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LINGUODIDACTIC POTENTIAL OF METAPHOR IN THE PRACTICE OF TEACHING RUSSIAN AS A FOREIGN LANGUAGE

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Abstract. Metaphors as a linguocognitive mechanism for conceptualizing meanings that form national images of the world is becoming the subject of interdisciplinary research examining the logic of semantic changes within the boundaries of texts. Understanding this process in a teaching and educational context can become an effective tool for language teaching by forming ideas about the peculiarities of culture represented in its structural and content units – concepts. Studying a language by identifying the value-semantic mechanisms of conceptualization allows us to recognize the text's multi-layered nature and cultural specificity.

The process of metaphorization illustrates the dynamics of meaning formation through the interaction of different conceptual domains involved in creating a figurative meaning and the emergence of the result – a valuable fragment of the linguistic image of the world or the author's version manifested in a literary text. These aspects, reflecting the very mechanism of formation and functioning of the metaphor, can form the basis for lexical and textual work in teaching Russian as a foreign language. The article discusses ways of working with linguistic and textual metaphors, taking into account the analytical plan of meaning formation, manifested in the interaction of original and figurative meanings, and the synthetic plan, realized in the text-forming function of the metaphor, in its ability to create associative-derivative connections within the text and to actualize in the learner's consciousness a holistic, emotional and semantic conception of the content. The ability to interpret a metaphor and understand its functioning helps learners to perceive the text from the point of view of events and undergo figurative, semantic, and conceptual development. A special role in this process is played by frame analysis, which identifies thematic-content blocks in the text and establishes semantic connections between them. The algorithm for analyzing text metaphors presented in this article can help to optimize students' receptive activity and the development of their communicative activity. Based on the material of the historical-philosophical essay by N. Ilyina, "The Expulsion of the Normans. The Next Task of Russian Historical Science", the frame methodology for the analysis of text metaphors is substantiated, and the modeling potential of metaphorical images is shown, which determines the logic of the linguocultural approach to working with texts. It is assumed that the text, which is rich in metaphors, cultural-historical references, and mythopoetic Old Slavic symbolism, will arouse interest because of its content and the research methods used to uncover its linguocultural meaning.

Keywords: *linguistic and textual metaphors, frame analysis of metaphors, linguodidactic potential of metaphors*

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Introduction

The anthropocentric scientific paradigm, within which the concept of metaphorization as a fundamental human cognitive operation has firmly taken root, has substantiated an interdisciplinary approach to the study of meaning formation in language and text, as well as to the analysis of forms of thinking and models of meaning generation [1–3]. The cognitive nature of metaphor has been a key to many processes associated with perceiving and processing information within the boundaries of the everyday conceptual system in which we think and act, which are recognized as metaphorical [4, p. 32].

Metaphors as a unit of a language's lexical system, linguocultural information, and the modeling of national worldviews have attracted constant interest for many years [5–8]. The ability of a metaphor to convey cultural connotations and reveal the ethnocultural specificity of the worldview determines its significance in linguodidactics in teaching foreign languages. In modern methods of teaching Russian as a foreign language, the linguodidactic potential of metaphorical vocabulary, its ability to form linguocultural competence as the ability to interpret linguistic facts against the background of culturally significant contexts, is actively discussed [9–12]. At the same time, metaphorical vocabulary often becomes a linguistic and communicative problem for students who are unwilling to deviate from the logic of simply summarizing the meanings of a word and apply interpretation strategies based on the analysis of its associative links, on contextual information, which leads to communicative failures and a misunderstanding of the possibilities of language as a cultural code.

Materials and methods

Examining the foundations of the conceptualization of the world through the analysis of metaphorical vocabulary allows us to identify the relationships between the categories of experience determined by the national characteristics of language and the peculiarities of worldview. The processes of categorization and interpretation of knowledge about the world expressed in metaphors make it possible to obtain information about the country-specific logic of human cognition. Understanding these cognitive and cultural factors in the formation of meanings and the creation of images of the world is of particular value for mastering a language and its cultural codes.

It seems that the competence base of international students can be strengthened by the skills of linguocultural analysis aimed at developing the ability to interpret the conceptual essence of a metaphor and its ability to convey linguocultural meanings in the communication process and within the limits of the text. It should be noted that the linguistic and methodological potential of working with metaphorical vocabulary is determined by the possibility of immersion in the cultural contexts of the learned language, which entails an awareness of the processual nature of the interaction between language and culture through the choice of linguistic means necessary for communication, that are figurative and emotionally significant, as well as an awareness of the result of this interaction – the linguistic image of the world in its nationally colored variability.

The metaphorical vocabulary as a linguodidactic resource enables an organic combination of approaches that actualize the technologies of functional-grammatical and communicative educational paradigms since the metaphor, from the point of view of its cognitive-linguistic content, realizes the connection between the figurative-emotional, inherently synthetic side of the perception of the meaning of a linguistic unit and the rational-logical side, which requires skills for the analytical interpretation of meanings that are significant for semantic transfer. The primary functional purpose of a metaphor is to convey understanding by understanding one thing in relation to another [4, p. 162]. This aspect of metaphor research is fundamental to the cognitive orientation of linguistics.

Researchers studying the cognitive nature of metaphor emphasize its universal character, rooted in the primary, pre-logical experience of perceiving the world – which is why basic metaphorical models can exhibit significant similarities across different languages.

The cognitive ability to model the world in a person's mind and determine their behavioral strategies was first described in the book "Metaphors We Live By" by J. Lakoff and M. Johnson. Among the works that inspired them, the authors cited the works of L. Wittgenstein, E. Roche, B. Whorf, and others [13–15]. It should be noted that the emergence of the cognitive theory of metaphor was significantly influenced by the critique of objectivism in philosophy in the second half of the 20th century on the one hand and by the 'linguistic turn' in philosophy initiated by L. Wittgenstein on the other. Lakoff and Johnson see the main feature of metaphorization as interactivity – a process of cognition based on the experience of interpreting the properties of

objects and events. This experience arises through modeling representations from a more complex, abstract conceptual sphere using information from the conceptual sphere based on concrete sensory spatial representations. What is given to people in the experience of interacting with things in pursuit of a particular goal determines understanding [4, p. 202].

Modern cognitive linguistics has extended the original understanding of the cognitive theory of metaphor by J. Lakoff and M. Johnson. In the last fifty years, the cognitive theory of metaphor has evolved from a controversial methodological novelty into a serious scientific field, overgrown with its terminology and even clichés. Metaphors as a linguocognitive tool for gaining knowledge about the world and modeling an image of the world are now of interest to linguists and various fields of expertise, including marketing, psychotherapy, and the theory of artificial intelligence.

Focusing on the study of metaphor from the point of view of its role in human thought processes, one can move simultaneously in the fields of epistemology, cognitive science, and cultural linguistics: “Human experience firstly differs from culture to culture and secondly depends on one kind of experience being understood in terms of another, i.e., our experience may be essentially metaphorical” [16, p. 183]. Metaphors create cultural reality, as much of it “is conceptualized in metaphorical terms and our understanding of the material world is partly metaphorical; metaphor plays a significant role in defining what is real for us” [16, p. 176]. It is this feature of cognitive theory that metaphors are used in foreign language teaching when it comes to explaining the phenomena of language and culture, taking into account that foreign language learners have their own cultural experiences that can be structured with the help of metaphors.

In describing the mechanism of metaphorization, J. Lakoff and M. Johnson state that the conceptual structure of a metaphor is formed at the intersection of features of different conceptual domains – the source domain and the target domain. Creating a metaphorical meaning occurs as a semantic shift in which a category mistake (combining features from different conceptual domains and taxonomic classes in a figurative sense) is transformed into an emotionally and evaluatively meaningful outcome. In Lakoff and Johnson’s concept, metaphor is thus seen as a cognitive phenomenon that reflects and organizes the process of understanding. In human mental activity, metaphor is significant as a mechanism for organizing a basic cognitive operation – analogy. By

emphasizing this capacity of metaphorical assimilation, the authors of the book introduce the *conceptual metaphor*. Like a mental mechanism embedded in a person's conceptual system, it structures their experience of understanding complex phenomena with abstract semantics. The different types of models of conceptual metaphors identified by the authors – orientational, structural, and ontological – indicate the main directions for modeling ideas about the world. Orientational metaphors are universal in nature, as they mainly refer to the position of the human body in physical space. Structural metaphors are developed differently in different cultures and, accordingly, in different languages. It is assumed that ontological metaphors are the most difficult for native speakers to reflect on, as they receive their expression with the participation of grammatical formalization. As an example, the authors cite the most widespread models in European culture with the initial values of *object*, *substance*, and *container*, which serve as the basis for understanding many subject areas. In European linguistic culture, for example, the concept of time is traditionally conceptualized as an *object*, which allows this category to be objectified in language through nouns, and this type of object can be diverse and receive its expression in relation to another object in the form of a *container* (a day has 24 hours). Thus, metaphorical language in its expression can give specific directions for understanding and interpreting the world and determine the logic of behavior in it.

Research results

Analyzing metaphorical vocabulary through the lens of cultural function highlights recurring patterns in how meanings are interpreted and transmitted in various life contexts. When working with metaphorical vocabulary, it is therefore important to consider the culturally determined differences in the mental processing of information. For example, orientation metaphors may be associated with specific linguistic and cultural concepts that require additional explanations. In China, for instance, metaphors such as “*позади остались воспоминания о пройденных испытаниях (memories of trials overcome are left behind)*” or “*впереди была неизвестность (uncertainty lied ahead)*” may appear ambiguous. Ideas about events that are metaphorically localized are an expression of an ethnocultural peculiarity in understanding the world: the unknown is a concept from the realm of probabilities; hence, it is localized behind the speaker, and

conversely, ideas about the past are localized in the plane of the observable, thus visible in front of oneself.

Of course, such aspects of metaphor comprehension are also important when working with texts and idiomatic expressions. The most successful metaphors for analyses seem to be structural and ontological, which allow us to understand the whole through its composed elements. The point is that a holistic metaphorical image can be understood by analyzing frames – conceptual structures contained in the metaphorical meaning in implicit form and actualized in particular contexts.

Thus, a frame is “a structured fragment of knowledge about the world in a particular part of it, formed in the mind around an entity as a generalized, summarizing idea of the domain of its existence” [17, p. 62].

The cognitive theory of metaphor focuses on the frame as a mental category that actualizes a set of typical features important for understanding the situation, its typical participants, and their relationships [17, p. 39]. With the help of frame structures, past experiences are generalized, and “consciousness predicts changes in the state of objects in the external world, the development and content of events and their interrelation” [18, p. 284].

Framing as a mental-linguistic strategy for obtaining and structuring experiences is determined by mental, linguistic, and sociocultural mechanisms of information processing that allow these experiences to be organically assimilated as a set of necessary cognitive procedures reduced to basic operations of analysis and synthesis. It seems that the inclusion of framing technology in working with texts allows us to perceive better the logical-eventual structures of the text and the associative-figurative emotional structures at its core.

Frame theory is relevant to a variety of humanities disciplines in connection with the problem of explaining (especially in machine translation and foreign language teaching) hidden elements of meaning. For native speakers, these elements are self-evident and require no additional explanation: for example, it is self-evident that you get presents on holidays, that you get grades in a class, and that you buy theater tickets. For foreign language learners, the typical nature of information about objects and phenomena is assimilated by the contexts presented in the language. The meaning and significance of frame-based metaphor theory in this context is that this tool can be used to acquire the missing knowledge in the perception of textual information. The domain of comprehensibility can be extended by turning to the modeling of

images and situations that are associatively and logically linked. It should also be considered that frames include static data structures and dynamic ones that give an idea of how one should behave in certain circumstances [17, p. 73].

A language teaching methodology that takes the frame approach into account takes culturally specific patterns of understanding and behavior into account. In teaching, a frame can be viewed as a model of cognitive-linguistic activity that aims to identify separate, independent, and simultaneously interconnected elements that organize an integral structure – a metaphorical image. The frame reflects “the mechanism of thinking (choice) in the formation of a linguistic message” [13, p. 61] and includes “linguistic models as a means of expressing human knowledge about the world and external pragmatic factors that determine the speaker’s choice of linguistic means to realize his communicative intention” [13, p. 61].

The frame analysis of the metaphor makes it possible to include linguocultural contexts in the process of understanding an image, as it conveys a three-dimensional understanding of the situation in the complex of elements it describes. The linguodidactic potential of a conceptual metaphor as a multi-component unit is thus revealed in the analysis of its systemic and structural properties. The cultural context, which reveals the characteristics of the metaphor from the perspective of the national worldview, determines the model’s main features for analyzing metaphorical vocabulary. When working with a conceptual metaphor, you must first learn to understand its systemic nature, which manifests itself in using a frame structure, the analysis of which reflects its structure’s analytical and synthetic principles. This logic of the structure of metaphorical meaning must be conveyed to students interpreting metaphors in the context of national culture. Thus, when working with phraseosemantic units, explaining the figurative meaning is as important as carrying out a linguocultural analysis incorporating culturally shaped contexts. As an example, let us consider the main points of the analysis of the phraseosemantic expression’ *планета – наш дом* (*Translation from Russian: the planet is our home*).’ At the stage of conceptualization of the problem, which is determined by the question of why this can be said about the planet, why the planet can be imagined as our home, you can focus on tasks aimed at the analytical level of perception, offering to interpret the image of home from the point of view of conceptual structures – frames that are significant for the formation of a metaphor and understanding its multi-component

composition. These may be conceptual frames that capture culturally significant meanings and emphasize the importance of the selected elements for the figurative content of the metaphor: *порог* (threshold) (*стоять на пороге открытий* (Translation from Russian: *standing on the threshold of discovery*)), *окно* (window) (*открыть окно в будущее* (Translation from Russian: *opening a window to the future*)), *труба* (drain) (*вылететь в трубу* (Translation from Russian: *going down the drain*)), *ниша* (niche) (*найти свою нишу в повседневности* (Translation from Russian: *finding one's niche in everyday life*)), *чердак* (attic) (*спрятать на чердаке воспоминаний* (Translation from Russian: *hiding memories in the attic*)). It can be seen that the boundaries of each selected frame are determined by the figurative and conceptual content created by the metaphorical transfer. For students at the advanced level of TORFL 2, tasks may be set to explain metaphorical expressions in micro-contexts – proverbs, idioms, and slogans. At the next synthetic level, it is important to recognize the metaphor's functional capabilities in the text's space. In this context, students can be offered tasks to develop semantic reading skills [19–22]. This includes the task of 1) identifying metaphorical images in the text, 2) comparing them with figurative neutral units, 3) making inferred semantic connections with other metaphorical units in the text within the frame of a conceptual metaphorical model that provides direction for the development of meanings and images, 4) searching for similar metaphorical images (models) in the mother tongue, 5) comparing the metaphorical models of the mother tongue and the target language to find similarities and differences in the conceptual structures. The last stage is about strengthening the skills of interpretation and language use by writing different types of texts: Mini-essays, essays, advertising texts with a social focus, and representation of the planet as home.

When working with a text containing metaphorical models – integral figurative-emotional systems of the text resulting from the metaphorical use of the basic textual metaphor, it seems important to rely on the understanding of the synthetic, associative-derivative nature of the textual metaphor, on its ability to set the direction of meaning perception and to organize the reader's attention. In this case, a foreign language teacher who uses metaphor to explain a text's meaning can draw on framing theory to build linguistic and communicative competence. By working within the frame, the learner's thinking is given a clear guideline to incorporate the impulse inherent in the learning task into the speaking activity.

In order to highlight a frame, one must propose a specific structure for organizing thought, which can be formally expressed through a diagram or a pictorial representation. Thus, one of the proposals in the literature is to work on creating pedagogical ontologies in the form of small diagrams representing the keywords of the subject and the links between them [17, pp. 126–127].

Computational linguistics traditionally teaches how to make connections between concepts in ontologies, where they form the basis for the work of electronic search engines. This mainly involves the identification of classes within a general concept, i.e., the operations of analysis and synthesis. For linguodidactics, such work seems to be very useful since analyzing a single metaphor involves an analytical activity to analyze the individual elements that make it up and synthetic operations regarding the final understanding of the metaphor and its functional meaning.

At an advanced level of language learning (TRFL 2 and above), work with metaphors should be structured to maintain interest in continuous language practice and extend vocabulary. The texts proposed at this level should stimulate students' communicative activity and deepen their knowledge of the language and the new culture.

In this sense, texts that depict the traditions of the Russian people and contain many visual images are practically useful. The metaphors in such tasks also structure the perception of the text due to their visual and illustrative capabilities. Such visualized diagrams make it possible to isolate thematically, figuratively, and associatively organized blocks, i.e., frames [17, p. 116]. Frames provide the direction for linguistic activity when students are working on the text; they structure thinking, help with the targeted formulation of statements in responses to tasks, and provide the impetus for communication within a specific and comprehensible frame.

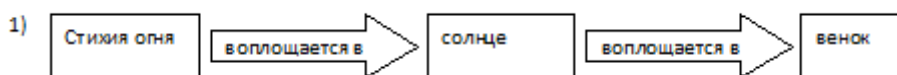
You can use the text “Exile of the Normans. The Next Task of Russian Historiography” by Natalia Ilyina as material for working with metaphors [23]. In this work on the philosophy of Russian history and culture, the author creates a holistic account of Slavic myths and rituals based on a corpus of pre-revolutionary sources. The anthropological focus of the author's worldview is expressed in the answers to the questions: How did people live throughout the year, which events and holidays did they participate in, and in which images did their mythological consciousness express?

In Natalia Ilyina's interpretation, the basic metaphors of the elements of fire and water give movement to the entire ancient Slavic world. This is very clearly expressed in the passage dedicated to the ritual of welcoming spring, which we offer for advanced students [23, pp. 157–158]. The text by N. Ilyina describes the swing ritual: neighboring branches of growing birch trees are tied into a kind of 'living' swing – for mermaids and humans. The symbolism of the swing unites the elements of water and fire.

The task before reading the text should explain the special features of the text from the perspective of linguoculturology and familiarize the students with individual lexical units (e.g., “качальный обряд”, “мистерия”, “Великий четверг” (Translation from Russian: “swing rite,” “mystery,” “Maundy Thursday”) and others).

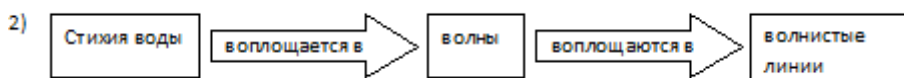
After reading the text, tasks are offered to search for individual text passages according to the suggested diagram. In each diagram, a single phrase or sentence of the text containing an image or metaphor is coded. These diagrams are mini-ontologies with basic concepts (represented in rectangular blocks) and functional connections between them (in the inscriptions of the arrows). Students are, therefore, given ready-made frame diagrams that they have to fill in with textual content. In the course of working on a task, the perception of the material is structured, and its visual reception is shaped.

The general task is formulated as follows: “Find and read text passages in which the following semantic structures are expressed.” We will give you examples of such structures and their coded sentences.



(Eng.: Element of fire → is embodied in → sun → is embodied in → wreath)

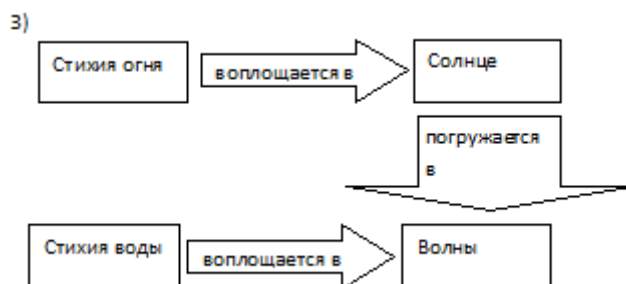
A coded excerpt from the text: “Стихия огня принимает в обряде образ венка – символа солнца (Translation from Russian: The element of fire takes on the image of a wreath in the ritual – a symbol of the sun).”



(Eng.: Element of water → is embodied in → waves → are embodied in → wavy lines)

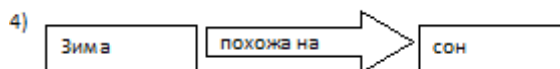
A coded excerpt from the text: “В самом деле, именно водной стихией, волной, дается первообраз качания, и с незапамятных

времен знаком воды были волнистые линии, украшающие, как мы знаем, и праславянскую керамику (Translation from Russian: *Indeed, it is the water element, the wave, that represents the prototype of swinging, and the sign of water has always been the wavy lines that, as we know, adorn pre-Slavic ceramics*). ”



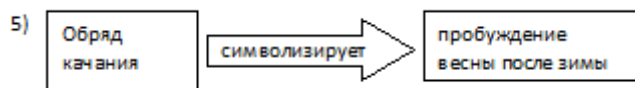
(Eng.: Element of fire → is embodied in → sun → is immersed in → Element of water → is embodied in → waves)

Coded excerpt from the text: “Качание венка указывает на солнце и огонь, погруженный в воду, символ обновляемой, возрождающейся жизни (Translation from Russian: *The swinging of the wreath shows the sun and fire immersed in water, a symbol of renewed, reborn life*). ”



(Eng.: Winter → is like → dream)

Coded excerpts from the text: “холодный сон земного мира; долгий зимний сон (Translation from Russian: *the cold dream of the earthly world; long winter dream*). ”



(Eng.: Swing rite → symbolizes → awakening of spring after winter)

Coded excerpts from the text: “В этом действе русалка являлась как богиня весны, разгоняющая холодный сон земного мира; Так как экстатические действия древних язычников подсказывались им жизнью природы, то их экстаз и должен был быть сопереживанием ее весны, весеннего безумства, сменяющего долгий зимний сон (Translation from Russian: *In this action the mermaid appeared as the goddess of spring, who drives away the cold sleep of the earthly world.*

Since the ecstatic actions of the ancient pagans were inspired by the life of nature, their ecstasy was regarded as the empathy of its spring, the spring madness that replaces the long winter sleep).”



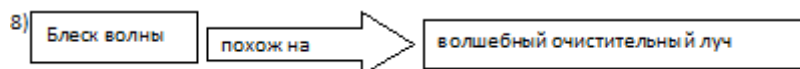
(Eng.: Swing rite → feels like → ecstasy → feels like → awakening of spring after winter)

Coded excerpts from the text: “Так как экстатические действия древних язычников подсказывались им жизнью природы, то их экстаз и должен был быть сопереживанием ее весны, весеннего безумства, сменяющего долгий зимний сон (Translation from Russian: Since the life of nature triggered the ecstatic actions of the ancient pagans, their ecstasy should be empathy for its spring, the spring madness that replaces the long winter sleep).”



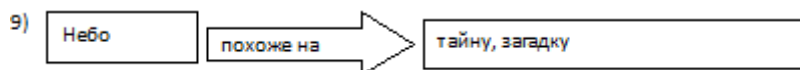
(Eng.: Sun → is like → magical source of energy)

Coded excerpts from the text: “В день Купалы... воды заливают землю, а солнечные лучи, обновленные грозой, несут ей жар и свет. На цветущих, благоухающих лугах чудодейственной силой наполняются целебные травы... (Translation from Russian: On the day of Kupala... the waters flood the earth, and the sun’s rays, renewed by a thunderstorm, bring it warmth and light. On blooming, fragrant meadows, the healing herbs are filled with miraculous powers...).”



(Eng.: Shimmer of the wave → is like → magical cleansing ray)

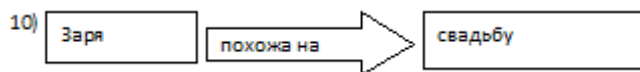
Coded excerpts from the text: “Души людей очищаются в эту ночь от злых побуждений серебряным блеском речной волны (Translation from Russian: The souls of men are cleansed of evil motives on this night by the silver glow of the river wave).”



(Eng.: Sky → is like → mystery, enigma)

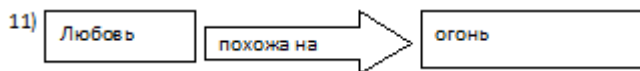
Coded excerpts from the text: “По разумению древнего славянина, в день кипения природы происходит “раскрытие небес”, т.е.

обнаружение божественных сущностей мира, объединяющих и земных тварей (Translation from Russian: According to the understanding of the ancient Slavs, the ‘opening of heaven’ takes place on the day of the boiling of nature, i.e., the discovery of the divine essences of the world, which unite the earthly creatures).”



(Eng.: Dawn → is like → wedding)

Coded excerpts from the text: “Утром, на заре, можно видеть, как солнце, «играя», т.е. радуясь и танцуя, встречает луну, древнейшее божество влаги: это – свадьба небесных светил, она освящает и земной брак человека (Translation from Russian: In the morning, at dawn, the sun is seen ‘playing,’ i.e., rejoicing and dancing, it meets the moon, the ancient deity of moisture: this is the wedding of the heavenly bodies, it sanctifies the earthly marriage of man).”



(Eng.: Love → is like → fire)

Coded excerpts from the text: “...без слов он познает чужого человека, угадывает его думу, и в каждом человеческом сердце он властен зажечь любовь... (Translation from Russian: without words, he gets to know a stranger, guesses his thoughts, and in every human heart, he can kindle love.)

Next, students are asked to create their own metaphors based on similar diagrams. Let’s use the following structure as an example:



(Eng.: Spring → is like → awakening from sleep)

Variants of the correct answer: “пробуждение природы ото сна; пробуждение земного мира (Translation from Russian: The awakening of nature from sleep; the awakening of the earthly world).”

Now that students have a figurative frame for their argument, you can stimulate their speech acts by asking the following questions: “*What traditions are there in your culture that are associated with the arrival of spring? Are there special games, actions, and rituals?*”; “*What traditions associated with trees are there in your culture?*”; “*What traditions associated with water and fire are there in your culture?*”;

“What traditions associated with the experience of ecstasy in motion are there in your culture?”

Conclusion

The cognitive theory of metaphor thus has great potential for applied developments in the field of didactics of Russian as a foreign language, as it activates a large layer of knowledge in Russian language mentality. The use of a frame approach in analyzing language and text metaphors is due to the need to ensure a more intensive assimilation of increasing knowledge, improve students' communicative competence, and form systems thinking. For advanced foreign language learners, working with metaphors and frames is helpful because it can stimulate the development of communication skills and provide an impetus for forming new ontological connections between words and their expression in language. The frame approach makes it possible to establish logical-structural connections between objects and phenomena recognizable through a foreign language in students' minds and to actualize new meanings relevant to the understanding of contexts, ethnic and linguistic-cultural contexts. It seems that frame analysis of language and textual material can form a heuristic model for the acquisition of knowledge about language and culture and, through appropriate tasks, consolidate the logic of analytical processing of information and its synthesis as a process of building figurative, semantic, associative connections between textual elements. In addition to maintaining interest in the language, such tasks should help to develop students' linguistic competence at a new level in the context of linguistic and cultural knowledge.

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ЛИНГВОДИДАКТИЧЕСКИЙ ПОТЕНЦИАЛ МЕТАФОРЫ В ПРАКТИКЕ ОБУЧЕНИЯ РУССКОМУ ЯЗЫКУ КАК ИНОСТРАННОМУ

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Аннотация. Метафора как лингвокогнитивный механизм концептуализации смыслов, формирующих национальные картины мира, становится предметом междисциплинарных исследований, рассматривающих логику семантических изменений в границах как слова, так и текста. Способы понимания этого процесса в учебно-образовательном контексте могут стать эффективным инструментом обучения языку, формирования представлений о специфике культуры, репрезентированной в ее структурно-содержательных единицах – концептах. Изучение языка через выявление ценностно-смысловых механизмов концептуализации позволяет увидеть многослойный характер текста, получить представление о его культурной специфике.

Процесс метафоризации демонстрирует динамику образования смысла через взаимодействие разных понятийных областей, участвующих в создании переносного значения, и формирование результата – ценностного фрагмента языковой картины мира или ее индивидуально-авторской версии, проявленный в художественном тексте. Эти аспекты, отражающие сам механизм образования и функционирования метафоры, могут стать основой для лексической и текстовой работы на занятиях по русскому языку как иностранному. В статье рассматриваются способы работы с языковой и текстовой метафорами, учитывающие аналитический план формирования значения, проявленный во взаимодействии исходных и переносных смыслов, и синтетический, реализуемый в текстообразующей функции метафоры, в ее способности порождать в границах текста ассоциативно-деривационные связи и актуализировать в сознании обучающегося целостное, эмоционально-смысловое представление о содержании. Умение интерпретировать метафору, понимание специфики ее функционирования способствует тому, что учащиеся воспринимают текст не только с точки зрения событийности, но и в образно-смысловом, концептуальном развертывании. Особая роль в этом процессе отводится фреймовому анализу, с помощью которого в тексте выделяются предметно-содержательные блоки и устанавливаются смысловые связи между ними. Представленный в работе алгоритм анализа текстовых метафор может способствовать оптимизации рецептивной деятельности учащихся, развитию их коммуникативной деятельности. На материале историко-философского очерка Н. Ильиной «Изгнание норманнов. Очередная задача русской исторической науки» обосновывается фреймовая методика анализа текстовых метафор, демонстрируется моделирующий потенциал метафорических

образов, определяющий логику лингвокультурологического подхода к работе с текстом. Предполагается, что текст, насыщенный метафорами, культурно-историческими отсылками и мифопоэтической древнеславянской символикой, вызовет интерес не только своей содержательной стороной, но и теми способами изучения, в которых раскрывается его лингвокультурный смысл.

Ключевые слова: языковая и текстовая метафоры, фреймовый анализ метафоры, лингводидактический потенциал метафоры

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