в связи с тем, что актуальным является вопрос о том, чтобы сохранить самобытность культур и языков народов.

Изучение национально-специфических особенностей в немецко-иноязычной межкультурной коммуникации показывает различие речевого поведения немцев и казахов, так как эти этносы характеризуются своеобразной культурой. Для адаптации одного этноса к иной культуре необходимо преодолеть этноцентризм и проявить чувство толерантности к другому языку и культуре.

Народы, проживающие в многоязычном обществе, испытывают социальную потребность в выборе второго языка, потребность в овладении соответствующей культурой других людей. Благодаря процессам межкультурной коммуникации и межкультурного взаимодействия, коммуникант входит в другую лингвокультурную общность, основным средством которой может быть родной язык, а также другие языки, осваиваемые в течение жизни человека.

Ключевые слова: этнолингвистика, взаимоотношения, коммуникация, немецкий язык

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