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**A MODEL OF LINGUOCULTURAL COMMENTARY FOR DEVELOPING
STUDENTS' DISCOURSE COMPETENCE IN BILINGUAL EDUCATION**

Abstract. The article examines the problem of developing students' discourse competence in bilingual education, where the ability to interpret cultural meanings and apply them in speech practice becomes especially important. The relevance of the study is connected with the need to move from reproductive forms of learning to productive types of speech activity that develop students' interpretive thinking. The aim of the study is to provide a theoretical justification and experimental verification of the effectiveness of a linguocultural commentary model as a means of moving from the acquisition of cultural concepts to their interpretive understanding and

subsequent discursive realization in written form. The study is based on the principles of linguoculturology, cognitive linguistics, and discourse theory. Linguocultural and discourse analysis, as well as a pedagogical experiment, were used in the research. A model of linguocultural commentary was developed within the logic of the hermeneutic spiral “understanding – interpretation – application.” The model includes a sequence of stages aimed at developing students’ interpretive skills. The results of the formative experiment showed positive changes: a transition from reproductive presentation of information to interpretive and productive speech activity was observed. Quantitative indicators confirmed an increase in the level of discourse competence: in the experimental group, the overall score increased from 7 to 13 points, whereas in the control group it increased from 7 to 10 points.

The study showed that the inclusion of interpretive and axiological components contributes to the development of coherent, conceptually integrated, and value-oriented discourse. The scientific novelty of the study lies in the development of an algorithmic model for the interpretation of cultural concepts as a means of developing students’ discourse competence. The practical significance of the study is connected with the possibility of implementing the proposed model in school education within a multicultural educational environment. The results confirm the stability of the observed changes and the possibility of applying the proposed instructional model in educational practice.

Keywords: linguoculturology; discourse competence; cultural concept; linguocultural commentary; bilingualism; interpretation; intercultural communication; instructional model

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Introduction

In contemporary language pedagogy, a paradigmatic shift from the study of linguistic forms to the understanding of language as a cultural code can be observed. In the multicultural and bilingual educational environment of Kazakhstan, language serves not only as a means of communication but also as a space in which cultural meanings and value orientations interact (Holliday, 2021). The central unit of this process is the cultural concept, which encapsulates the centuries-old experience of a culture (Karasik, 2002).

However, a significant contradiction is observed in actual school practice: despite a high level of interest in linguoculturology, work with concepts often remains declarative. Students become familiar with the content of a concept but do not acquire the tools for its independent interpretation and expression in communication. As a result, discourse competence remains at a reproductive level, students are unable to produce coherent texts that reflect their personal interpretation of a cultural phenomenon.

The research problem is driven by the need to identify instructional mechanisms capable of transforming “passive” knowledge of a concept into “active” productive discourse. In contemporary scholarship, the development of discourse competence within a linguocultural approach is examined in studies addressing the transformation of discursive practices under conditions of digitalization and the development of pedagogical discourse (Karasik & Slyshkin, 2021; Byram, 2021; Gee, 2025). Nevertheless, issues related to the development of algorithmic models for interpreting cultural concepts remain insufficiently explored.

As such a mechanism, the study proposes a model of linguocultural commentary grounded in the concept of its didactic potential (Agmanova & Valova, 2021). Unlike traditional interpretative or literary approaches, the proposed model conceptualizes commentary as an independent speech genre and an activity algorithm based on the hermeneutic principle “understanding – interpretation – application.”

The aim of this study is to substantiate and present an instructional model of linguocultural commentary as a systematic means of developing students’ discourse competence in bilingual contexts.

The proposed model is based on a step-by-step progression from the identification of cultural codes to the production of an authorial commentary text, enabling learners to act as active cultural mediators.

Materials and Methods

The data for the study consisted of written responses produced by students of Gymnasium № 3 for Gifted Children (Pavlodar, Kazakhstan), collected during a pedagogical experiment aimed at developing discourse competence through the acquisition of cultural concepts. The experimental work was conducted over two academic years (2024/2025 and 2025/2026) and had a longitudinal design. The study involved 52 students aged 14–16 years, including 26 students in the experimental group and 26 students in the control group. The same cohort of students was observed throughout the study: at the initial stage they were Grade 9 students, whereas at the final stage they were Grade 10 students. This made it possible to trace the dynamics of discourse competence development in the process of acquiring cultural concepts.

The experimental and control groups were formed from parallel classes and were comparable in terms of language proficiency. In the experimental group, instruction was conducted using the developed model of linguocultural commentary, whereas the control group was taught within the framework of the traditional methodology of Russian language instruction.

The empirical basis of the study consisted of linguocultural commentary texts produced by students based on the concepts of “soul” and “law.” These concepts were used as diagnostic concepts at the initial and final stages of the pedagogical experiment. During the formative stage of instruction, students consistently explored and interpreted a range of cultural concepts, which contributed to the development of discourse competence through systematic engagement with linguocultural material.

The theoretical and methodological framework of the study is grounded in the principles of linguoculturology, cognitive linguistics, discourse theory, and the methodology of teaching Russian as a native language, which ensured the interdisciplinary nature of the study.

The study employed a set of complementary methods:

- linguocultural analysis, aimed at identifying culturally significant meanings of linguistic units and their relation to the national-cultural context;
- discourse analysis, focused on examining the structure of students’ written responses, their alignment with the communicative purpose and genre-stylistic conventions, as well as the level of textual cohesion and coherence;
- the method of pedagogical experiment, including diagnostic and formative procedures, which made it possible to trace the dynamics of students’ discourse competence development;
- qualitative and quantitative analysis of the results, including the interpretation of students’ written responses; comparison of discourse competence levels; and analysis of changes in assessment indicators in the experimental and control groups.

Within the framework of these methods, a specific instructional technique – linguocultural interpretation was implemented, understood as the process of identifying, interpreting, and verbalizing the cultural meanings of linguistic units within the context of national culture.

This technique is implemented through a set of procedures (learning activities):

- conceptual analysis of linguistic material;
- identification of cultural and value components;
- interpretation of texts based on the cultural context;
- discursive realization of the concept in the form of a written response.

In addition, the following instructional techniques were employed:

- the technique of linguocultural commentary;
- the technique of modeling a cultural concept (through constructing its structural-semantic model);
- the technique of comparing cultural representations of the concept.

At the same time, comparative cultural analysis was employed at the methodological level as a means of comparing cultural meanings across different linguistic and cultural contexts, thereby ensuring a comprehensive analysis of the data.

The level of discourse competence was assessed using a system of criteria that included communicative purpose, communicative situation, genre and stylistic norms, cohesion and coherence, as well as interpretation of the concept and conceptual unity. The assessment was based on a three-level scale (low, intermediate, high), which ensured the objectivity and reproducibility of the results. The combination of methods and techniques used in the study made it possible to obtain reliable data corresponding to the objectives of the research.

Results and Discussion

A central outcome of the study is the development of an authorial model of linguocultural commentary aimed at transforming the acquisition of a cultural concept from a reproductive level into productive interpretive activity. The model is conceptualized as a systematically organized algorithm of learning and interpretive activity, implemented within the logic of the hermeneutic spiral “understanding – interpretation – application” (Valova, et al., 2024, p. 64).

The methodological foundation of the model is based on a synthesis of linguoculturological, linguoconceptological, and cultural approaches, which enables a transition from the acquisition of linguistic units to the interpretation of cultural meanings and their discursive realization.

The model is implemented in a step-by-step manner, as presented in Table 1.

Table 1. Stages of the Linguocultural Commentary Model

Stage of the Model	Element of the Hermeneutic Spiral	Content and Objectives of the Stage	Students' Discursive Action
Diagnostic	Pre-understanding	Activation of background knowledge, identification of initial associations and cultural lacunae	Associative experiment, formulation of problem questions

Analytical	Understanding	Decomposition of the concept into conceptual, figurative, and value components	Construction of a conceptual map
Technological	Interpretation	Comparison of meanings in Russian and Kazakh linguocultures, selection of interpretation strategies	Argumentation, modeling of discourse
Productive	Application	Synthesis of interpreted meanings and their verbalization	Production of a linguocultural commentary
Reflective-Evaluative	Reflection	Reflection on the outcome and evaluation of the depth of interpretation	Self-analysis and revision of the text

The proposed model describes the sequence of students' actions in the process of acquiring a cultural concept. However, its implementation requires targeted pedagogical support.

Within the proposed model, the teacher acts as an organizer of interpretive activity, providing students with a system of tasks aimed at the independent identification and interpretation of the conceptual, figurative, and axiological components of a cultural concept. For example, when working with the concept of “*soul*,” the teacher emphasizes its axiological nature by comparing the Russian understanding of “*dusha*” with the Kazakh concept of “*zhan*,” guiding students to identify differences in value dominants (e.g., “Note that in Russian, “*dusha*” is associated with sincerity and openness, whereas “*zhan*” emphasizes vitality and moral responsibility. Which values are central in each case?”).

Similarly, work with the concept of “*law*” is organized. The teacher highlights its polysemy, encouraging students to distinguish between its legal and moral meanings and to relate them to cultural traditions. Pedagogical commentary guides interpretation without substituting it (e.g., “Consider whether “*law*” always refers only to a legal norm. How do you understand the expression “to live according to the law of conscience”? Is it possible to violate a formal law while maintaining one’s inner moral position? Compare this with Kazakh conceptions of traditional law and the categories

of “*ar*” and “*namys*”). Such questions stimulate a shift from a formal understanding of the concept to its value-based interpretation and subsequent discursive realization.

This model of instructional interaction ensures a transition from the reproductive recall of meanings to their interpretation and subsequent discursive realization.

The scientific novelty of the study lies in the development of a model of linguocultural commentary as an algorithm of discursive activity that integrates interpretive and axiological components and is implemented within pedagogically organized interpretive activities of students.

The proposed model demonstrates a step-by-step progression of students from pre-understanding to interpretation and subsequent discursive realization of a cultural concept. The sequential organization of stages ensures a transition from the passive acquisition of cultural code to active speech activity. Particular importance in the model is assigned to the application stage, at which the internal understanding of the concept is objectified in the form of a coherent authorial text (Kuznetsova, 1998; Frumkina, 2003).

Students’ production of a linguocultural commentary as a secondary text is regarded as an indicator of discourse competence development. In the context of Kazakh-Russian bilingualism, this process is accompanied by intercultural reflection, in which the student acts as a subject of interpretation and a cultural mediator capable of relating and explaining the value dominants of different linguocultures, in line with contemporary approaches to the development of written argumentation (El Maamri, 2025).

To ensure the objectivity and theoretical validity of the assessment of the experimental learning outcomes, the developed diagnostic framework was aligned with and structured according to the levels of cognitive activity within Bloom’s Taxonomy, which reflects a sequential progression from reproductive forms of thinking to analytical, evaluative, and productive types of activity (Anderson & Krathwohl, 2001). This approach is consistent with contemporary research in intercultural education and the competence-based paradigm (Milani, 2024). The structure of the diagnostic framework is presented in Table 2.

Table 2. Relationship between components of discourse competence, levels of thinking, and assessment criteria

Component of Competence	Functional Purpose	Level in Bloom's Taxonomy	Assessment Criteria (Descriptors)
Communicative-Pragmatic	Appropriateness of language use to the communicative purpose and situation	Application	Communicative purpose; communicative situation
Cognitive-Conceptual	Construction of the logical-semantic structure of the text and ensuring its cohesion and coherence	Analysis	Cohesion and coherence of the text
Genre-Stylistic Conventions	Adherence to the conventions of the linguocultural commentary genre	Understanding and Application	Genre-stylistic conventions
Interpretive	Identification of cultural meanings and value dominants, and their conceptual interpretation	Evaluation and Creation	Interpretation of the concept; conceptual unity

The level of discourse competence was assessed using a three-level scale (low, intermediate, high), including the following criteria: communicative purpose, communicative situation, genre-stylistic conventions, cohesion and coherence, and interpretation of the concept and conceptual unity.

The scientific novelty of the diagnostic framework lies in its interpretive orientation, the inclusion of an axiological component, and the alignment of assessment criteria with cognitive levels in Bloom's Taxonomy.

For the qualitative and quantitative verification of the experimental learning outcomes at Gymnasium № 3, a descriptor-based scale developed by the authors was used (Table 3).

Table 3. Diagnostic scale of discourse competence levels

Criteria	Low level (1 point)	Intermediate level (2 points)	High level (3 points)
Communicative Purpose	The communicative purpose is formal; the audience and context are not taken into account	The communicative purpose is evident; communicative conditions are only partially taken into account	The communicative purpose is clearly defined; the sociocultural context is fully taken into account
Communicative Situation	The addressee, cultural context, and communicative situation are not taken into account	Communicative conditions are partially taken into account; minor deviations may occur	The communicative situation, addressee, and sociocultural context are fully taken into account
Genre-Styletic Conventions	Genre conventions are violated; the style does not correspond to the communicative task	The genre is maintained but lacks stylistic precision	Full adherence to genre conventions and appropriateness of language use
Cohesion and Coherence	The text is fragmented; logical links are absent	The structure is maintained; links are typical (formulaic)	The text demonstrates a logical structure and varied cohesive devices
Interpretation of the Concept and Conceptual Unity	The concept is not expressed; the text is reproductive in nature	The concept is identified; interpretation is superficial	Deep, personally meaningful and value-based interpretation of the concept
Overall	Basic (reproductive)	Intermediate (interpretive)	Advanced (creative)

The maximum score on the diagnostic scale was 15 points. The level of discourse competence was determined according to the following scale: 5–7 points corresponded to the basic (reproductive) level, 8–11 points to the intermediate (interpretive) level, and 12–15 points to the advanced (creative) level.

The proposed system of criteria demonstrates a shift from the formal assessment of textual features to the analysis of the depth of interpretation and the value-based semantic content of the utterance. The alignment of discourse competence components with levels of cognitive activity ensures the objectivity of assessment and makes it possible to trace the dynamics of students' interpretive skills development.

Thus, the developed diagnostic framework serves as a tool for the qualitative and quantitative verification of the results of the pedagogical experiment.

To implement the proposed model in bilingual education, cultural material with high axiological significance and intercultural potential was selected in accordance with the requirements of the Russian language curriculum. The curriculum provides for the acquisition of culturally significant concepts and axiologically oriented texts. The concept of "*soul*" was chosen as the core concept for implementing the model, representing key value dominants of Russian and Kazakh linguocultures.

In the Russian tradition, "*dusha*" is conceptualized as a vital and moral principle of the individual, associated with notions of the inner world, spiritual essence, and moral qualities. The semantic field of the concept encompasses both individual-psychological and sociocultural meanings.

In Kazakh linguoculture, this concept is associated with the notion of "*zhan*," denoting life, inner energy, and the spiritual principle of the individual. In the traditional Kazakh worldview, it is closely linked to the categories of *honor* ('ar'), *conscience* ('uyat'), and *dignity* ('namys'), which reflects the axiological orientation of the concept.

Particular significance is attached to the interpretation of the concept in literary discourse, particularly in the poetry of Abai Kunanbayev, where personal spiritual development is viewed as the result of self-knowledge and moral effort.

A comparative analysis of Russian and Kazakh traditions shows that the concept of "*dusha*" functions as an integrative category that unites psychological, cultural, and axiological-moral dimensions. Such multilayered content provides a basis for the development of students' intercultural reflection and their engagement in interpretive activity.

The integration of this concept into the learning process enabled the implementation of the proposed model and the evaluation of its effectiveness within the pedagogical experiment. A comparative analysis of students' written responses produced before and after the implementation of the model revealed significant differences. At the initial stage, the texts were characterized predominantly by reproductive presentation, reliance on dictionary definitions, absence of an authorial stance, and fragmented structure.

After the implementation of the model, a transition to interpretive understanding was observed: students used conceptual metaphors, formulated their own positions, demonstrated a higher level of cohesion and coherence, and showed elements of intercultural reflection. The identified changes correspond to the criteria of discourse competence and indicate a transition from reproductive to interpretive and productive levels.

These changes can be attributed to the step-by-step organization of interpretive activity, which facilitated the transition from understanding to productive discursive realization. To evaluate the effectiveness of the proposed model, a comparative analysis of the results obtained in the experimental and control groups was conducted. The findings are presented in Table 4.

Table 4. Comparative indicators of discourse competence levels

Assessment criteria	EG (before)	EG (after)	CG (before)	CG (after)
Communicative Purpose	1	3	1	2
Communicative Situation	2	3	2	2
Genre-Stylistic Conventions	2	3	2	2
Cohesion and Coherence	1	2	1	2
Interpretation of the Concept and Conceptual Unity	1	2	1	2
Overall Score	7	13	7	10

As shown in Table 4, positive dynamics were observed in both groups. However, the improvement in the experimental group was substantially greater: the overall score increased from 7 to 13 points, whereas in the control group it increased from 7 to 10 points. The most pronounced differences between the experimental and control groups were observed for the criterion Communicative Purpose. It should be noted that the control group also demonstrated positive changes, which may be attributed to the natural development of students' writing skills during the learning process. Nevertheless, the greater overall improvement observed in the experimental group indicates the additional developmental effect of the proposed model.

The practical implementation of the proposed model is carried out through a system of tasks aimed at the step-by-step acquisition of a cultural concept. The following example illustrates the sequence of students' interpretive activity in working with the concept of "dusha":

- At the image-associative stage, students are assigned the following task: “Write down associations with the word “dusha,” distinguishing between individual and collective representations.”
- At the analytical stage, work with dictionary sources is implemented: “Identify the meanings of the word “dusha” based on different types of dictionaries (explanatory, etymological, and synonymic).”
- At the interpretive stage, students analyze literary texts: “Determine which meanings of the concept of “dusha” are actualized in the literary excerpts and what images they evoke.”
- At the productive stage, the transition to producing students’ own discourse is implemented: “Write a linguocultural commentary on the concept of “dusha,” drawing on personal and cultural experience.”

The proposed system of tasks ensures a sequential progression from the associative perception of the concept to its analytical and interpretive understanding and, subsequently, to its discursive realization. Such an organization of learning activity contributes to increased student engagement (Oga-Baldwin & Nakata, 2020). The following excerpt from a student linguocultural commentary illustrates the interpretive level of development:

Dusha is not merely a person’s inner world but their moral foundation. In Russian culture, “dusha” is associated with sincerity and openness, whereas in Kazakh culture it is related to the concept of “zhan,” which expresses vital energy and spiritual strength. A person described as “zhany zhomart” is someone capable of empathy and generosity. Thus, “dusha” brings together the values of different cultures and shapes the individual’s inner world.

A similar logic of interpretation is observed in work with the concept of “law.” The following excerpt from a student linguocultural commentary illustrates this: *In Russian culture, “law” has been conceptualized as a boundary of what is permitted, and its violation as a transgression of the established order. In contemporary understanding, it is associated with legal norms but retains a moral dimension as an internal constraint on behavior. In Kazakh linguoculture, similar ideas are expressed through the concepts of “ar” and “namys,” as well as the image of “zhol” – the life path. Thus, law functions as an internal moral compass.*

It should be noted that the presented association of the concept of “law” with the notions of “ar” and “namys” and the image of “zhol” reflects the student’s individual interpretation and constitutes a subjective and culturally mediated projection, shaped by the specifics of learning in a Russian-language educational environment.

The presented excerpts indicate the attainment of the interpretive level: students compare cultural meanings, formulate an authorial stance, and realize the concept in discursive practice.

The proposed model is implemented using a range of cultural concepts, which ensures the generalizability of the interpretive skills developed. In particular, when working with the concept of “love,” students move from a superficial understanding of it as an emotional state to a deeper conceptualization as a complex cultural phenomenon encompassing moral, philosophical, and interpersonal dimensions.

The acquisition of cultural content is based on diverse types of texts, including literary, musical, and visual (pictorial) works. Engagement with different semiotic forms of representation deepens interpretation, enhances the emotional-axiological component, and fosters a holistic cultural perception.

This approach is consistent with N.L. Mishatina’s methodological linguoconceptology, which includes such forms of working with concepts as the linguocultural portrait of a word, the concept-centered essay, and a system of linguocultural tasks aimed at fostering personal meaning and students’ interpretive activity. Unlike these forms, the present study conceptualizes the linguocultural commentary as an independent genre and an algorithm of discursive activity that ensures the transition from concept analysis to its productive interpretation (Mishatina, 2010).

The results of the study confirm the effectiveness of the linguocultural commentary model in developing students’ interpretive skills and fostering a productive type of speech activity.

Conclusion

The study confirms the effectiveness of the linguocultural commentary model as a means of developing students’ discourse competence in bilingual education. The implementation of the model ensured a transition from the reproductive acquisition of cultural concepts to their interpretive and productive understanding, as evidenced by the development of coherent, conceptually integrated, and value-oriented discourse. Quantitative data confirm a positive change: the overall score of discourse competence increased from 7 to 13 points in the experimental group, whereas in the control group it increased from 7 to 10 points. These findings provide evidence for the effectiveness of the proposed linguocultural commentary model.

The cognitive effect of the study is reflected in the development of analytical and interpretive levels, which correlates with the levels of Bloom’s Taxonomy and indicates the formation of students’ ability for meaning-making and purposeful speech activity.

The practical significance of the study lies in the potential for implementing the developed model in the system of school-based Russian language education. In the multicultural educational context of Kazakhstan, it contributes to shaping students as subjects of intercultural communication, capable of interpreting cultural meanings and acting as cultural mediators.

Future research directions include expanding the empirical base and adapting the model to various educational levels and learning formats.

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БИЛИНГВАЛДЫ БІЛІМ БЕРУ ЖАҒДАЙЫНДА ОҚУШЫЛАРДЫҢ ДИСКУРСИВТІК ҚҰЗЫРЕТТІЛІГІН ҚАЛЫПТАСТЫРУ ҚҰРАЛЫ РЕТІНДЕГІ ЛИНГВОМӘДЕНИ КОММЕНТАРИЙ МОДЕЛІ

Аңдатпа. Мақалада билингвалды білім беру жағдайында оқушылардың дискурсивтік құзыреттілігін қалыптастыру мәселесі қарастырылады; бұл ретте мәдени мағыналарды интерпретациялау және оларды сөйлеу практикасында жүзеге асыру қабілеті айрықша маңызға ие. Зерттеудің өзектілігі оқу материалын репродуктивті меңгеру формаларынан оқушылардың интерпретативтік ойлауын дамытуды қамтамасыз ететін өнімді сөйлеу әрекеті түрлеріне көшу қажеттілігімен

айқындалады. Зерттеудің мақсаты – мәдени концепттерді меңгеруден оларды интерпретативтік ұғынуға және одан әрі жазбаша түрде дискурсивтік жүзеге асыруға көшу құралы ретінде лингвомәдени комментарий моделінің тиімділігін теориялық тұрғыдан негіздеу және эксперименттік тексеру. Зерттеудің әдіснамалық негізін лингвомәдениеттану, когнитивтік лингвистика және дискурс теориясының қағидалары құрады. Жұмыста лингвомәдени және дискурсивтік талдау әдістері, сондай-ақ педагогикалық эксперимент қолданылды. «Түсіну – интерпретация – аппликация» герменевтикалық спиралі логикасында жүзеге асатын және оқушылардың интерпретативтік біліктерін қалыптастыруды қамтамасыз ететін кезеңдер бірізділігін қамтитын лингвомәдени комментарий моделі әзірленді. Қалыптастырушы эксперимент нәтижелері оң динамиканы көрсетеді: ақпаратты репродуктивті қайта жаңғыртудан сөйлеу әрекетінің интерпретативтік және өнімді түріне көшу тіркелді. Сандық көрсеткіштер дискурсивтік құзыреттілік деңгейінің артқанын растайды: эксперименттік топта жиынтық көрсеткіш 7-ден 13 баллға дейін, бақылау тобында 7-ден 10 баллға дейін өсті. Интерпретативтік және аксиологиялық компоненттерді енгізу байланысқан, концептуалды тұтас және құндылыққа бағдарланған айтылымды қалыптастыруға ықпал ететіні анықталды. Зерттеудің ғылыми жаңалығы мәдени концепттерді интерпретациялаудың алгоритмделген моделін оқушылардың дискурсивтік құзыреттілігін дамыту құралы ретінде әзірлеуден тұрады. Жұмыстың практикалық маңызы ұсынылған модельді полимәдени білім беру ортасындағы мектепте оқыту жүйесіне енгізу мүмкіндігімен сипатталады. Алынған нәтижелер анықталған өзгерістердің тұрақтылығын көрсетеді және ұсынылған әдістемелік модельді білім беру тәжірибесінде кеңінен тарату мүмкіндігін дәлелдейді.

Түйінді сөздер: лингвомәдениеттану; дискурсивтік құзыреттілік; мәдени концепт; лингвомәдени комментарий; билингвизм; интерпретация; мәдениетаралық коммуникация; әдістемелік модель.

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МОДЕЛЬ ЛИНГВОКУЛЬТУРНОГО КОММЕНТАРИЯ КАК СРЕДСТВО ФОРМИРОВАНИЯ ДИСКУРСИВНОЙ КОМПЕТЕНЦИИ УЧАЩИХСЯ В УСЛОВИЯХ БИЛИНГВАЛЬНОГО ОБРАЗОВАНИЯ

Аннотация. В статье рассматривается проблема формирования дискурсивной компетенции учащихся в условиях билингвального образования, где особую значимость приобретает способность к интерпретации культурных смыслов и их реализации в речевой практике. Актуальность исследования обусловлена необходимостью перехода от репродуктивных форм усвоения учебного материала к продуктивным видам речевой деятельности, обеспечивающим развитие интерпретативного мышления учащихся. Цель исследования заключается в теоретическом обосновании и экспериментальной проверке эффективности модели лингвокультурного комментария как средства перехода от усвоения культурных концептов к их интерпретативному осмыслению и последующей дискурсивной реализации в письменной форме. Методологическую основу исследования составили положения лингвокультурологии, когнитивной лингвистики и теории дискурса. В работе использованы методы лингвокультурного и дискурсивного анализа, а также педагогический эксперимент. Разработана модель лингвокультурного комментария, реализуемая в логике герменевтической спирали «понимание – интерпретация – аппликация» и включающая последовательность этапов, обеспечивающих формирование интерпретативных умений учащихся. Результаты формирующего эксперимента свидетельствуют о положительной динамике: зафиксирован переход от репродуктивного воспроизведения информации к интерпретативному и продуктивному типу речевой деятельности. Количественные показатели подтверждают рост уровня дискурсивной компетенции: в экспериментальной группе суммарный показатель увеличился

с 7 до 13 баллов, в контрольной группе – с 7 до 10 баллов. Установлено, что включение интерпретативного и аксиологического компонентов способствует формированию связного, концептуально целостного и ценностно ориентированного высказывания. Научная новизна исследования состоит в разработке алгоритмизированной модели интерпретации культурных концептов как средства развития дискурсивной компетенции учащихся. Практическая значимость работы заключается в возможности внедрения предложенной модели в систему школьного обучения в условиях поликультурной образовательной среды. Полученные результаты демонстрируют устойчивость выявленных изменений и подтверждают возможность тиражирования предложенной методической модели в образовательной практике.

Ключевые слова: лингвокультурология; дискурсивная компетенция; культурный концепт; лингвокультурный комментарий; билингвизм; интерпретация; межкультурная коммуникация; методическая модель

Author Contributions

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