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Revista de Antropologfa, Ciencias de la Comunicaci3n y de la Informaci3n, Filosoffa,  
Lingfistica y Semf3tica, Problemas del Desarrollo, la Ciencia y la Tecnologfa

Afio 34, diciembre 2018 N°

# 87

Revista de Ciencias Humanas y Sociales

ISSN 1012-1537/ ISSNe: 2477-9385

Dep3sito Legal pp 198402ZU45



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## **On teaching phraseology during classes of Russian as a foreign language**

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### **Abstract**

This article is aimed at identifying how to accurately understand and interpret idioms and phraseological units as well as properly use them in speech. The main method to investigate this issue is to compare Russian phraseological units with their equivalents in the native language of a foreign student. As a result, teaching a foreign language in a multicultural society facilitates and extends the horizons of the learner's opportunities, allowing him to join the world's values, feel more freedom. In conclusion, the study of phraseology should be conducted gradually, while students acquire lexical and grammatical material.

**Keywords:** Language Acquisition, Foreign Students, Self-Regulation.

# En enseñanza de fraseología durante las clases de ruso como lengua extranjera

## Resumen

El objetivo de este artículo es identificar cómo entender e interpretar con precisión los modismos y las unidades fraseológicas, así como utilizarlos correctamente en el habla. El método principal para investigar este problema es comparar las unidades de fraseología rusas con sus equivalentes en el idioma nativo de un estudiante extranjero. Como resultado, la enseñanza de un idioma extranjero en una sociedad multicultural facilita y amplía los horizontes de las oportunidades del alumno, permitiéndole unirse a los valores del mundo y sentir más libertad. En conclusión, el estudio de la fraseología debe realizarse gradualmente, mientras que los estudiantes adquieren material léxico y gramatical.

**Palabras clave:** adquisición de idiomas, estudiantes extranjeros, autorregulación.

## 1. INTRODUCTION

Acquiring a language is a long, time-consuming, and most importantly an individual and complex process. Teachers of Russian as a second language should involve foreign students in this work, helping them develop confidence and showing them ways to achieve the goals, giving explanations and advice. Students have a different pace of learning; for some, it can be a very difficult process, therefore a teacher should try to provide students with comfortable learning conditions so that the process can become useful and joyful. Teaching a non-native language should be built in the system where students

gradually develop their ability of self-regulation, i.e. the categorization, systematization of linguistic phenomena on the basis of linguistic signs, which are noticed or pointed out correctly and at the right time. From this point of view, phraseology is one of the most difficult aspects of the theory and practice of teaching a foreign language. When one takes into account psychological peculiarities of teaching phraseology and difficulties of its understanding, it is worth noting one of the essential drawbacks of the methodology: according to Belyaev, when dealing with a word, one should not give its meaning, separating it from the context. (Belyaev, 1965). It is important to combine its meaning with other ones. This does not lead to misinterpretation of the word or its quick forgetting.

The main feature of a phraseological unit is that its value is not equal to the sum of meanings of all its components. Just like words, they are prone to historical changes; they can enter synonymic and antonymic relations, or be polysemantic. In our opinion, it is necessary to rely on the theory of language development for developing speech skills and abilities important for pedagogical activity. Since the education of a many-sided personality is impossible without the improvement of the language because it is an important instrument of cognition and thinking, the development of students' speech is currently one of the main tasks of the university education, and first of all the lessons of Russian as a foreign language. Without the systematic development of students' oral and written speech, it is impossible to effectively enhance students' speech culture, their general literary development. The introduction of the basic principles of speech

development is of utmost importance in the teaching process. This means, first of all, active control of the process of speech development. This principle presupposes the exclusion of elements of spontaneity in speech development, as well as the creation of a favorable speech environment, i.e. conditions for the development of correct literary speech in its diversity. Secondly, it relies on the unity of language and thinking, since a thought is represented in speech. Thirdly, it is the complexity of the process of speech development. This principle assumes that the development of all types of language practice (speaking, listening, reading, and writing) are an interrelated process. Fourthly, this is the continuity and consistency of the process of speech development. This principle assumes that the development of speech, the improvement of linguistic culture is a gradual steady process, which takes place at all stages of education, not only in the class, but during the study of other disciplines as well.

A fifth principle is a systematic approach to speech development. This principle assumes that the acquisition of speech skills and abilities is inherently linked with an understanding of the language system, which is based on comprehension of the lexical and grammatical meanings of linguistic units (Pustovalov & Senkevich, 1987). The process of teaching Russian as a foreign language has its own characteristics different from teaching other general educational and special disciplines as well as teaching a native language, which is learned at an early age, unconsciously and spontaneously. The main goal is the practical one, aimed at acquiring the language as a means of communication and developing skills necessary for the successful

application of the acquired knowledge and skills (Akishina, 2004). The methodology for teaching Russian as a foreign language is the optimal system of managing the educational process for foreign students to successfully acquire the Russian language. The description of the Russian language for the purpose of teaching it to foreigners is a separate branch of pedagogical grammar with certain features. Nowadays the expression cultural component is widely used as a term, especially in the field of lexicology. Phraseological units (PU), as a rule, are full of peculiar elements typical for the national culture, thus they can be viewed through this terminology; the study of the phraseological composition of the language represents a diverse picture of the specifics of the national civilization.

Phraseology constitutes a significant layer of Russian vocabulary, as well as a part of the lexicological corpus, which is not limited by scientific characteristics yet and which can hardly be translated to other languages without any loss of a meaning. Another difficulty lies in the fact that representatives of different regions or countries already have some knowledge of the phraseology of the native language, where both the regional and national cultural concepts are reflected; they do not coincide, as a rule, with similar phenomena in the Russian environment (Kostomarov, 1976). A student first of all studies phraseology as a huge part of the vocabulary, therefore, he thoroughly deals with all grammatical categories of phraseological units as well as their semantic characteristics. In addition, being a student of philological major, he has a professional approach to the evaluation of the PU in terms of the fineness of phraseological thinking

and associative semantic evaluation. In addition, he is aware of linguocultural and regional problems in the field of interfering influences when two phraseological systems interact (Kostomarov, 1976). At present, the main task of teaching foreign languages and, in particular, the Russian language as a foreign one, is the formation of communicative competence as the ability of a foreign student to solve his problems with the help of a foreign language in everyday, educational, working and cultural life; the ability of the student to use the facts of language and speech to fulfill the goals of communication (Azimov 1999). This is why the process of teaching should be organized in accordance with the requirements of a communication-oriented educational process.

It seems that a foreign student develops communicative competence only when he communicates with the speakers of the studied language and successfully solves misunderstanding while he acts according to with the norms of communication and cultural traditions of this country. One of the most important characteristics of communicative competence is the ability of foreign students to express their thoughts and communicative intentions in a foreign language correctly, expressively, figuratively, using all the diversity of the language, including PU. The significance of phraseology when acquiring the Russian language is reinforced by the fact that phraseological units, like words, refer to the building material of the language, and they perform important functions of naming phenomena, or representing facts or processes of the reality, giving an emotional-expressive evaluation. In a separate lexical-phraseological

system of the language, many phraseological units are as widely used as words. Some of them are the only signs of phenomena. Without knowing phraseological units, especially those that are part of the lexical-phraseological core of the Russian language, it is impossible to properly understand Russian speech either orally or in writing. The role of phraseology can be marked not only in improving the culture of speech, or language acquisition as a means of communication, but also as a means of influence (Bystrova, 1985). The basic ideas of the research are:

1. It is of high importance and necessity to teach Russian phraseology to a foreign audience so that students could successfully acquire the language.
2. Increase and deepening of the acquired knowledge and skills can ensure successful communication in a language environment.
3. Use of phraseological units can develop speech culture among foreign students and increase interest in learning the Russian language.

## **2. METHODOLOGY**

In linguodidactics, different approaches to the linguistic justification for the selection of educational material and the sequence



of its introduction are noted. Some methodologists consider crucial to define the differential and the general between the Russian and students' native languages. In the methodology of teaching Russian as a second language, another point of view has been recognized: the selection of linguistic material and the sequence of its introduction should be entirely conditioned by the system of the Russian language along with the communicative goals of education, the inner logic of the language and laws of its natural functioning (Kostomarov, 1979). Frequency is one of the main principles for selecting lexical material in modern linguodidactics, the statistical criterion is considered the most objective. In order to fulfill the task the phraseological dictionary of the Russian language, edited by Molotkov (1977; 1986) and the dictionary of the Russian language by Ozhegov were mostly used, since they both represent to some extent the phraseological system of the Russian language and contain the necessary linguistic characteristics of the PU; also there were used dictionaries which had, in accordance with various purposes, the minimization of the phraseological material of the Russian language, as well as vocabulary minima, where the phraseology was represented (Bystrova, 1985).

The methodology of teaching Russian phraseology is known for the following methods of somaticizing phraseological units using the means of the Russian language: the use of lexical equivalents and synonyms, free word combinations; the extended interpretation of the PU in Russian; use of synonymic and antonymic phraseological combinations; introduction of PU into the context; etymological analysis, illustration. A more effective way of revealing the complex

semantic structure of the PU can be a combination of methods or a combined method. By the 1940s of the XX century scientists accumulated enough scientific material to study phraseology of the Russian language as a separate science. Then phraseology became an independent linguistic discipline. The methods of studying phraseological units have been developed since the 1960s. Shansky (1996), and others have made a great contribution to the systematization and development of phraseology; Babkin (2009) have developed the principles and conditions for compiling a phraseological dictionary. The phraseology of the Russian language includes a large variety of speech expressions, and its boundaries are not clearly defined. There are two main directions for solving this problem in the modern linguistic literature. Representatives of one direction classify only such semantic units which can be equivalent to the word and are characterized by metaphorization and semantic reinterpretation. This approach narrows down the field of phraseology, since proverbs, sayings, many quotations and almost all complex terms remain behind its borders, i.e. all phrases that have not become lexically indivisible expressions, have not acquired a figurative-generalized meaning, have not become metaphorical combinations, do not belong to PU.

Another direction attributes quotations, proverbs, sayings, complex terms, winged expressions to phraseology. All these expressions are referred to a group of phraseological expressions. The most common approach to solving this problem is the view of Vinogradov (1946), who identified the main types of phraseological units in terms of the degree of semantic fusion of their components.

According to him, the following main PU groups are distinguished: phraseological fusion, phraseological unity, and phraseological combination. Many famous researchers, methodologists, scientists, teachers have paid much attention to the problems of teaching Russian as a second language and particularly teaching Russian phraseology. So, Krasnyuk follows Bystrova's (1985) ideas and believes that the issue of teaching Russian phraseology to a foreign audience has arisen because of the need to form a systemic view of the Russian language.

At the initial stage of studying a foreign language, a foreign student basically compares everything with his native language. All he wants to say in a foreign language is unconsciously formulated into a statement in his native language in the inner speech. And then this statement is translated word-for-word into a foreign language, the same situation is observed in the study of phraseological units. Here, switching from one language to another is even required. Learning to switch between the languages becomes a real cultural dialogue, since the learner needs to compare the images of two different cultures associated with the words and expressions of the two languages and the rules for using these units in sentences and corresponding situations. Our article is based on the experience of teaching phraseology to a multilingual group of humanitarian students. One PU is given for consideration and study, and then students identify together its common semantic meaning in different languages. Since students have acquired some knowledge of vocabulary, phraseology, we can observe a variety of linguocultural aspects. When explaining the material, we stick to a simple study plan, namely:

1. Word
  
2. Its separate meaning
  
3. This word in the phraseological unit with the corresponding meaning.
  
4. Equivalent in the native language.

It is worth noting that this plan helps to understand the common, unified meaning of the phraseological expression, which, of course, is of particular interest to students since it motivates them to understand the dialogue of cultures. At an advanced level this can ensure the study of the foreign grammar (in our case Russian), and also contributes to the enrichment of the students' thesaurus and increases interest in reading Russian literature. In the process of working on phraseology, there is a problem of interference. Foreign students, without realizing this difficulty, easily form equivalents based on their native language. And the goal of the teacher is to correctly organize the process of PU acquisition, so that later, at an advanced level, a student can realize that the phenomenon of interference does not always prevent him from an accurate interpretation of the PU meaning, or vice versa – the phraseological equivalent from the native language cannot always be used in Russian.

We consider it possible, as a primary hypothesis, to organize the phraseology class in such a way that first the explanation of the

meanings of individual components of the PU are given. This helps to understand and acquire the wrong interpretation of phraseological units. The whole meaning of the PU can even lead a foreign student to a state of cultural shock. Learning new vocabulary helps a student extend his thesaurus and facilitates acquiring grammatical norms of the Russian language. At the level of the secondary hypothesis, the teacher directs the students to the right path, boosts their confidence in the learning process. A mentally calm, tired of his work teacher achieves good results. Only persistent search for more advanced forms of work on the interpretation of phraseological units makes the teacher a professional. Therefore, we consider it necessary to explain the components of phraseological units differently, using synonymic, antonymic sets and visual materials (illustrations, drawings, videos). The main advantage of the second hypothesis is the following: students form a correct understanding of the meaning of phraseological units in general and its correct use in different speech situations (monologue, dialogue, texts of different styles).

One can say for sure that a non-Russian person learns the Russian language when he knows, understands and correctly uses PU and remembers them more easily through proverbs and sayings. The proverb remains actively used in the language as a reproduced and fixed semantics statement only as long as its inner form is transparent. To explain Russian proverbs and sayings to foreign students is sometimes very difficult, because they are peculiar; they reflect the way people think. There are cases when proverbs include PU – idioms. Therefore, first the teacher should explain the phraseological part, and

then the general meaning of the proverb. For example, in the proverb Rus. *Chuzhuyu bedu rukami razvedu, a k svoey uma ne prilozhu* (Someone else's misfortune I will wipe with my hands, but I cannot attach my mind to my problem) the phraseological part *uma ne prilozhu* means I cannot understand, realize something, guess something, think of what to do, how to act, etc.

It is important at this stage to accurately explain the figurative meaning of the verb *prilozhit'* (attach), or a foreigner will misunderstand the common meaning of the word combination. In Russian speech and literary tradition, proverbs and sayings occupy a special place, having a didactic meaning. Quite often the reference to the proverb sums up the meaning of what has been said or written, gives it a demonstrative power, makes one remember a very important thought. Therefore, when teaching foreign students it is necessary to inform them that the key phraseological units and paroemias are often the semantic dominants of the expressed thought, the fiction text. However, their use can also contribute to complementing, enriching the leading thought with new connotations; as a result, there is the accumulation of the conceptual content of the text, its concentration and refinement, enrichment of its ideological meaning.

Phraseological units do not mean, as often thought, phenomena of reality, they rather depict them. Phraseological units are images of real-life situations. The teacher of Russian as a second language should pay attention to the fact that every phraseological expression fixes some part of the culture of the people. Teaching experience shows that

one cannot always find a direct equivalent when translating from Russian into the native language. In such cases, it is necessary to convey the meaning of the PU in a descriptive way (compensation method / adequate translation). In this regard, there arises the need to form a systemic view of the Russian language through phraseology among foreign students. At the initial stage of studying Russian, a foreigner basically compares everything with his own language. All that he wants to say in a foreign language is unconsciously formulated in the inner speech into statements of his native language.

In the process of teaching phraseological units, attention should be paid to the importance of the culturological approach, since knowledge of the culture with its own characteristics, is necessary for a correct understanding of the meaning of the unit. The appeal to this section of the Russian language will be more effective at an advanced level, when students have already acquired the basic values of lexicology, morphology, syntax. For a deeper understanding of the meaning of the PU, we consider it necessary to involve the teacher of country studies, as well as a teacher of history for the philological groups. The importance of studying phraseological units of the Russian language is conditioned by the following: 1) phraseological units reflect the character of the people's creative thinking, they are closely related to its history, culture, traditions; 2) phraseological units are widely used in fiction, mass media.

Thus, acquiring the means of the studied language (its vocabulary, grammar, phonetic system) through phraseology is only

one of the aspects of learning a foreign language. The leading practical goal of learning is aimed at possessing the language as a means of communication and acquiring the skills necessary for successful language development (Akishina, 2004). Here, foreign students overcome difficulties, which consist in the fact that the knowledge of the phraseology of the native language, in which both the regional and cultural concepts are fully reflected, do not coincide, as a rule, with similar phenomena in the Russian environment. Thus, it can be stated with certainty that a correct understanding of Russian speech either verbally or in writing, free communication in Russian is impossible without knowing the minimum of the phraseological units of the language.

Today, much attention is paid to the communicative method. The language is learned in the process of natural communication, where the teacher of Russian as a foreign language acts as its organizer and participant. At the same time, a foreign student fulfills the role of the subject of this communication and always has to act (Borisova, 2003). According to one tendency, the teacher proceeds from the facts of language to the facts of culture. This type of learning a language is being developed through regional and country studies. In this case, cultural information is extracted from the units of the language, and the object of consideration in the classroom is the peculiarity of how the language is reflected in the culture (Kostomarov, 1976).

Speaking about PU, one should not focus only on proverbs. Sayings, as well as proverbs, are sentences. These language units have



less instructive meaning and are dedicated to a specific life situation in contrast to proverbs: Rus. *appetit prikhodit vo vremya yedy; v nogakh pravdy net; vneshnost' obmanchiva; ot sud'by ne uydosh'*, etc. (correspondingly: appetite comes with the eating; feet do not tell the truth; appearance is deceptive; you will not escape from your fate). Proverbs are characterized by the stability of the lexeme composition and the invariability of the order of lexemes, associated with syntactic conditioning and the extensive use of expressive means. Unlike sayings, proverbs are characterized by a more generalized meaning. Proverbs have a higher degree of generality, they reflect usually recurring life situations and patterns and, in this connection, have greater power to become a maxim, morale, recommendation for all and everyone (Solodub, 1994), for example, Rus. *kuy zhelezo, poka goryacho; yaytsa kuritsu ne uchat; bol'shomu korablyu bol'shoye plavan'ye; voron voronu glaz ne vyklyuyet*, etc. (correspondingly: strike while the iron is hot; eggs do not teach hens; a big ship has a big voyage; a raven does not peck out another raven's eye). A good method for determining the proverb is the one suggested by Solodub (1994), where one can insert words *vsegda* (always) or *nikogda* (never) into the structure of the proverb. A big ship always has a big voyage; a raven never pecks out another raven's eye. In the structure of the saying these words cannot be inserted. Rus. *Igra ne stoit svech; ovchinka vydelki ne stoit*, etc. (The game is not worth burning candles; the fur is not worth preparing).

There is still no unified classification of proverbs and phraseological units. Some researchers refer proverbs to phraseology

(Vinogradov, 1946), others consider them independent units of communication (Amosova 1963). A special place among phraseological units belongs to zoonyms, which accurately and precisely characterize a person's qualities, his actions. Zoonyms can function as independent lexical units. They are also included in various phraseological fusions, idioms, proverbs, sayings, where they can function as means for a human or a thing metaphors: Rus. *myshinaya voznya*, *khod konom*, *sobaku s'yest' v chom-libo* (mouse fuss (i.e. a lot of fuss about nothing), horse's step (i.e. tricky move), to eat a dog when handling something (to spend a lot of time and effort on something, to be very proficient in something), etc. In most cases, expressions with zoonyms have lost their motivation and refer to idioms: Rus. *podlozhit' svinju* (to put someone to a pig (i.e. to arrange problems or difficulties for someone), etc. For emotional and evaluative characteristics of a person in colloquial speech, comparisons and metaphors based on the similarity between representatives of different classes (man vs. animal) are used thus bringing some figurativeness to the statement.

The reference of an image to an object is such that no other content, besides the inherent one and observed in the object and its role in the life of the reflecting being, does not exist in the image. The number of zoonyms in the language is quite large, their structure is varied. However, not every zooseme can act as a nucleus. Mainly names of the most common domestic and wild, sometimes exotic animals are used. Since animals have been playing an important role in the economic and household life and traditions of all peoples, their

habits are easily transferred to humans; the attention of researchers is directed to the study of PU with the use of zoonyms that give an emotional-evaluation characteristic of people. One should not forget that every language has a group of sayings structurally and functionally similar to interjections: Rus. *chepukha, chyort voz'mi* (nonsense; hell!). Sometimes they can act in the language in the form of a dialogical situation as a reaction to something previously stated or a response. Rus. *chert poberi! perestan valyat duraka; sebe na ume; legche na povorotakh!* etc. (Damn it!; stop fooling around; he has something in his mind; move easier on the corners!)

All these phrases have high expressiveness and are mostly related to a familiar-spoken style. In the process of teaching foreigners the phraseology of the Russian language with zoonym components, there arises a chain of associations like man vs. animal and animal vs. man, which has become the basis of animalistic phraseology. People's speech can be full of individual authors, occasional comparisons. They are the product of the speech creativity, found most often in fiction or poetry. A rich source of Russian phraseology is oral folk art. We can observe the following PU from folk tales by Afanasyev (2010): Rus. *skazka pro belogo bychka* (a fairy tale about a white bull, i.e. an endless repetition of the same thing), *Lisa Patrikeevna* (Fox Partikeevna, i.e. a very cunning person). The following phraseological phrases arose from proverbs and sayings: Rus. *babushka nadvoye skazala* (grandmother in halves, i.e. a very indefinite answer), Rus. *pozhalen volk kobylu* (the wolf pitied the mare, i.e. to show imaginary

pity), the full version of the proverb: Rus. *pozhalet volk kobylu, ostavil khvost da grivu* (the wolf pitied the mare, left its tail and mane).

Animals that talk, reason and behave like humans are a poetic convention: the adventures of animals are projected onto human life, they become interesting when humanized. It can be noticed that main themes of Russian fairy tales are about animals: human characters, virtues and vices, types of human relationship in everyday life or a society are depicted there; sometimes these images even look satirical. It should be noted that in Russian folk tales, images of wild animals are much more common. The teacher of Russian as a second language should pay special attention to zoonyms when teaching phraseology. The signs of the animal are revealed at different levels – linguistic one (animal names, epithets, etc.), morphological (appearance and state, stage of development, etc.), social (animal status), etc. This can help reconstruct the whole fragment of the picture of the world, reveal the zoological code of the language of culture and understand the deeper meaning of the PU.

All Russian tales reflect the features of the national character and the socio-historical conditions of Russia's development. PU used in this genre of oral folk art is a set of general observations of people's behavior. Due to the fixed expressions a foreign student clearly understands both the overall meaning of the work and the moral notions of good and evil. It is also worth noting that fixed expressions and clichés play a special role, as they belong to the linguistic system and are unchangeable in their use, composition, and structure. They can be reproducible. Reproduction should also be understood as

regular repeatability, the renewability of such comparisons in speech in a ready-made form. During classes of Russian as a second language it is also necessary to pay students' attention to the fact that in Russian, there are comparative phraseological units that can denote:

1) Physical characteristics of man: Rus. *zhirnyy kak svin'ya* (as fat as a pig).

2) character traits, moral and business qualities: Rus. *upryamy kak baran*, *truslivyy kak zayats*, *khitryy kak lisa*; *khrabryy kak lev*; *zadiristy (drachlivyy) kak petukh*; *zloy kak sobaka*; *dobryy (krotkiy) kak yaghenok*, etc. (correspondingly: as stubborn as a ram, as cowardly as a hare; as cunning as a fox; as brave as a lion; as cocky (bully) as a cock; as angry as a dog; as kind (meek) as a lamb).

3) Intellectual abilities, intellectual activity: Rus. *mudryy kak zmeya*; *glupy kak sivy merin*; *glyadet' kak baran na novyye vorota*, etc. (as wise as a snake; as stupid as a gelded horse; one looks like a ram at a new gate).

4) Relationship between people: Rus. *zhit' (vorkovat') kak golubki*; *zhit' kak koshka s sobakoy*; *drat' kak Sidorovu kozu*, etc. (to live (coo) like doves; to live together like a cat and a dog; to punish someone like Sidorov's goat).

5) speech activity, verbal communication: Rus. *revet' belugoy* (X *revel belugoy*); *nem kak ryba*; *rano ptashechka zapela, kak by koshechka ne syela*; *treshchat' kak soroka* (to scream like a beluga (The man screamed like a beluga, i.e. very loud); to be silent like a fish; the birdie sang too early, the cat could eat it; to rattle like a magpie (to talk too much).

6) state of mind, mood, feelings-states: Rus. *byt' kak mokraya kuritsa*; *chuvstvovat' sebya kak ryba v vode*; *kak sobake pyataya noga*; *legche verblyudu proyti skvoz' igol'noye ushko*, etc. (to be like a wet chicken; to feel like a fish in the water; to be like the dog's fifth leg; it is easier for a camel to go through the eye of a needle).

We consider it necessary to draw the attention of foreign students to certain components – zoonyms as parts of PU – in order to trace the symbolism of these units in Indo-European languages in different time periods. Such comparisons help students trace how pagan symbols are reflected in the semantic evolution of Indo-European languages (Makovsky, 1996). It is especially important for future philologists to understand that multiple etymologies is also possible, since there can be the simultaneous existence of several semasiological links in the history of one word meaning. Here are some examples of the tasks given to a student Kovluz Janei from Turkey. She speaks German, English, Turkish, Circassian, and Russian. The source for the information to do the tasks was the

Comparative Dictionary of Mythological Symbolism in Indo-European Languages (Makovsky, 1996).

Task 1.

It is often noticed that in the Russian language free combinations of words appear when people of a particular profession use them (Karkina et al,2018). They were first used in the literal meaning. Later these combinations acquired a generalized figurative meaning and entered the vocabulary as phraseological units. Examples are Rus. *ne zhalet' krasok, igra s ognem, treshchat' po vsem shvam, makhnul rukoy* (not to keep away the paints, play with fire, come apart at all seams, he waved his hand). Translate these PUs into the languages you know and compare whether the original meaning remains. Make 5-7 sentences with them. In which languages are the closest to Russian?

Task 2.

Replace the highlighted expressions with phraseological ones in the given sentences. Translate them into other languages. What variants possess more brightness and expressiveness? Rus. *My sovershenno iskrenne pozhelali im schastlivogo puti. Nado, nesmotrya ni na chto, sdelat' eto. Mnogo proshlo vremeni s toy pory. Tselyy chas on menya obmanyval. My kratko izlozhili svoyu pros'bu. Dozhd' lil sploshnym potokom* (We absolutely sincerely wished them a happy journey. It is necessary, no matter what, to do it. A lot of time has

passed since that time. For the whole hour he was trying to deceive me. We briefly stated our request. The rain was pouring in a continuous stream).

Foreign students become very interested in the phraseology of the language. They try to bring equivalents from their native language at the lessons of the Russian language, thereby making the educational process cognitive and cultural. The cultural connotation of fixed comparisons mostly lies in the sample of comparison (Shmeleva, 1988). An issue is the sample motivation in different languages. Why a fox means a cunning person in the Russian language is hard to answer. Obviously, here it is necessary to bear in mind various factors: the objective, which consists in the natural and cultural realities inherent in the life of a given people and not existing in the life of another (Gak, 1999), subjective, which consists in arbitrary choice, when words reflecting the same realities are represented differently in the phraseology of different languages (Gak, 1999), a mythological one that points to the mythological background of a certain word combination, to the animalistic representations of ancient people; animalism always remains that sense-forming background where language and cultural stereotypes, poetic images, etc. are formed (Maslova, 1997), and the like. Anyway, in any comparison, the objects of the real world are reflected not as they really are, but as they are perceived by the human consciousness of a particular linguistic-cultural community. Teaching process of Arabic students can help draw a conclusion that for Arabic audiences teaching phraseology is much easier than in any other. As Vashkevich says:



... Arabic is the required proto-language, in its definition a system language! And it affects all the languages of the world regardless of time, i.e. it is the language of the brain with the help of which new terms, neologisms (they are mostly explained through Arabic), continue to be created! (Vashkevich, 1998: 25).

Further, the author offers some facts to our attention. Few people know that the following words of the Russian language have the Arabic roots: *baran* (ram) – innocent; *byk* (bull) – horned; *volk* (wolf) – evil; *gusenitsa* (caterpillar) – a spinner, *drozd* (thrush) – an imitator, *zhavoronok* (lark) – flapping in the air with wings, not flying, *kobra* (cobra) – full of pride, *kolibri* (hummingbird) – eating from a pistil, *kukushka* (cuckoo) – throwing eggs away, *oven* (Aries) – innocent, *lisa* (fox) – cunning/deceiving, *loshad'* (horse) – strong, *piton* (python) – mesmerizing, *sobaka* (dog) – hound, *soroka* (magpie) – thief, *stras* (ostrich) – head hiding, *svinja* (pig) – *chushka*, etc. Such equivalents help foreign audiences quickly and easily learn PU of the language they are studying. More examples can be given. If a foreign student is serious about his studies and listens to the teacher attentively, it will be easy for him to understand and interpret the meaning of phraseological units, as well as to perform a number of tasks.

### **3. RESULTS**

The analyzed material can help us conclude the following:

1. The PU has information related to the culture of the people, creates (along with other linguistic units) a peculiar context of culture

One important conclusion is drawn according to the practice of studying and teaching phraseology (Russian and foreign): the cultural content of the PU is constructed by cognitive and culturally significant interpretations of phraseological units. And as the interpretation of the cultural content of the PU takes place only on the basis of the collective worldview of the linguistic and cultural community and by means of correlation with the attitudes and signs of culture: symbols, stereotypes, standards, mythologemes, etc., in the practical study of the Russian language the above mentioned signs of culture should be subject to explanation.

2. Semantization of the PU should be carried out simultaneously with the interpretation of its cultural connotation.

Thus, the study of issues related to the definition of the content of teaching the Russian language and its presentation in the educational process, experimental data allow us to distinguish phraseological work as a special aspect of the system of teaching Russian as a foreign language.

3. Separation of phraseological study as a special aspect

corresponds to such didactic principles of determining the content and structure of academic subjects, such as the correlation of the structure of scientific knowledge and the structure of higher education, taking into account the basic directions of the development of modern fundamental science.

This means that the use of phraseological phrases in the teaching process of a foreign language stimulates interest in learning another language, and develops the independence and activity of foreign students.

4. The study of phraseology is an important link for foreign students to acquire the language as a whole. Therefore, today in the field of methodological organization of linguistic material, the task of determining the criteria for selecting PU, the formation and structuring of a system of phraseological units for foreign students is extremely urgent.

Solving this problem will allow the teacher to show students the development dynamics of Russian society.

5. Acquisition of Russian phraseology will become more effective if foreign students, firstly, have an idea of the position of phraseology in the language system, secondly understand the place of phraseology in the teaching process of Russian as a second language, and, thirdly, have knowledge of how each specific phraseological unit performs in speech.

## **4. DISCUSSION OF THE RESULTS**

The problem under investigation is very important in bilingual groups, since phraseology is one of the most frequent objects of modern research. This is due to the fact that linguistic units reflect subjective human factor which shows the linguocreative potential of human thinking (Buyanova, 2012).

### **4.1. Interpretation of the study results**

It is generally accepted that phraseological units are a kind of micro-folklore of the people. We are convinced of the importance of this thought, since by studying phraseological units in different audiences, it has repeatedly been noticed that the peculiarities of Russian culture become more revealed for foreign students, rather than at the lesson of country studies. This acquaintance with the Russian mentality allows foreign students to enrich their inner world with moral values and adapt more quickly to a different environment. Phraseological systems of different languages possess some common mental features. This causes a positive reaction among students and speeds up the process of assimilating the material.

Teaching a foreign language in a multicultural society facilitates and extends the horizons of the learner's opportunities, allowing him to join the world's values, feel more freedom. One should not forget that the teacher, teaching a particular foreign language, opens up a new

world for a student, and this world is both familiar and alien at the same time. When facing unfamiliar lexemes and word combinations any student has certain difficulties in understanding the meaning of phraseology, which often reduces the interest in studying this section of the Russian language. At this stage, the task of the teacher is to show high professionalism, to find a solution to the problem. The introduction of interactive technologies can be very positive since it can boost individual and independent activities of students. Since learning is primarily a dialogue between a student and a teacher, interactive learning involves a psychological factor. The introduction of various methods (associative, which, as it turned out, has the most positive effect and practical result, the method of brainstorming) expands the perception of the studied language, its culture.

#### **4.2. New and important observations**

The combined sound and visual perception of information, freedom in expressing points of view, thoughts, thinking, the possibility of active discussion of the material, stimulating original ideas, and absence of criticism help the learner to more acquire absorb material of a foreign language (Gadzhieva, 2014).

#### **4.3. Results with a suggested hypothesis**

The use of two or more languages by students in the study of Russian phraseology requires a special pedagogical approach from the

teacher. It is known that the understanding skills of bilinguals go before their the skills of speaking, and it is an important duty of the teacher to introduce the student into a comfortable atmosphere of information perception, given the fact that bilinguals can sometimes move freely from one language zone to another, while for some students this can be problematic.

Many scientific methodologists discussed the teaching process of phraseological units in the bilingual group. Professor Babkin believes that the phraseological foundation of the language of the people is a living and inexhaustible source that gives the language features of national character and its uniqueness that distinguishes one culture from another, one written literary language from another one (Babkin, 2009). The concept of the national character is closely connected with the concept of the national mentality, which Dubov characterizes as both the uniqueness of the vision of the surrounding world and the specifics of the response to it, determined by economic and political conditions in the historical aspect (Dubov, 1993). These outstanding linguists turned to the peculiarities of the national mentality, reflected in the phraseology. Dzeitova considers phraseological units as a stylistic resource of the vocabulary. This linguist notes that the structure of phraseological units is impenetrable, i.e. the inclusion of new words in them is unacceptable. The main source of expressiveness is phraseological units. This aspect is the main in her scientific works and follows the continuation of the works of the linguist Solganik. He believes that “the main stylistic resource of the vocabulary of any language is a dictionary that encompasses the

entire diversity of the world – material and spiritual” (SOLGANIK, 2014: 25).

In addition to domestic authors dealing with problems of bilingualism in the field of phraseology, the names of foreign authors should also be mentioned. For example,

1. Van Limin – Master of Russian Language and Literature – studied of phraseology in Russian language and literature classes in the Chinese audience. (Van Limin, 2015).
2. Mireille Ahmadi National and cultural specificity of Russian phraseology (from the perspective of the Persian language bearer). In accordance with the overall goal of the study, the author pointed out the following tasks:

- 1) Review the general theoretical foundations and principles of the study of phraseology in Russian and Persian.
- 2) Consider the linguistic and linguocultural basics of the national and cultural description of Russian and Persian phraseological units.
- 3) Identify the role of the PU in the world’s linguistic picture and the criteria for correlating Russian and Persian units with the purpose of conveying the national and cultural specifics of the Russian language picture of the world.

4) Identify the difficulties of acquisition of nonequivalent PUs, due to the lack of a linguistic and cultural environment, and ways to overcome them when translating.

5) Consider the problems of PU translation with the specific linguistic material.

The scientific novelty of the work consisted in an attempt to compare Russian and Persian phraseological units, first of all, taking into account the role and place of these linguistic units in the speech life of two societies.

3. Akram Aziz Hameed, Candidate of Philology, teacher of the Russian Language, Department of the Russian language of Baghdad State University, Iraq. Phraseology peculiarities of the Arabic language ... »

Phraseological units of Russian and Arabic languages are various lexico-semantic relations, which is manifested, as a rule, in the form of similarities and discrepancies of the expressions; the linguistic nature of these relations is most strikingly revealed when establishing lexico-semantic equivalence between Russian and Arabic phraseological units. In addition to the phraseology of literary Arabic, there is the phraseology of the spoken Arabic language, and this is mainly folk proverbs and sayings. To explain some essential points of the difference between Arabic phraseology and Russian, the author considers it necessary to dwell on the content of the term phraseology



in Arabic. In Arabic classical science of the language (fiqh al-mega, ilm al-lisan) phraseology as an independent direction did not exist, the phraseological material was studied in such sections as ilm al-balaga the science of eloquence (rhetoric) and ilm al the science of vocabulary (lexicology).

## **5. CONCLUSIONS**

According to the opinion of many linguists, some part of phraseological units cannot be translated into other languages. As a result, this creates a certain difficulty both in their teaching and in the accuracy of their perception by foreigners. We want to note that during the experiment foreign students have encountered some inconsistencies in the meanings of words, because other languages do not possess these polysemantics. When translating from language to language, a change of imagery often occurs. Our own experience in teaching Russian as a foreign language allowed us to consider the results and draw the following conclusions concerning the directions for optimizing the study of phraseology in a foreign audience:

- 1) One should teach phraseology as a part of Lexicology and give it 20-25% of the study time;
- 2) The study of phraseology should be conducted gradually, while students acquire lexical and grammatical material; it is important to study phraseology from the first year of studying Russian and do this until the end of the educational process;
- 3) There should be a detailed explanation of the

meaning of a phraseological unit regarding its specific use, which depends on a certain speech situation; 4) The well-planned and wisely chosen tasks and the preparation of thought-out assignments should form the skills and abilities to understand and use FU in speech.

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Revista de Ciencias Humanas y Sociales

Año 34, N° 87, 2018

Esta revista fue editada en formato digital por el personal de la Oficina de Publicaciones Científicas de la Facultad Experimental de Ciencias, Universidad del Zulia.  
Maracaibo - Venezuela

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