FORMATION OF LINGUISTIC AND CULTURAL COMPETENCIES DURING RUSSIAN LANGUAGE LESSONS (ON THE EXAMPLE OF THE LEXEME “RAINBOW”)

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Usmanova Liliya Abrarovna
Minakhmetova Aliya Ildarovna
Arkin Rosy Artuchi

ABSTRACT
This article is devoted to the linguoculturological competence development among schoolchildren in the process of teaching the Russian language. The object of scientific consideration was the lexeme “rainbow”, which refers to the most ancient layer of words and has a deep national and cultural specificity. In accordance with the set tasks of our work, we used descriptive-analytical, stylistic, component, distributive methods of data analysis, the method of the semantic field. An integrated approach to the study of the lexeme “rainbow” implies a multifaceted analysis, including the analysis of dictionary definitions, collection of etymological information, consideration of word-formation relations, study of the paremiological status of a word, its discursive features, identification of traditional and individual author’s meanings and, thus, reflection in the form of creative work of students, reflecting the information received about this lexeme... An upbringing approach in Russian language lessons helps students discover aesthetic ways of understanding the world, without which it is impossible to describe the Russian language picture of the world.

Keywords: Linguistic picture of the world linguistic and cultural competence. Teaching methods Russian language.

FORMAÇÃO DE COMPETÊNCIAS LINGUISTÍCAS E CULTURAIS DURANTE AULAS DE LÍNGUA RUSA (NO EXEMPLO DO LEXEME “RAINBOW”)

RESUMO
Este artigo é dedicado ao desenvolvimento da competência linguoculturológica entre escolares no processo de ensino da língua rusa. O objeto da consideração científica foi o lexeme “rainbow”, que se refere à camada mais antiga de palavras e tem uma profunda especificidade nacional e cultural. De acordo com as tarefas definidas do nosso trabalho, utilizamos métodos descritivo- analíticos, estilísticos, componentes, distributivos de análise de dados, o método do campo semântico. Uma abordagem integrada ao estudo do “rainbow” é o lexema implica uma análise multifacetada, incluindo a análise de definições de dicionário, coleta de informações etimológicas, consideração das relações palavra-formação, estudo do status paremiológico de uma palavra, suas características discursivas, identificação dos significados de autores tradicionais e individuais e, assim, reflexão na forma de trabalho criativo dos alunos, refletindo as informações recebidas sobre este lexema... Uma abordagem de educação nas aulas de língua rusa ajuda os alunos a descobrir formas estéticas de entender o mundo, sem as quais é impossível descrever a imagem da língua rusa do mundo.


RESUMEN
Este artículo está dedicado al desarrollo de competencias linguoculturológicas entre los escolares en el proceso de enseñanza de la lengua rusa. El objeto de la consideración científica era el lexema “rainbow”, que se refiere a la capa más antigua de palabras y tiene una profunda especificidad nacional y cultural. De acuerdo con las tareas establecidas de nuestro trabajo, utilizamos métodos descriptivo-analíticos, estilísticos, componentes, distributivos de análisis de datos, el método del campo semántico. Un enfoque integrado para el estudio del lexema “rainbow” implica un análisis multifacético, incluyendo el análisis de las definiciones del diccionario, la recopilación de información etimológica, la consideración de las relaciones de formación de palavras, el estudio del estado paremiológico de una palabra, sus características discursivas, la identificación de los significados del autor tradicional e individual y, por lo tanto, la reflexión en forma de trabajo creativo de los estudiantes, reflejando la información recibida sobre esta lexema... Un enfoque de educación en las lecciones de ruso ayuda a los estudiantes a descubrir formas estéticas de entender el mundo, sin las cuales es imposible describir la imagen del idioma ruso del mundo.

INTRODUCTION

At the present stage of linguistics development, the study of the ethnocultural component of the language seems to be relevant, which makes it possible to get closer to a more complete understanding of the linguistic picture of the world of its speakers and can contribute to the national self-identification of an individual. This fact confirms the possibility of information attraction about the national and cultural specifics of lexical units in the practice of teaching the Russian language in secondary schools.

In the methodological literature of recent times, a lot of attention is paid to the issues of language cognition as one of the aspects of the people culture. Researchers associate this process with the formation of the linguistic personality of schoolchildren and ethnolinguocultural competence as its important component. Linguistic and cultural competence implies a system of knowledge about culture, which is embodied in the language system of a certain nation and a set of special skills that allow you to apply this knowledge in practice quickly (MURZINA, HAYRUDIDNOVA, 2015; SAFONOVA, EROFEVA, 2017; MURZINA, SAFONOVA, CHUPRYAKOVA, 2016; GUZEL ET AL., 2016; SAFONOVA ET AL., 2018).

In the modern system of language education, linguoculturological competence is provided at the level of goals and objectives: the Federal State Educational Standard of Secondary General Education states that "the subject results of mastering a program in the Russian language should reflect the formation of initial ideas about language as the basis of national identity; students' understanding that language is a phenomenon of national culture".

The formation of linguoculturological competence is declared as a priority trend in the modern method of teaching the Russian language, since "a person only becomes a person when he learns the language and the culture of his people since childhood. All the subtleties of the people culture are reflected in his language, which is specific and unique, as it fixes the world and the person in it in different ways" (MASLOVA, 2007, p.4).

This trend has a number of theoretical provisions, practical developments, experimental research that can help a teacher organize the work of students, introduce them to the culture of the people, learn to perceive and understand the values of a national and general nature, which is of great importance in the formation of a culturally developed personality.

METHODS

The focus of our research interest is the problem of linguoculturological competence development in the study of vocabulary during a Russian lesson in secondary school. The object of scientific consideration was the lexeme "rainbow", which refers to the most ancient layer of words and has a deep national and cultural specificity. Using this lexeme as an example, a strategy was developed for linguocultural competence development during Russian language lessons at secondary school. In accordance with the set tasks of our work, descriptive-analytical, stylistic, component, distributive methods of data analysis, the method of the semantic field were used. Statistical method was used to obtain statistical information about the functioning of the lexeme under consideration.

RESULTS AND DISCUSSION

A systematic view of the language vocabulary, considering various kinds of connections and relationships between words, orients school practice towards understanding of paradigmatic relations in the dictionary by students without using the appropriate terminology. Considering the importance of understanding the consistency in the dictionary, it is advisable to show this to students in connection with the study of each of the elements of the lexical paradigm. In practice, with the help of exercises, you can show the connection of such lexical concepts as polysemy, synonymy, antonymy, etc. Working with the semantics of the word "rainbow" is quite interesting in the methodological aspect, since it allows students to develop two competencies: communicative and linguocultural. We can distinguish the following stages of semantic analysis in the Russian language lesson:

1) correlation of lexical meanings of a word and its etymological analysis;
2) work with a word-formation nest (morphemic and word-formation analysis, revealing the lexical meanings of one-root words);
3) comprehension of folklore works reflecting folk tradition and mentality of the people;
4) analysis of the phraseological and peramiological fund of the language with the studied word in its composition;

4) analysis of various texts that contribute to a fuller and deeper understanding of the word specifics;

6) consideration of individual author's approaches to the word in a system of contexts (poetry, prose, etc.);

7) the final generalization, which fixes the basic meanings of the word;

8) performance of creative work (students can reveal their idea of a given word in an essay on this topic).

Lexicographic description assumes the interpretation of the meanings of the word under study based on dictionary definitions. At the same time, it is recommended to refer to explanatory, etymological dictionaries, the dictionaries of synonyms, symbols and poetic images. In this regard, we begin work in the classroom with the exercises related to explanatory dictionaries: the students are tasked with the finding of a word meaning in the dictionaries by S.I. Ozhegov, D.N. Ushakov, V.I. Dahl, compare the definitions, determine the techniques (methods) of lexical meaning interpretation of a given word. So, in the Explanatory Dictionary by D.N. Ushakov, the word “rainbow” is interpreted as "a multi-colored arcuate ribbon in the firmament during the rain, formed as a result of the sun ray refraction in water drops" [EXPLANATORY DICTIONARY OF THE RUSSIAN LANGUAGE, 2007].

Explanatory dictionary by S.I. Ozhegov gives the following definition: “A multi-colored arc on the firmament, formed as the result of the sun ray refraction in raindrops" [OZHEGOV, SHVEDOVA, 1999, p.589]. It should be noted that the authors of these two dictionaries first of all pay attention to the “multi-colored” feature, then to the shape [arc] of this natural phenomenon, and only then the time and the method of manifestation are indicated.

In the "Explanatory Dictionary of the Living Great Russian Language" by V. Dahl, the lexeme "rainbow" has two meanings: 1. "An optical atmospheric phenomenon arising from the refraction of sunlight in water drops and having the appearance of a multi-colored arc on the firmament." 2. coll. “Multi-colored paints of something, resembling a rainbow in their totality” [DAHL, 2014: 601]. To consolidate skills, you can ask students to make two or three common sentences with the word "rainbow" and determine in what sense it is used.

When working with synonyms, you can use such types of exercises as determination the general lexical meaning of synonyms, selection of synonyms for the word “rainbow”, compilation of a synonym for the word under study, finding out the differences between synonyms from each other, compiling the phrases with synonyms considering their differences from each other... In this situation, it is appropriate to work with the "Dictionary of synonyms of the Russian language" edited by Z.E. Aleksandrov, in which a fairly wide synonymous row to the adjective "rainbow" stands out - multi-colored, variegated, flowery, iridescent with all the colors of the rainbow, semi-precious[ALEKSANDROVA, 1969].

Our material shows that the semantics of the lexeme under consideration is distinguished by rich connative meanings, which are realized, on the one hand, in the form of stable formulas of the language, and as the result of literary transformation on the other. The culturally marked connotation contained in the linguistic unit becomes the interpretation result of the associative-figurative layer of meaning "by its correlation with national-cultural standards and stereotypes" [TEILA, 1986, p.56]. In this regard, the linguoculturological aspect of a word semantics consideration involves its study not only as a unit of language, but also as a unit of culture. With this approach, in addition to knowledge of the lexical meaning and systemic connections of the word, the presence of a national-cultural component is considered, which is revealed in the analysis of etymology, folklore information, figurative, associative-symbolic meanings of the word, peramiological fund of the language, etc.

Acquaintance with this information will allow the modern young generation to understand the roots of Russian culture better, to join their past, make them look more closely at the language and discover knowledge about the essence of some things lost in centuries.

Analysis of folklore and mythology sheds light on the perception of the surrounding world by ancient people. Animalism as a feature of the archaic worldview is focused on the fusion of ancient man with nature and thus mastering the forces of nature in his imagination. In "Poetic views of the Slavs on nature" I.A. Afanas'ev notes the fact of the defication of the rainbow by the ancient Slavs and its convergence on the basis of the similarity of forms and signs with various objects: a bow, an arc, an arch; yoke; a snake; a ring, a headband, a belt; a bridge; a throne. Such a transfer of the familiar, "human" world to the natural world was a way of communication between
an ancient man and the hostile world around him. The author points out that the first part of this compound word is an epithet "connected with this celestial arc: "ra", containing the concept of rapid movement, equally applied to light and flowing water, the running of a horse and the flight of a bird <...> rainbow means water-bearing, rain arc" (AFANASYEV, 1865, p.353).

We find similar information in the "Etymological Dictionary of the Russian Language" by A.K. Shaposhnikov. Chronologically, the origin of this word refers to the X-XVII centuries, the most convincing is the version about the origin of the word "rainbow" from the Proto-Slavic language "Radoga" as the summary of the words "ra" and "doga". The author notes that a fairly large number of peoples of the world call the rainbow the bow or arc of the gods, the rulers of the heavenly kingdom (ETYMOLOGICAL DICTIONARY OF THE RUSSIAN LANGUAGE, 2010).

The mythological, or archetypal nature of the word under study endows it with the status of a symbol – a stereotyped phenomenon characteristic of a particular culture. The linguistic symbol of the rainbow, which is the result of the language evolution and functioning, is associated in the Russian mentality with hopes, prosperity, dreams, i.e. has a positive meaning. As the result of this process in the language, there are the expressions of rainbow dreams, a rainbow mood, bright hopes, etc. This symbol originates from the biblical legend: after the worldwide flood, God left a rainbow on earth as a sign of a contract with people that there would be no more flood (MASLOVA, 2001, p.75).

The Dictionary of Symbols interprets this word as a designation of transformation, heavenly glory, as well as various states of consciousness, for example, the meeting of Heaven with Earth, a bridge or a border between the world and paradise, the throne of the God of Heaven. The authors of the dictionary note that the heavenly serpent is associated with the rainbow, since it can also be a bridge between the two worlds (BENOIS, 2004, p.263-264).

Another type of cultural signs are figuratively motivated words – metaphors, representing a certain model of knowledge about the world, with the help of which a person comprehends the laws of the world. There are metaphors in all languages. It is a universal linguistic phenomenon. J. Lakoff and M. Johnson call metaphor a fundamental feeling and consider it as a means of shaping reality (LAKOFF, JOHNSON, 2017). On the other hand, the metaphor is a reflection of the national-cultural worldview, being refracted in a specific way in the internal form of the language, in mythologemes, archetypes, etc.

Ethnocultural marking is expressed in the paremiological fund of the Russian people, where the rainbow appears in the traditional folk-poetic images of an arc, a bridge, a rockerus arm, a painted gate, etc.: "And a seven-colored stripe flashed a bright arc of a bridge over our head"; "After a downpour and thunderstorm - / A bridge of unprecedented beauty. / Neither touch nor climb - / You can only admire"; "Red rockerus hung over the river"; "What a miracle, beauty, painted gates appeared on the way / You can neither drive in nor enter them", etc. At the same time, the speech implementation of this lexeme actualizes hidden meanings that reveal accentological and emotional components of meaning: a rainbow is characterized from the point of view of visual perception as multi-colored, seven-colored natural phenomenon that native speakers associate primarily with the category of beauty and positive emotions.

From the point of view of individual author’s approaches to the word in the context of literary texts, along with the generally accepted, linguistic ones, one can reveal unexpected, author's meanings of the lexeme under study, not recorded in explanatory dictionaries. We consider literary texts as the most effective way of teaching vocabulary to schoolchildren, since it is poetry, prose as an art form that is distinguished by an unusual presentation of words that violates the automatism of perception, a specific rhythmic-compositional organization, a high level of polysemy, semantic richness, etc.

Thanks to the information collected in the "Dictionary of Poetic Images" by N.V. Pavlovich, it is possible to expand students’ ideas about the semantics of the word "rainbow", to show the diversity, unexpectedness of poetic images and associations of this lexeme (PAVLOVICH, 2007). Here various associative models are found that bring the rainbow closer, for example, to the image of a living creature, specifically in the form:

- of a colored crane: "And you, the Jewess of Sarona / Perhaps you don't hear alone, / That the rainbow is splashing loudly / A colored crane at the window" (Roizman M.);
- of a colored rooster: "... after a rainstorm a colored rooster will emerge over a wet roof / into the sky" (Arabov);
- of heavenly bull-cow: "And you, seven-colored rainbow, a bull-cow of heavenly fields, you greedily
drink the chilled river water" (Remizov);
- of a peacock's tail: "An agitated peacock followed the rain / Dragging the trail of scattered rainbows" (Erdman N.);
- of a person: "The edge of the rainbow - non-incarnate Eve" (Soloviev S.V.).

Traditional ideas about the rainbow can receive the author's interpretation with the specification of details:
- A bridge: "Pearl multicolored bridge / Built out of the waters over the waters" (Zhukovsky A.);
- An arch: "In the chains of constellations, in the arches of rainbows / The universe, like a rare ore, / Lurks deeper than all the clues" (Antokolsky);
- a vault: "Here is a rainbow with a high vault / Church covers the cross" (Khodasevich);
- a road: "Having let my hair down, / I lay down, beauty, / Like a strip-path / From earth to heaven" (Bryusov V.).

The rainbow image has been embodied in such images as garments:
- a belt: "Throw the sun, the rainbow from the sky / Give me a belt" (Bokov);
- a ribbon: "The flowers of a wonderful rainbow / will entangle him like ribbons" (F. Glinka);
- a garter: "I put on the rainbow on the sleeve of ny beloved / like a knight puts a garter on" (Shershenevich).

Also, the rainbow was reflected as a metaphor for human body parts:
- eyebrows: "And the joy of a rainbow raised in half the sky, like a tight eyebrow" (Narbut);
- hair: "Having let my hair down, / I lay down, beautiful, / Like a strip-path / From earth to heaven" (Bryusov V.);
- blush: "And the floor of the sky was encircled / the ring of the ruddy rainbow" (Fofanov);

The image of the rainbow is embodied in poetic metaphors associated with the semantics of the word "precious", for example, precious stones:
- gem: "Rainbow rocker, / Seven-colored gem, / Hanging on the shoulder of a mountain" (Shalamov);
- rubies: "And the leaden heat floats slowly, / Stretching out in colossal stars, / In ruby rainbows over the steepness" (Shengeli), etc.

**SUMMARY**

Thus, the method of studying the lexeme "rainbow" implies an integrated approach, including the lexicographic description (interpretation of the meanings of a word based on dictionary definitions, etymological analysis); the analysis of phraseological and paremiological units, which include the studied name; the analysis of a lexeme within the framework of a poetic text, based on the circle of the word lexical collocation; determination of individual author's combinations; the final generalization, which fixes the main meanings of the lexeme, creative work performance. Thus, the teacher gets the opportunity to show the versatility and uniqueness of the word in the Russian language during a lesson, when behind the usual name of a natural phenomenon there is information about the sensual, cultural, national and social experience of the people. The analysis of the speech implementation of a word allows us to reveal fully those structures of knowledge that keep the memory of ancestors about natural phenomena, and to get closer to the true essence of things.

**CONCLUSIONS**

Education in words during the Russian language lessons allows you to reveal aesthetic ways of understanding the world, without which it is impossible to describe the Russian language picture of the world. An introduction to the age-old experience of the people and its creative rethinking by individual individuals makes it possible to learn fundamental cultural values and perceive the peculiarities of the world perception of an ethnic group at a deep level.
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Ph.D. in Philology, Associate Professor of the Department of the Russian Language and the Methods of Its Teaching, IFMK - Kazan Federal University. E-mail: usmanova77@rambler.ru. ORCID: http://orcid.org/0000-0002-6784-4039.

Undergraduate student at the Department of the Russian Language and the Methods of Its Teaching, IFMK - Kazan Federal University. E-mail: eliushka_20@rambler.ru. ORCID: https://orcid.org/0000-0002-2362-7223.

Associate Professor of the Russian Language Department, Institute of Foreign Languages, Kashgar University - China. E-mail: 1056459304@qq.com. ORCID: http://orcid.org/0000-0001-8554-0038.

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