






Basic values in teaching Russian: Psycholinguistic aspects

Rimma A. Arynbayeva^{a1} , Natalya V. Dmitryuk^b , Olga A. Stycheva^c 

^{a,b,c} *South Kazakhstan State Pedagogical University, Shymkent, Republic of Kazakhstan*

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Abstract

The study deals with teaching Russian as a non-native language to Kazakh students from linguistic and cultural positions. The purpose of the study is to substantiate the efficiency of adapting the integrated technology of mastering a non-native language based on the psycholinguistic analysis of the basic values. As the research methods, the study employs the association experiment and Karaulov's matrix of the "semantic gestalt" along with the classic linguodidactic attitudes; based on these methods the study provides the commentary of the associative fields with the valuably marked incentives. Such material being used will promote the actual development of the basic ideological values with the students. The theoretical and experimental content of the paper testifies to the effectiveness of the integrative methods in teaching Russian as a non-native language. The materials of the Free Association Experiment are presented in the comparative commentary of the semantic gestalt stimulus "Azhe – Grandmother"; the latter represents in the linguistic consciousness of Kazakhs and Russians the significance of the concept under study in the system of the basic human values in the lexical-semantic group "Kinship relations". The conclusion postulated in the paper is as follows: the heuristic potential of the complex usage of the psycholinguistic (associative) and linguodidactic innovations is included in the process of developing a non-native language. The results of the study allow speaking about the expediency and prospects of further integration of the selected material into the study of the humanities at school and university.

Keywords: linguacultural competence; dyadic model; integrative technology; association method; semantic gestalt.

1. Introduction

In the theory and practice of pedagogical research, the learning process has long been considered as a complex multidimensional type of speech activity, in which practically all the mechanisms of intention, construction, and perception of speech are involved. This process contains unlimited possibilities for automatic and/or controlled switching of different types of speech activity, subordinate to the goals of communication. However, only in the middle of the 20th century, the integrative branches of the humanities knowledge have appeared. With it came the understanding that language learning should be based not on the systemic assimilation of its units (sequential study of language levels, its grammatical structure and vocabulary), but on the use of other, non-systemic language

¹ Corresponding author.

E-mail address: arynbayeva6719@nuos.pro

mechanisms of speech – mental, motivational, emotive, cognitive, etc. The emotional (emotive) aspect of speech is conditioned by the motivated goal of learning and reliance on the pragmatic development of linguistic and linguocultural knowledge; the cognitive aspect of learning (mechanisms of perception and production of speech, thinking, memory) is accompanied by an orientation towards associative methods – verbal (direct, free, directed, etc.) and non-verbal (subject, musical, schematic, illustrative) associations. Even in ancient philosophy and rhetoric, the antique scholars and thinkers Aristotle, Plato, Cicero noted the high pragmatic value of reliance on associative connections when preparing for public speaking, in teaching oratory and any “teaching” (Zeer et al., 2020; Burns et al., 2020).

Admittedly, the child, mastering the language, has no idea about the language system in its grammatical presentation of the rules. By the beginning of the systematic study of grammar at school, the child already owns almost all the mechanisms of the origin and production of speech, its perception, understanding and cultural content of linguistic signs. Students consistently study the language system at all its levels (phonetic, lexical, and grammatical) and master the written form of speech, for many years at school (and at the university, if it is related to philology, the study of languages). The student has been systematising and assimilation of grammatical laws in the course of performing different types of language analysis: phonetic, morphological, morphemic, syntactic, etc., which may well be forgotten at the end of school. This knowledge of the systemic structure of the language can be lost by an adult (but not a philologist), which will not prevent a person from using the entire arsenal of linguistic means for constructing statements for the communication purposes. Not many people, except for schoolchildren, remember the order of syntactic or morphological analysis, classification of sounds, and other systemic knowledge from the school curriculum of their native or target language.

In Kazakh linguodidactics and cultural linguistics, it is now generally accepted that the teaching of a language should be carried out taking into account the general cultural background. This involves teaching not only the language system, but also the systemic ideas about the world around the native speakers of this language. The heuristic potential of integrativity and an integrated approach to the study of any linguistic/speech phenomena makes the anthropocentric factor in language teaching the leading principle of modern linguodidactics.

1.1 Literature Review

The classic Saussurean thesis about the need to learn a language "in and for itself" is inapplicable and unproductive in linguodidactics. An understanding came that success in mastering a language lies in its comprehensive assimilation simultaneously with the culture, mentality and psychology of the people of the target language. These are the deep components of linguistic consciousness and linguistic personality, since a language is a carrier of all information about the world and a person. A particular language, as in a mirror, reflects the area of residence and the culture of the speakers, thus, it is necessary to teach the language in an inevitable relationship with the facts that it reflects (in consciousness) and expresses (in language). Consequently, language learning is a cognitive process associated with such components of mental activity as the production and perception of speech, thinking and language consciousness, memorisation, as well as with many other important factors. The actions of the mechanisms of language and speech in human consciousness can be used to substantiate the provisions of the cognitive theory of metaphor and the form of “cultural conceptualisations” by F. Sharifyan (2017). Psycholinguistic, psychological and pedagogical features of the development of communicative competence have become a topical object of study in recent times, addressed by many scientists-educators, psychologists, psycholinguists (Ivashkevych & Prymachok, 2020; Oshanova et al., 2020; Oshanova et al., 2019) and others.

This study suggests that the most important for the development of linguistic and speech communicative competence are the following pedagogical technologies: personality-oriented; activity; gnostic; culturological. Each of these technologies, ultimately, allows solving important didactic tasks of the establishment of communicative competence. S.A. Ezova (2008) and O.V. Kryuchkov (2007) define communicative competence as the personal qualities that program the communication process, and the ability to predict ways to achieve goals in successful communication. The purpose of the study was to substantiate the effectiveness of the use of the integrative technology of mastering a non-native language based on linguodidactics analysis of basic values.

2. Materials and Methods

Admittedly, communicative competence is a psychological characteristic of a person, which manifests itself in communication with people and can be characterised as the ability to establish and maintain contacts with people. The works of V.V. Dronov and V.P. Sinyachkin (2015) note that the ultimate goal of the communicative approach in teaching a language is shaping of communication skills in this language. Expanding the concept of communicative competence, the authors note linguistic competence (knowledge of the system and the rules of language functioning) as its constituent parts; discursive competence (the ability to plan speech behaviour); sociolinguistic competence (the choice of linguistic means depending on the place, time, sphere of communication); social competence (the ability to use different communicative roles in accordance with the tasks of communication).

The leading idea of this study is the belief that psycholinguistic competence must be included in a number of the listed competencies. This idea is conditioned by the cognitive-communicative and didactic approach used to preserve, develop and enhance the priceless linguistic and ethnocultural heritage of any nation. It is the psycholinguistic competence that can go beyond routine methods and techniques in teaching a foreign language. Such a competence determines the main goal of teaching a language as a process of forming nationally marked images of linguistic consciousness, as a way of perceiving the world with the help of the considered psycholinguistic means. Next, the formulated thesis should be objectified on the pages of this paper.

The problem of “paradoxical rationality” – the relationship between the language system and speech activity – is addressed by the relatively young science of psycholinguistics. The main and distinctive feature of modern psycholinguistics is its integrativity – an integrated approach to the consideration of any linguistic/speech phenomena as “living” integral knowledge about language and a person. It is conditioned by the idea of creating a model of a linguistic personality that has emerged, as noted by the author of this theory, Yu.N. Karaulov (2019), “from the analysis of psycholinguistic and linguodidactic ideas”.

In accordance with this psycholinguistic concept of our research, the formation of linguoculturological competence is declared inextricably linked with the assimilation of the culture of the Russian people and its mentality in the process of teaching Russian as a foreign language. The reliance on the content of the linguistic consciousness of students and the identification of typical images of the world of the carriers of the studied (Russian) language and culture and, as a consequence, the formation of a model of “secondary linguistic personality” (Karaulov, 2019) is the basis of such a concept that appeared and has been developed in linguophilosophical and psycholinguistic research in recent decades.

This determines the choice of an appropriate and effective research tool from the main methods of psycholinguistics – the association experiment. This research tool has long and reliably proven itself in international practice and is able to open access to the content of linguistic consciousness. The

reactions obtained as a result of association experiments reflect the actual state of the everyday consciousness of a speaker of a certain language and can be used to analyse its current state and to detect changes in time in society (if there are results of association experiments of different years) (Krasnykh & Bubnova, 2015; Marzban et al., 2019; Sharavara et al., 2018; Tarasov, 1996) and others. The data of association experiments and associative dictionaries “allow identifying a number of relevant components in the meaning of the word, reflecting changes in social concepts. Associations that native speakers associate with a word denoting a socially significant concept may be different due to linguistic, territorial, gender and other factors” (Demyankov, 2020). In addition, this data demonstrates the emergence of new associations and how this change may ultimately determine the understanding of the word.

3. Results and Discussion

3.1 Intercultural communication is a dialogue not of languages, but of consciousnesses

For the full intercultural communication and adequate mutual understanding (this is the ultimate goal of teaching a non-native language), is not enough to learn only the basic grammar of the target language and lexical correspondences (vocabulary). Adequate communication, according to the author of the theory of intercultural communication E.F. Tarasova (1996), is the dialogue not of languages, but of the minds of communicants: “The main reason for misunderstanding in intercultural communication is not the difference in languages, but the difference in the national consciousness of the communicants”. To analyse the problems of mutual understanding in intercultural communication, the issue of “communication between carriers of different national cultures” should be viewed as the issue of “communication between carriers of different national consciousness”.

Each word of the native language accompanies a kind of background of numerous intralingual, mental, associative connections, cultural knowledge. All these factors are a reflection of the linguistic worldview of the native speaker of this language. Its content does not coincide with the background meanings of the unambiguously translated lexeme in the foreign language being studied. The Russian psycholinguist N.V. Ufimtseva (2019) has a figurative definition of such discrepancies. She calls the word of her native language a “living” knowledge, and its translated equivalent of the foreign language – a “dead” knowledge that is, without the background of its specific meanings, a “bare” definition of mental images, associative links and formations. This study agrees with the statement of E.F. Tarasov (1996) that language as a linear grammatical correspondence can be learned quite easily. But immersing in the culture of the people, penetrating into its psychology, understanding the specific features of national character for full communication and mutual understanding with the speakers of the target language is an extremely laborious and lengthy process. For instance, the speech of emigrants, even after their long residence in the country of arrival, can be easily distinguished from the speech of the indigenous population. Similarly, V.Z. Demyankova (2020) notes that “mastering a second language presupposes not only mastery of the grammatical and phonetic rules of the language system, but also knowledge of the “conjunctural”, real compatibility of units, which is certainly included in the authentic use of the language. It is what distinguishes a native speaker from a novice or a foreigner”.

In this context, effective methods of mastering not only the language, but also the cultural signs, basic values, mentality and psychology of the bearers of the target language are of particular importance in linguodidactics. As evidenced by psychological, pedagogical, and linguodidactic sources, immersion in linguistic environment, linguistic culture of the country of the target language is crucial. E.I. Passov (2000) suggests that learning based on situations is not able to fulfill the functions

of motivation, real relationships between people are necessary: “To master a language, you need to learn not the language, but the world around you with its help”.

This study is related to the reflection of basic values in the linguistic consciousness (LC) of the Kazakh and Russian ethnic groups (since the object of research is the study of the Russian language by the Kazakhs). It includes fixing the stability and possible change in basic values over time, identifying the invariant part of the core of linguistic consciousness (CLC) of an ethnic group and its variable part due to the transformation of value preferences in different generations of compared ethnic groups. Among such preferred values recorded in the CLC of Russians and Kazakhs, the object area of this study is the semantic group “Family-Kinship Relations”. This group is a reflection of the axiological “load” of its constituent components in everyday consciousness, behaviour and attitude of family members to each other and beyond its borders (Dmitriuk & Arynbaeva, 2019; Sanger et al., 2018; Zinchenko, 2020). Home, family and school are the main institutions of primary socialisation and upbringing of a child. Therefore, it is so important to foster the basic moral and ethical qualities of a person from an early age, so that behavioral norms of relations within society are built on this solid foundation in the future.

The study was conducted on the ideas about the world, about family ties and relationships in the family that have become entrenched in the minds of the Russian and Kazakh ethnic groups using the methodology of free association experiment (FAE). This method has been repeatedly tested in international practice, when the respondents answer to the stimulus words specified in the questionnaire with the first associations that come to mind. The materials of these experiments, with a sufficiently large number (from 100 to 1000) of people, reflect a completely representative picture of the world perception. This is indeed an accessible and completely objective source of cognitive and cultural data, which is recommended to be taken into account when developing linguocultural competence in the process of language acquisition.

For a comparative analytical commentary on the basic values of the compared ethnic groups, the study used the idea of compiling a “semantic gestalt” developed by Yu.N. Karaulov (1989). This idea “reflects the internal semantic organisation of the composition of associative field and characterises the field as a unit of knowledge about the world, correlating its structure with the structure of reality reflected in it”. The materials of an association experiment and associative dictionaries are capable of reflecting the linguistic consciousness of a native speaker and can be used both for synchronous comparisons in different ethnic groups and in diachrony, as noted by N.V. Ufimtseva and O.V. Balyasnikov (2019). The idea of “semantic gestalt” was embodied in a scientific project devoted to the issues of mutual influence of the linguistic consciousness of the Komi, Russians, and Tatars. The study was carried out under the guidance of N.V. Ufimtseva (2017), with the help of the authors of this paper. In the joint monograph, semantic gestalts are presented and described, structured according to several semantic zones (subject, object, characteristic, values, actions/states, etc.). This structural organisation of gestalts was used as the basis of the present linguodidactic study of the linguistic consciousness of Russians and Kazakhs.

3.2 Comparative commentary of the semantic gestalt stimulus “AZHE – GRANDMOTHER”

To illustrate the general and specific features of the perception of basic (universal) values from among those that make up the concept sphere “Kinship” for this paper, the stimulus AZHE – GRANDMOTHER was deliberately chosen. This concept has an undoubted value, recorded in the linguistic consciousness of the Russian and Kazakh ethnic groups (see the comments on the semantic gestalts ANA/MOTHER, AKE/FATHER) Arynbaeva (2019). Such a commentary was made on the basis of the author's own free association experiments and data from Russian associative dictionaries

of different periods (for further diachronic comparisons of the transformation of value priorities in different generations of respondents), as well as in recent studies by O.V. Balyasnikova and N.V. Ufimtseva (2020), O. V. Balyasnikova and N.V. Dmitriuk (2020), N.V. Ufimtseva (2020). The study assumed that in the sample of associations to given stimuli that name the people closest to any person – “mother”, “father”, “grandmother”, “grandfather” and the like, there will be a unanimous positive-evaluative response of both compared ethnic groups. This assumption was correct. It was all the more interesting, along with the general complementary background of association, to discover the specific features of perception and assessment of the grandmother's image behind the stimulus.

In the modern, rapidly changing civilizational space with the domination of the Internet and digital technology in almost all areas of life, the institution of “grandmothers” has also noticeably changed. The massive distribution and consumption of all kinds of gadgets from a phone and a tablet to an electric meat grinder, washing machines, and dishwashers radically changed the social status of “grandmothers” and significantly pushed their retirement age. Modern grandmothers work everywhere, they are quite in demand in the profession, their main interests are beyond household chores and babysitting. Previously, this trend was more prevalent in Europe, but it was quickly mastered in Russia. Now it is observed in modern Kazakhstan, where traditional living of a family of three (or more) generations under one roof was natural and necessary. The older generation took on the usual chores around the house and looking after the children, which only increased the authority of the venerable age, love and respect for the elders (Abitova et al., 2020a; Abitova et al., 2020b).

Now, the study considers the associative field to the stimulus AZHE/GRANDMOTHER in terms of a semantic gestalt structured in the form of a table (Table 1). Note the compliance with the requirement of “accuracy of the experiment” – the unity of the time and age of the informants (student audience). The material of Russian associations was extracted from the Russian Regional Associative Dictionary – EVRAS (2019), and the corpus of Kazakh associative answers was collected in the course of field study – here are the data of a free association experiment conducted in 2018-2019 with students of different universities.

Table 1. Stimulus word AZHE / GRANDMOTHER

| Zone / Language | Kazakhs 334–65=269 | Russians 541–113=428 |
|---|--|-----------------------------|
| Subject | 16 – apa (grandmother) 6% | 96 – grandfather 22.4% |
| | 16 – ata (grandfather) 6% | 10 – relative 2.3% |
| | 6 – ana (mother) 2.2% | 5 – grandchildren 1.2% |
| | 6 – akem anasy (father's mother) 2.2% | 4 – family 0.9% |
| | 4 – nagashy ajem (maternal grandmother) 1.5% | 3 – kinship 0.7% |
| | 3 – adam (human) 1.1% | 2 – mother's mother 0.5% |
| | 3 – tuysqan (female relative) 1.1% | 2 – old woman 0.5% |
| | 2 – nemere (grandchildren) 0.7% | 20.8% |
| | 20.8% | 28.5% |
| | Object | 9 – aqyl (advices) 3.3% |
| 7 – oramal (headscarf) 2.6% | | 7 – headscarf 1.6% |
| 5 – qurt (national salted cheese) 1.9% | | 5 – pancakes 1.2% |
| 5 – tamaq (food) 1.9% | | 4 – pasties 0.9% |
| 4 – ajim (wrinkle) 1.5 % | | 3 – points 0.7% |
| 3 – aq shash (gray hair) 1.1% | | 2 – socks 0.5% |
| 2 – ertegi (fairy tales) 0.7% | | 2 – needles 0.5% |
| 2 – ystyq alaqany (her warm hands) 0.7% | | 2 – comfort 0.5% |
| 2 – aq jaulyqty (in a white scarf) 0.7% | | 2 – knitting 0.5% |
| 14.4% | | 2 – childhood 0.5% |
| Characterisation | 48 – meirimdi (kind) 17.8% | 8.5% |
| | 23 – qamkor (caring) 8.6% | 61 – old 14% |
| | 6 – kari (old) 2.2% | 35 – kind 8.1% |
| | 6 – janashyr (compassionate) 2.2% | 25 – darling 5.8% |
| | | 19 – kinship 4.4% |

| | | |
|---------------|---|----------------------|
| | 4 – jaqynym (someone close) 1.5% | 7 – caring 1.6% |
| | 4 – ayaully (dear) 1.5% | 4 – wise 0.9% |
| | 3 – dana (wise) 1.1% | 3 – age 0.7% |
| | 3 – aqyldy (smart) 1.1% | 2 – dear 0.5% |
| | 3 – keremet jan (wonderful person) 1.1% | 2 – strict 0.5% |
| | 3 – ulken (big) 1.1% | 2 – young 0.5% |
| | 3 – jasy ulken adam (elderly person) 1.1% | |
| | 2 – suyikti (darling) 0.7% | |
| | 2 – qymbat (dear) 0.7% | |
| | 2 – qorgaushy uidegi jan (home benefactor) 0.7% | |
| | 2 – angimeshil (storyteller) 0.7% | |
| | 42.1% | 37% |
| Values | 9 – jylulyq (warmth) 3.3% | 8 – warmth 1.9% |
| | 4 – tarbie (upbringing) 1.5% | 6 – good 1.4% |
| | 2 – qazyna (treasure) 0.7% | 3 – love 0.7% |
| | 2 – baqyt (happiness) 0.7% | 2 – respect 0.5% |
| | 2 – suiispenshilik (love) 0.7% | |
| | 6.9% | 4.5% |
| Action, state | 5 – sagyndym (I miss) 1.9% | 3 – I love 0.7% |
| | 2 – joq (to be without) 0.7% | 3 – sleeps 0.7% |
| | 2 – jaksy korem (I love) 0.7% | 3 – dead 0.7% |
| | 3.3% | 2.1% |
| Locus | 10 – auyl (village) 3.7% | 14 – village 3.3% |
| | 2 – uide (at home) 0.7% | 2 – house 0.5% |
| | | 2 – at home 0.5% |
| | | 2 – far away 0.5% |
| | 4.4 % | 4.8% |
| Ego | 4 – janym sol (my soul) 1.5% | 21 – my 4.9% |
| | 1.5% | 4.9% |
| Collocations | | 19 – granny 4.4% |
| | | 8 – Yaga 1.9% |
| | | 2 – with grandfather |
| | | 0.5% |
| | 0% | 6.8% |
| Other | 4 – azhe (grandmother) 1.5% | 3 – old woman 0.7% |
| | | 3 – grandmother 0.7% |
| | | 2 – nan 0.5% |
| | 1.5% | 1.9% |

The first and most typical association for the responders of both groups is “characterisation” – the definition of the properties of the concept behind the stimulus. The corresponding semantic zone contains the largest number of associative reactions (42.1% in Kazakhs and 37% in Russians). Despite the close statistical ratio, the content of the characteristics differs: in the first place among the Kazakhs is the complementary characteristic *meiirimdi* (kind) – 17.8%. Among Russians, old is in the first place – 14% – the most significant sign of age for the grandmother (for Kazakhs this sign is in third place: *kari* – 2.2%). A response kind among Russians was noted only in 8.1% of cases, that is, in two times less often than among Kazakhs. In second place in the Kazakh associative field of stimulus, the same complimentary association *qamkor* (caring) is recorded – 8.6%, while among Russians there are 5 times less such reactions – caring 1.7%. Basically, in this zone, both groups of responders showed positive characteristics of the stimulus *azhe* – grandmother. In addition to the above-mentioned, Russian responses include beloved, dear, wise, dear and young; Kazakhs have such associations as *ayaully* (dear), *dana* (wise), *aqyldy* (smart), *keremet jan* (wonderful person), *ulken* (big), *qymbat* (dear). The association *darling* is much more common in the Russian sample, ranking the third in frequency. In this zone, in fact, the characteristics of qualities, kinship and age are used. Moreover, the characteristic young 0.5% was found only in the group of Russian respondents, Kazakhs do not have

young grandmothers. Negative-evaluative reactions are atypical; the only indicated association is strict (0.5%), recorded in two Russian respondents (Gulden et al., 2020; Belyakova & Zakharova, 2020).

Note the sincere warmth of the two Kazakh reactions, *qorgashy uidegi jan* (home benefactor, literally: the soul that protects the household) 0.7% and *angimeshil* (storyteller). In the first case, a very warm, reverent attitude towards the grandmother from childhood memories is reflected, as about a person who protects each member of the family separately all his life. Notably, Kazakhs always have a person in their house, most often an elderly person who protects from all adversity, loves and regrets, feeds and heals, which gives a feeling of confidence and security. In the second example, the Kazakh grandmother appears as a storyteller, and this is a special gift that she is endowed with by nature. The children loved to spend evenings and fall asleep to her fairy tales, sometimes imagined, made up on the spot. In the Russian linguistic consciousness, as known from the classical literature, such associations would presumably also be reflected, but they were not found in the modern associative dictionary. There in an absence of the Russian idea of a grandmother as a keeper of the family hearth, narrators of captivating fairy tales – this image has been lost in the modern linguistic consciousness of Russians.

The second in terms of statistical weight is the “subject” zone, which includes the nominations of relatives: in the Kazakh sample it is *ata* (grandfather) 6%, *ana* (mother) 2.2%, *nemere* (grandchildren) 0.7%; in the Russian sample – grandfather (22.4%), grandchildren (1.2%), mother's mother (0.5%), family (0.9%), kinship (0.7%). The relationship grandmother – mother turns out to be the most pronounced among Kazakhs, while among Russians, first of all, the correlative pair grandmother – grandfather is the most frequent and typical in the Russian associative field. A feature of the strategies of Kazakh respondents is the establishment of a semantic correlation of the feminine gender *azhe* – *apa*, as well as the clarification of the meaning of the stimulus through paraphrases: *akem anasy* (father's mother), *nagashy ajem* (maternal grandmother) 3.7%.

The semantic zone “object” contains associations similar in both samples, including the name of the headdress (headscarf) (3.3% in the Kazakh sample and 1.6% in the Russian sample) or an indication of the food that the grandmother cooks: for Kazakhs it is *qurt* (salted cottage cheese) 1.9% or simply *tamaq* (food) 1.9% (3.8%), for Russians – *pies/pasties* (2.5%) and *pancakes* (1.2%). The indication that the grandmother is engaged in knitting is expressed only by Russian responders. In the Kazakh sample, reactions are presented that call the characteristic features of appearance – *ajim* (wrinkles), *aq shash* (gray hair), *ystyq alaqany* (her warm hands) 3.3%, as well as *aqyl* (advices) 3.3%. The evidence that the image of a grandmother is culturally significant for both Kazakhs and Russians is the content of the “values” zone. The reactions of this zone coincide in the samples with associations warmth 1.9% / *jylulyq* 3.3% and love 0.7% / *suiispenshilik* 0.7%; and there are differences in the reactions of good 1.4% and respect 0.5% among Russians and *tarbie* (upbringing) 1.5%, *qazyna* (treasure) 0.7% and *baqyt* (happiness) 0.7% among Kazakhs. Evidently, in the linguistic consciousness of Kazakhs, grandmother is of greater value than in the consciousness of Russians.

The content of the “locus” zone is generally similar in both samples, both quantitatively and meaningfully. Only two reactions are named – a village and a house. The “ego” zone is especially pronounced in Russian subjects; in both samples, only the first-person value is noted. However, this indicator is compensated by the content of the “action, state” zone, in which the respondents define their attitude to their grandmother with the associations miss, love, which distinguishes them from the associative responses of the same zone in the Russian sample. Another zone that Kazakhs do not have and is represented only in the corpus of the Russian associative field are collocations *granny* 4.4%, *Yaga* 1.9%, and with grandfather 0.5%. Thus, the analysis of the content and structure of the semantic gestalt of the stimulus word AZHE/GRANDMOTHER shows that both Kazakhs and Russians choose, first of all, strategies for characterising a person named by the stimulus word: these are mostly positive

definitions. Among the Kazakhs, the object and value zones are especially distinguished, among the Russians – the subject and ego zones. A group of stable combinations is also recorded – in folklore and reminiscent responses to a stimulus word.

In general, the image of a grandmother is composed of characteristic features of a particular culture and is determined by typical definitions, occupation, family ties (associations – kinship nominations) and an emotionally positive attitude. In both languages, the grandmother is characterised as a close, dear, loving, experienced elderly person. General concepts that coincided in both cultures serve as the basis for an adequate understanding of mental attitudes in the dialogue of cultures. Particular attention should be paid to the specific features and to take them into account in the process of developing linguocultural competence in teaching the Russian language.

This close connection is clearly manifested in the works of Russian-speaking writers in Kazakhstan. In order to objectify this statement, the study provides a fragment of a lesson in the Russian language, conducted in the 1st year of non-philological specialties in a group with the Kazakh language of study. At the stage of the educational experiment in the process of work aimed at studying the essays by students, samples of this genre were analysed. In particular, a collective reading of the O.O. Suleimenov's "Dew and Race" was carried out. In this book, the author discusses the borrowed vocabulary and creatively approaches the origin of the sacred telephone word "Hello", where the content itself serves as a vivid proof of the epistemological function of literature. But the student's attention in this essay was particularly drawn to a passage:

"... My grandmother once, having seen the phone, decided that I was talking to God. Since then, I have enjoyed her reverent respect. Although, in the end, she realised that not everyone with whom I have to talk is worthy of this name. But the first tremendous sensation lingered in her mind. When she is lonely, she goes to the tram station and asks someone to dial the number I wrote down for her, and a quiet grandmother's call rings in the office. I recognise it among dozens of others. Pushing her headscarf aside, she tilts her head to one side, presses her ear to the wondrous listening tube, and I hear her call: "Alla... Alla..." (Suleimenov, 1990).

As any essay, the work of O.O. Suleimenov's (1990) "Dew and Race" has many meanings, this text is perceived in different ways, giving readers the opportunity to extract various thoughts and judgments from it. It is indicative that for 70% of the students of this group, the content of the work was the description of events, pictures from life based on the stimulus AZHE/GRANDMOTHER: this stimulus gave an impetus to reflection and identification of aesthetic, cultural and ethical values based on family relationships.

4. Conclusions

The proposed didactic model for the development of linguistic and cultural competence of students is based on the introduction of psycholinguistic associative methods and contains target (goals, approaches, principles), comprehensive (activity content, simulating the conditions of real pedagogical communication), organisational and practical (stages, didactic conditions) components. The desire to speak in a non-native language appears in a student only in a real or recreated situation that affects the speakers, and in this case, the development of speech laws can be characterised as "acquisition". This objectifies the growing interest in the study of integrative sciences, in particular, psycholinguistics. Psycholinguistics if focused on cognitive and mental processes of the mechanisms of production and perception of speech (which need to be known and taken into account by methodologists and teachers in their work). In addition, the latest achievements of psycholinguistics concern the images of consciousness reflected in the linguistic worldview. In turn, the development of a linguistic personality

model determines the new effective ways of mastering languages, the study of the mechanisms of “switching” between languages.

Thus, the use of this method of association experiments, analysis, and interpretation of reactions to given stimulus words contribute to the effectiveness of teaching Russian as a non-native language. This includes the development of positive motivation and the organisation of learning through a combination of traditional and innovative teaching methods. The proposed methods serve as a direct tool for the implementation of the main ideas for improving the training system at various stages: increasing motivation and improving the quality of training and education, improving the level of training of students. This allows students to more purposefully use emotive (psychodynamic, due to clear motivation for learning and focus on pragmatic development of linguocultural knowledge) and cognitive (perception, speech production, memory, thinking, and consciousness) learning processes; use different channels of information perception, stimulate students to be creative.

This study suggests that the heuristic potential of the complex use of psycholinguistic (associative) and linguodidactic methods in mastering a non-native language is promising. This speaks of the expediency of further integration of the selected material into the study of the humanities at school and university.

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AUTHOR BIODATA

Rimma A. Arynbayeva is a Doctoral Student, Department of Russian Language and Literature, South Kazakhstan State Pedagogical University, Shymkent, Republic of Kazakhstan.

Natalya V. Dmitryuk is a Full Doctor of Philology, Professor at the Department of Russian Language and Literature, South Kazakhstan State Pedagogical University, Shymkent, Republic of Kazakhstan.

Olga A. Stycheva is a PhD in Pedagogy, Associate Professor at the Department of Russian Language and Literature, South Kazakhstan State Pedagogical University, Shymkent, Republic of Kazakhstan.