ALIKHANOV University
1962

ADVANCES IN MULTILINGUAL and MULTICULTURAL RESEARCH

ISSN 3135-5501
№1
2026

ISSN (Print) 3135-5501

https://doi.org/10.59102/ammr/2026/iss1

Advances in Multilingual and Multicultural Research Journal

№1 / 2026

Founded in 2025

Published 2 times a year

Kokshetau, 2026

Advances in Multilingual and Multicultural Research Journal

EDITOR-IN-CHIEF
Aigul Zhakupova – Dr. of Sciences in Linguistics, Professor of Shokan Ualikhanov Kokshetau University
DEPUTY EDITOR-IN-CHIEF
Juldyz Smagulova – PhD, Candidate of Philological Sciences, KIMEP, https://orcid.org/0000-0002-2179-9152
EXECUTIVE SECRETARY
Bella Gazdiyeva – PhD in Linguistics, Associate Professor, Shokan Ualikhanov Kokshetau University
Zhailagul Sagyndykova – PhD in Linguistics, Associate Professor, Shokan Ualikhanov Kokshetau University
TECHNICAL SECRETARY
Viktoriya Barybina - Shokan Ualikhanov Kokshetau University, v.barybina@shokan.edu.kz

EDITORIAL BOARD

1. Stephen Bahry – Researcher, Lecturer, Curriculum, Teaching and Learning Dept, OISE, University of Toronto, Canada
2. Samuel Barclay – PhD, Senior Lecturer, Nottingham Trent University, the UK, https://orcid.org/0000-0001-6112-382X
3. Bridget Goodman – PhD, Associate Professor, Nazarbayev University, Kazakhstan, https://orcid.org/0000-0003-0225-4015
4. Sham Haidar – PhD, Associate Professor, Department of Education, College of Human Sciences and Education, KIMEP University, Kazakhstan, https://orcid.org/0000-0002-6024-4846
5. Zhanar Ibrayeva – Dr. of Sciences in Linguistics, Acting Professor, Al-Farabi Kazakh National University, Kazakhstan, https://orcid.org/0000-0001-9094-3034
6. Sviatlana Karpava – Assistant Professor, Department of English Studies, University of Cyprus, https://orcid.org/0000-0001-8416-1431
7. Hadrian Lankiewicz – Dr. Hab, Professor, Head of Department for Specific Purposes and Translation, University of Gdansk, Poland, https://orcid.org/0000-0001-5124-7861
8. Ekaterina Protasssova – Associate Professor Emerita, Professor at the Department of Languages of the University of Helsinki, https://orcid.org/0000-0002-8271-4909
9. Natalia Ringblom – PhD, Associate Professor, Department of Language Studies, UMEA University, Sweden, https://orcid.org/0000-0002-1761-5971
10. Piotr Romanowski – PhD, DLitt (Habil.), Institute of Specialized and Intercultural Communication, Faculty of Applied Linguistics, University of Warsaw, Poland, https://orcid.org/0000-0003-0520-1250
11. Asel Shayakhmet – PhD, Associate Professor, Al-Farabi Kazakh National University, Kazakhstan, https://orcid.org/0000-0001-9621-5177
12. Eleonora Suleimenova – Dr. of Sciences in Linguistics, Professor, Al-Farabi Kazakh National University, Kazakhstan
13. Anastassia Zabrodskaja – Professor of Intercultural Communication, Baltic Film, Media and Arts School, Tallinn University, Estonia, https://orcid.org/0000-0001-8082-3549
14. Hua Zhu – Professor of Language Learning and Intercultural Communication, UCL, the UK, https://orcid.org/0000-0003-1500-3047

Editorial address: 020000, 75 Abay St., Kokshetau, Kazakhstan
Shokan Ualikhanov Kokshetau University
Tel.: +7 (7162) 44-20-97, (ext.: 314)
E-mail: nauka@shokan.edu.kz

Advances in Multilingual and Multicultural Research Journal
Owner: NPLC «Kokshetau University named after Sh. Ualikhanov» (Ualikhanov University)
Periodicity: 2 times a year
Address of printing house: Kazakhstan, Akmola region, Kokshetau, Temirbekov str. 30a, entrance from M. Auezov str., EPD Sh.Ualikhanov KU, +7 (7162) 25-55-97

© Shokan Ualikhanov Kokshetau University, 2026

AMMR Journal

CONTENTS

Articles

The consequences of "New World" colonization on linguistic diversity
A. Fedorinchyk 5

Functional Multilingualism in the Northern Kazakhstan: A Comparative Study (2017–2022)
Zh. Sagyndykova, A. Svinarchuk, A. Sharipova, Brian Baer, B.Gazdiyeva 28

Professional agency and emotional climate in bilingual preschool
E. Protassova, S. Silkin 46

Ethnocultural Components in Academic Discourse: Cognitive Activation of Personal Consciousness
A.E. Agmanova, A.A. Rubas 64

An Interdisciplinary Perspective on the Study of Bilingualism in Kazakhstan: Research Traditions and New Directions
Zh.K. Ibrayeva 79

Lexical Motivation and Metalinguistic Awareness in Children's Speech: A Cross-Linguistic Study of Bilingual and Monolingual Minds
A. Zhakupova, O. Anichshenko, Zh. Temirova, I. Abisheva 93

Advances in Multilingual and Multicultural Research Journal

DOI: https://doi.org/10.59102/ammr/2026/iss1/art04

ARTICLE **Open Access**

Ethnocultural Components in Academic Discourse: Cognitive Activation of Personal Consciousness

A.E. Agmanova[1], *A.A. Rubas**[2]

[1] L.N. Gumilyov Eurasian National University. Astana, Kazakhstan.
[2] The National Museum of the Republic of Kazakhstan. Astana, Kazakhstan.

Correspondence: A.A. Rubas (alena1992.18@mail.ru)

Keywords:
academic discourse, ethnocultural components, individual consciousness, intercultural communication, cognitive-discursive approach.

Received:
31 October 2025

Accepted:
26 March 2026

Online access:
07 April 2026

Published:
30 June 2026

Abstract

The article examines ethnocultural components of academic discourse as a resource for activating cognitive processes and constructing personal meaning in the course of working with instructional texts. The aim of the study is to identify the discursive mechanisms through which ethnoculturally marked materials stimulate students' reflective and evaluative activity. The empirical corpus includes texts and tasks from a Grade 11 Russian language textbook used in Kazakhstani schools, as well as written responses produced by 24 students (Secondary School No. 18, Astana). Although the sample size is limited, the data provide insight into the mechanisms of cognitive activation. The methodology combines content analysis of instructional materials with qualitative thematic analysis of students' written reflections within a cognitive-discursive framework. The findings demonstrate the activation of three interrelated types of cognitive processes: associative, reflective, and evaluative. These processes are manifested through references to personal experience, intercultural comparisons, and value-based judgments. It is concluded that the ethnocultural component functions not merely as a representational element of instructional texts but also as a discursive trigger for the construction of personally meaningful understanding.

Funding: no funding

Conflict of interest: The author declare no conflict of interest.

For citation: A.E. Agmanova, A.A. Rubas (2026). Ethnocultural Components in Academic Discourse: Cognitive Activation of Personal Consciousness // *Advances in Multilingual and Multicultural Research Journal*. Volume 1. Issues 1. 2026. Pp. 64–78. https://doi.org/10.59102/ammr/2026/iss1/art04.

A.E. Agmanova - Doctor of Philology, Professor of the Department of Theoretical and applied linguistics ENU named after L.N. Gumilyov Eurasian National University. Astana, Kazakhstan. E-mail: agmanova@mail.ru. https://orcid.org/0000-0002-9285-0824.

A.A. Rubas - PhD, The National Museum of the Republic of Kazakhstan. Astana, Kazakhstan. E-mail: alena1992.18@mail.ru. https://orcid.org/0000-0002-7025-9128.

Distribution: Materials are distributed under the Creative Commons Attribution 4.0

Copyright: © Authors, 2026

Introduction

Contemporary academic discourse is increasingly conceptualized not as a neutral channel for knowledge transmission but as a space for the construction of meanings, identities, and values. In the context of multilingualism and cultural diversity in Kazakhstan, ethnocultural components of instructional materials acquire particular significance, functioning as mediators of intercultural interaction and personal meaning-making.

The modern educational environment is characterized by the integration of cultural and linguistic diversity, which underscores the need to investigate the mechanisms underlying the perception and interpretation of instructional texts containing ethnocultural elements. In this regard, the cognitive-discursive paradigm – emerging at the intersection of cognitive linguistics, psycholinguistics, and discourse theory – makes it possible to conceptualize language and text not merely as vehicles of information transfer but as instruments for shaping individual consciousness, personal experience, and cultural meaning.

An instructional text thus functions not only as a source of knowledge but also as a site of intercultural interaction, where cognitive mechanisms of meaning-making, emotional response, and personal reflection are activated. Through engagement with text, learners encounter diverse cultural worldviews, internalize both universal and nationally specific values, and develop the ability to interpret culturally marked meanings.

The relevance of the present study is further determined by the processes of globalization, integration, and migration, which intensify the importance of ethnocultural identity within educational systems. In the contemporary world, successful intercultural interaction largely depends on an individual's capacity to recognize, comprehend, and interpret culturally conditioned meanings, which is directly related to cognitive processes involved in text and discourse perception.

Ethnocultural knowledge is realized through a set of cultural components reflecting the values, traditions, symbols, stereotypes, and communicative norms of particular communities. These components contribute not only to the preservation of cultural identity but also to the development of cognitive flexibility, empathy, and tolerance.

Despite the growing interest in ethnocultural education, most studies focus primarily on the level of educational policy or general pedagogical principles. The present study seeks to address this gap by empirically demonstrating how ethnoculturally marked elements of academic discourse contribute to the cognitive activation of individual consciousness and the development of intercultural sensitivity in a multilingual educational environment.

The aim of the study is to analyze how ethnocultural components of academic discourse facilitate the cognitive activation of individual consciousness and the development of students' intercultural sensitivity.

The objectives of the study are as follows:

- to determine the role of ethnocultural components in the structure of academic discourse in Kazakhstan;

- to examine the mechanisms of cognitive projection of individual meanings in the perception of culturally marked content;

- to describe the influence of ethnocultural components on the formation of individual cognitive identity and the development of reflective competence.

Research Questions:

1) Which ethnocultural components are represented in the analyzed instructional texts?

2) What types of cognitive activity are manifested in students' written responses?

3) In what ways do ethnocultural elements function as discursive triggers of personal meaning-making?

The scientific novelty of the article lies in the comprehensive conceptualization of ethnocultural components of academic discourse as a mechanism of cognitive activation in the formation of individual consciousness within the multicultural educational space of Kazakhstan.

The study proposes an original discursive framework that conceptualizes ethnocultural elements not as merely illustrative or content-based components of instructional material, but as instruments of cognitive activation influencing processes of meaning construction, reflection, and self-identification.

The research identifies specific mechanisms of cognitive activation (associative, value-interpretative, and identificational), which ensure the transition from the perception of ethnocultural content to the formation of personally meaningful interpretations.

Furthermore, the study substantiates the relationship between the ethnocultural markedness of instructional texts and the level of students' reflective activity, thereby expanding the understanding of the functions of academic discourse in multilingual and multicultural contexts.

The findings contribute to an expanded view of academic discourse as a space not only for knowledge transmission but also for the development of subjectivity through the incorporation of ethnocultural meanings into the cognitive structure of the individual.

Thus, the study advances the interdisciplinary field at the intersection of discourse analysis, cognitive linguistics, and culturally responsive pedagogy by offering a theoretically and methodologically grounded approach to integrating ethnocultural components into the educational process.

Methodology

The methodological framework of the present study is grounded in the cognitive-discursive approach, which integrates insights from cognitive linguistics, psycholinguistics, and discourse theory. Within this framework, knowledge is conceptualized as the result of the interaction between language, cognition, and the individual's sociocultural experience. The application of the cognitive-discursive

paradigm enables an examination of how ethnocultural components of academic discourse activate students' cognitive and reflective processes.

To address the research objectives, both general scientific and linguistic methods were employed, including systematization and generalization, the descriptive method, content analysis, and modeling. Content analysis was applied to identify ethnocultural components in instructional texts and to determine their structural characteristics. Modeling was used to define the forms of integration of ethnocultural components into academic discourse. In particular, T. V. Poshtareva (2009) distinguishes five models for integrating the ethnocultural component into educational content: interdisciplinary, modular, mono-disciplinary, comprehensive, and supplementary. Each model presupposes a different degree of incorporation of cultural elements and a corresponding level of learners' cognitive engagement.

Research Methods:

1) Content analysis of instructional materials to identify ethnocultural elements and examine their structural organization;

2) Thematic analysis of students' written responses to determine types of cognitive activity and patterns of personal meaning-making;

3) Interpretative analysis within the cognitive-discursive framework aimed at identifying the mechanisms through which ethnocultural components are integrated into processes of individual text perception and interpretation.

The empirical basis of the study consisted of:

- ethnoculturally marked texts and tasks from a Grade 11 Russian language textbook;
- written responses produced by 24 students (Astana).

All participants provided informed voluntary consent for data processing, and the collected materials were anonymized to ensure confidentiality.

Cognitive activation was operationalized through the frequency and qualitative characteristics of discursive markers reflecting personal and cultural meaning-making in relation to the instructional material.

Theoretical Foundations of the Study

In international educational scholarship, issues related to ethnocultural elements in education are primarily developed within the framework of multicultural education. This field emerged in the United States in the late twentieth century in response to increasing cultural and ethnic diversity in school populations and a sustained commitment to social justice in educational policy and practice.

Within this context, multicultural school culture is regarded as a significant value-forming resource that fosters acceptance of cultural diversity and promotes social cohesion (Alzubi, 2025; Gafur, 2022). One of the leading theorists in this domain is James A. Banks, the founder of the systematic study of multicultural education as an independent academic discipline. Banks elaborated the conceptual foundations of multicultural education, identifying its key dimensions, including the integration of cultural content into curricula, the enhancement of intercultural interaction, equity

pedagogy, empowering school culture and social structure, and prejudice reduction (Banks, 2010, 2016). These dimensions have been widely applied in both research and practice to design learning environments that acknowledge and incorporate students' cultural diversity.

A substantial contribution to culturally responsive pedagogy was also made by Geneva Gay, whose concept of culturally responsive teaching has become foundational in contemporary educational theory. According to Gay (2018), educational practices should not merely acknowledge students' cultural backgrounds but actively utilize them as pedagogical resources rather than treating them as obstacles. This approach aims to enhance academic achievement and social interaction by adapting instructional methods to learners' cultural contexts, a claim supported by extensive empirical research. Recent studies in multicultural and ethnocultural education further confirm the effectiveness of culturally responsive pedagogies in increasing student motivation, improving engagement, and fostering critical thinking skills and commitments to social justice.

Thus, international theory in ethnocultural education may be structured around two principal conceptual directions:

- the structural-theoretical conceptualization of multicultural education as a social and pedagogical reform (J. A. Banks);
- the pedagogical adaptation and practical implementation of culturally responsive approaches in teaching (G. Gay).

Both directions seek to establish an educational environment in which students' ethnocultural characteristics function as resources for enhanced educational outcomes rather than as peripheral variables.

The Context of the Kazakhstani Educational System

In recent years, the content of school education in Kazakhstan has undergone substantial transformation as part of broader modernization processes. Contemporary reforms emphasize the individualization of learning, the design of personalized educational trajectories, and the development of students' cognitive activity. Updated curricula prioritize the formation of a holistic personality-intellectually and spiritually developed, capable of critical thinking, cultural self-identification, and productive interaction in multilingual contexts (Ministry of Education and Science of the Republic of Kazakhstan, 2016).

In this context, instructional texts containing ethnocultural components are viewed as a potential resource for developing learners' cognitive and emotional-value readiness for intercultural dialogue.

A distinctive feature of Kazakhstan's educational environment is the coexistence of multiple languages of instruction, which creates unique conditions for intercultural socialization and the formation of a bilingual cognitive worldview. This approach contributes not only to the development of communicative competence but also to the preservation of cultural heritage and the strengthening of interethnic cohesion within a multicultural society.

Ethnocultural components – metaphors, symbols, values, culturally specific realia, and images/function as cognitive triggers that stimulate associative and

reflective thinking (Wierzbicka, 1996; van Dijk, 2008; Karasik, 2014; Kramsch, 1998). Their integration into academic discourse promotes not only the acquisition of new knowledge but also its correlation with learners' personal experience, thereby fostering individual meaning-making and enhancing personal engagement in the learning process.

Within the present study, ethnocultural components are conceptualized as representations of national identity manifested in the discourse of Russian language instruction. We distinguish two interrelated yet semantically autonomous layers: the national component of Kazakh identity and the ethnocultural component of Russian identity. Their coordinated functioning is particularly significant within the multilingual and multicultural educational environment of the Republic of Kazakhstan.

The national component of Kazakh identity encompasses a system of value orientations, historical and cultural symbols, ethnomental representations, and culturally specific communicative models reflecting the Kazakh worldview. It is realized through references to national concepts, traditions, representations of native landscapes, cultural codes, and discourse patterns characteristic of Kazakh linguoculture. The inclusion of this component in Russian language instruction supports the preservation and actualization of learners' cultural self-identification, fosters stable positive ethnic self-esteem, and strengthens awareness of cultural belonging within intercultural dialogue.

The ethnocultural component of Russian identity, in turn, is represented by a system of concepts, values, and symbols embedded in Russian linguistic and literary tradition. Its acquisition through lexical units, texts of various genres, and discursive practices enables students to engage with an alternative cultural worldview, develop interpretative skills for culturally marked meanings, and cultivate intercultural competence. In this context, the Russian language is mastered not merely as a system of grammatical and lexical norms but as a carrier of cultural memory, historical experience, and national mentality. This duality amplifies the role of ethnocultural components, as they mediate meaning between distinct cultural codes. As a result, a bilingual and bicultural linguistic personality is formed, capable of conscious cultural choice, dialogue, and reflection (Karaulov, 2003).

Accordingly, the inclusion of the national component of Kazakh identity and the ethnocultural component of Russian identity in academic discourse is conceptualized as a methodologically grounded strategy aimed at fostering cognitive flexibility, cultural empathy, and stable personal identity. This perspective redefines the language of instruction as a space of intercultural interaction where not only linguistic skills but also axiological orientations are constructed.

Academic discourse in Kazakhstan possesses specific ethnolinguosocial characteristics shaped by state educational standards, language policy, and textbook content. It is characterized by the integration of cognitive, linguistic, and pedagogical approaches oriented toward deep comprehension and meaningful assimilation of instructional texts within a multicultural environment (Stepanenko et al., 2017). Instructional texts and tasks function as instruments of a learner-centered approach,

stimulating active meaning construction through analysis, generalization, interpretation, and practical application of knowledge. Tasks containing ethnocultural markers encourage reflection, critical thinking, and the development of a personalized approach to learning.

The cognitive-discursive approach underlying this study conceptualizes language as a socially and historically conditioned mediator of cultural meanings. Academic discourse is understood as an interactive space in which knowledge is constructed through learners' interpretative practices (Fairclough, 1992; Gee, 2011; van Dijk, 2008). Ethnocultural education is therefore interpreted not as the promotion of a single national identity, but as the development of the capacity to relate one's own cultural experience to diverse cultural representations encountered in instructional texts.

Within the present study, cognitive activation is operationalized through observable discursive markers, including:

- references to personal experience;
- evaluative statements;
- cultural associations;
- reflective comments.

This approach enables the empirical identification of learners' engagement and cognitive activity without reliance on experimental procedures. Interaction with ethnoculturally marked texts activates cognitive mechanisms of situational modeling, fosters reflective thinking, and develops the ability to interpret cultural meanings within a sociocultural context, thereby ensuring personally meaningful knowledge acquisition.

Results

The purpose of the analysis was to determine how ethnocultural components embedded in instructional texts activate students' cognitive processes within academic discourse. The study examined texts and tasks from a Grade 11 Russian language textbook used in schools with Russian as the language of instruction. This textbook performs an integrative function within the system of secondary language education: it consolidates and systematizes previously acquired knowledge and presents genre and thematic diversity, thereby enabling an investigation of how different text types influence learners' individual cognitive projections (Agmanova & Rubas, 2022). Ethnocultural components in academic discourse are implemented through learner-centered tasks aimed at activating students' cognitive, affective, and reflective engagement. Within a discourse structure oriented toward the integration of ethnocultural elements, particular significance is attributed to task types designed to stimulate the personal-meaning sphere of learners. Drawing on Poshtareva's classification, we conceptualize these activities as instruments for developing interpretative, value-based, and communicative competence in the process of studying Russian both as an academic subject and as a language of instruction.

1. Expression of Subjective Opinion: Interpretation and Personal Positioning

This type of task is oriented toward developing the learner's individual stance and stimulates reflection as well as the correlation of textual content with personal and

cultural experience. Questions such as “Why is the steppe called the motherland?” or “What does the phrase ‘From a beautiful shard of ancient amphorae…’ signify?” encourage the identification of implicit meanings, cultural connotations, and symbolic references (Sabitova & Beysembaev, 2019, p. 230).

Within the framework of this study, such tasks contribute to the activation of the national component of Kazakh identity (e.g., the image of the steppe as an archetypal space associated with historical memory and collective destiny) while simultaneously fostering reflection on the ethnocultural component of Russian identity through the interpretation of cultural allusions, historical reminiscences, and literary traditions. The formation of subjective opinion thus becomes not merely a speech practice but a mechanism of cultural self-identification.

2. Argumentation of One’s Position: Development of Critical Thinking

Analytical and discussion-based tasks (e.g., the analysis of a poem by Mukhtar Shakhanov accompanied by the question “Do you agree with the poet’s viewpoint?”) aim to develop skills of reasoned expression and critical textual interpretation (Sabitova & Beysembaev, 2019, p. 227). In the context of bilingual education, such tasks perform a dual function. On the one hand, they enhance communicative competence in Russian; on the other, they foster awareness of the value foundations underlying one’s own cultural position. Learners not only interpret literary texts but also correlate the ideas expressed therein with national traditions, historical experience, and personal beliefs. Argumentation thus functions as an instrument for developing intercultural awareness and civic maturity.

3. Emotional and affective Engagement with Literary Texts

Engagement with literary fragments (e.g., the monologue performed by Tatyana Doronina in the film The Elder Sister or Dmitry Samoylov’s poem Finale) activates the emotional-value sphere of the individual.

Emotional response is conceptualized here as a crucial component of cognitive processing. Through empathy, aesthetic perception, and affective involvement, learners achieve deeper comprehension of cultural codes. The inclusion of such tasks fosters cultural sensitivity, the ability to recognize nationally marked imagery, and the development of empathetic engagement with another cultural tradition. This is particularly significant in the context of dialogue between Kazakh and Russian cultures, where emotional engagement with literary discourse serves as a bridge for intercultural understanding.

4. Modeling New Communicative Situations: Creative Transformation

Creative and project-based tasks (e.g., “Model strategies for preserving historical heritage”) are oriented toward transferring acquired meanings into new communicative contexts. Such activities promote productive communicative competence, creative thinking, and social responsibility. Learners not only reproduce culturally significant information but reinterpret it within a contemporary sociocultural framework, proposing their own solutions and strategies. Within our conceptualization, modeling represents the highest level of engagement with ethnocultural components, as it

presupposes their conscious reconstruction and integration into the learner's individual value system.

Overall, these task types ensure a gradual progression from interpretation and personal response to reasoned argumentation and creative transformation. Their systematic implementation in Russian language instruction enables the integration of the national component of Kazakh identity and the ethnocultural component of Russian identity into academic discourse, thereby fostering a bilingual and culturally reflective linguistic personality.

Types of Cognitive Activation Identified

1. Associative Activation

Analysis of students' responses demonstrated that ethnocultural elements stimulate associative connections between textual content and personal or family experience. For example, when interpreting a painting depicting the steppe and a young woman, students wrote:

"The steppe is called the motherland because for the Kazakh people it symbolizes life, roots, and strength." "The painting shows a girl and the steppe because it symbolizes the connection of a Kazakh woman with nature and her native land."

These responses illustrate the formation of associative chains linking instructional material to everyday cultural practices and reveal an awareness of the historical and cultural significance of natural and social phenomena.

2. Reflective Activation

Numerous written responses contained metacognitive comments in which students reconsidered their own understandings of tradition, identity, and social norms. For example, in analyzing Doronina's monologue, students observed:

"The monologue made a strong emotional impression on me because it expresses the pain of a woman sacrificing herself for her family, which resonates with traditional values of respect for elders and responsibility for loved ones." "The lyrical hero reflects on his life, remembering the past and accepting the inevitability of the end – this reflects a philosophical attitude toward fate characteristic of a culture that values resilience and patience."

These examples indicate that ethnoculturally oriented tasks activate processes of self-reflection, enabling learners to reinterpret both personal and collective cultural experience.

3. Evaluative Activation

Students' responses also contained explicit value judgments involving comparison of cultural phenomena and the articulation of personal positions. This confirms the effectiveness of open-ended tasks focused on interpretation rather than mere reproduction of information. For example:

"The shards of ancient amphorae symbolize a connection with the great cultures of the past, through which one can perceive the worldview of the Kazakh people." "The hero who survived the war preserved his humanity and dignity, reflecting the collective memory of the people about tragic historical events."

Such responses demonstrate the transition from textual comprehension to value-based interpretation and cultural positioning.

Discussion

The analysis of instructional texts suggests that the formation of ethnocultural knowledge correlates with the six cognitive levels identified in Bloom's taxonomy (Table 1. Levels of Cognitive Activity and Expected Learner Responses).

Table 1 - Levels of Cognitive Activity and Expected Learner Responses

Level	**Specific Learner Actions**	**Expected Responses and Observable Manifestations**
Knowledge	Demonstrates familiarity with informational content presented in textbooks	Reproduces facts and concepts; recognizes ethnocultural realia; provides definitions; demonstrates primary understanding of terminology
Comprehension	Understands texts related to cultural realia and characters; establishes connections with personal experience	Interprets images and symbols; relates content to personal life experience; demonstrates interest and personal engagement
Application	Applies ethnocultural knowledge in real-life contexts	Provides examples from contemporary sociocultural practice; employs ethnocultural arguments in speech; demonstrates transfer of knowledge to new situations
Analysis	Selects linguistic means appropriate for intercultural communication; recognizes implicit meanings	Identifies symbolism and cultural codes; explains the author's position; uncovers implicit meanings; compares different cultural contexts
Synthesis	Identifies similarities and differences across cultures	Formulates generalizations; produces original interpretations; models new communicative situations; integrates ethnocultural knowledge into a coherent system
Evaluation	Assesses the significance of ethnocultural knowledge within contemporary communicative environments	Justifies personal positions; articulates value-based judgments; demonstrates the formation of cultural identity; engages in reflective evaluation

The aim of the analysis was to identify how ethnocultural components in educational texts activate students' cognitive processes within the learning discourse. The study focused on texts and tasks from a Russian language textbook for Grade 11 students in schools with Russian-medium instruction. This textbook serves a consolidating and integrative function in the school language education system, consolidating and systematizing previously acquired knowledge, while providing genre and thematic diversity, which allows for examining the impact of different text types on students' individual cognitive projections.

Ethnocultural components in the academic discourse are implemented through learner-centered tasks designed to activate cognitive, emotional-affective, and reflective activities. The main types of such tasks include:

These tasks aim to develop the learner's individual perspective and stimulate reflection by linking the text to personal and cultural experiences. For example, questions such as "Why is the steppe called the motherland?" or "What does the phrase 'Over the beautiful shard of ancient amphorae…' mean?" encourage uncovering hidden meanings, cultural connotations, and symbolic significance. In the context of this study, such tasks activate the national component of Kazakh identity (e.g., the steppe as an archetypal space associated with historical memory and the collective destiny of the people) while simultaneously fostering comprehension of the ethnocultural component of Russian identity through interpretation of cultural allusions, historical reminiscences, and artistic traditions. Forming a subjective opinion thus functions not merely as a linguistic exercise but as a mechanism of cultural self-identification.

Argumentation of one's position – developing critical thinking and the ability to substantiate a viewpoint. Analytical-discursive tasks (e.g., analyzing a poem by M. Shakhanov with the question "Do you agree with the poet's opinion?") are aimed at cultivating skills for reasoned expression and critical interpretation of texts (Sabitova & Beysembaev, 2019, p. 227). In a bilingual education context, these tasks serve a dual function: they develop Russian language proficiency while fostering awareness of the cultural and value-based foundations of the learner's own perspective. Learners not only interpret literary texts but also relate expressed ideas to national traditions, historical experience, and personal beliefs. Argumentation thus becomes a tool for fostering intercultural and civic maturity.

Emotional-affective engagement with literary texts – understanding imagery and emotional impact. Engagement with literary excerpts (e.g., T. Doronina's monologue in the film Older Sister, D. Samoylov's poem Finale) activates the emotional-value sphere of the learner (Sabitova & Beysembaev, 2019). Emotional responses to texts are considered a critical component of cognitive processing: through empathy and aesthetic perception, learners develop a deeper understanding of cultural codes. Including such tasks in instruction fosters cultural sensitivity, recognition of nationally marked imagery, and empathetic engagement with other cultural traditions. This is especially important in the dialogue between Kazakh and Russian cultures, where emotional engagement with literary expression serves as a bridge for intercultural understanding.

Modeling new communicative situations – transformation and extension of the original text. Creative and project-based tasks (e.g., "Design strategies for preserving historical heritage") encourage the transfer of acquired knowledge to new communicative contexts (Sabitova & Beysembaev, 2019, p. 235). This activity develops productive language competence, creative thinking, and social responsibility. Learners not only reproduce culturally significant information but also reinterpret it within a contemporary sociocultural framework, proposing their own solutions and strategies. Modeling represents the highest level of interaction with ethnocultural

components, as it involves conscious reconstruction and integration into the learner's personal value system.

Thus, these task types enable a progressive development from text interpretation and personal response to reasoned argumentation and creative transformation. Their systematic use in Russian language instruction integrates the national component of Kazakh identity and the ethnocultural component of Russian identity into the academic discourse, shaping bilingual, culturally reflective individuals.

Analysis of student responses demonstrated three primary types of cognitive activation:

1) Associative activation – linking cultural images to personal and familial experience (59%). For example, students interpreting a painting of the steppe noted:

"The steppe is called the motherland because it symbolizes life, roots, and strength for the Kazakh people." "The painting shows a girl and the steppe, symbolizing the connection between Kazakh women, nature, and the homeland."

These responses illustrate associative chains between the material and everyday cultural practices, as well as recognition of the historical and cultural significance of natural and social phenomena.

2) Reflective activation – reconsidering one's own relationship to cultural phenomena and their value-based reassessment (26%). Examples include:

"The monologue left a strong emotional impression as it conveys a woman's suffering and sacrifice for her family, reflecting traditional values of respect for elders and responsibility for loved ones." "The lyrical hero reflects on life, remembering the past and accepting the inevitability of the end – a philosophical attitude toward fate typical of a culture valuing resilience and patience."

Ethnocultural tasks thus activate self-reflection, allowing students to analyze personal and collective cultural experiences.

3) Evaluative activation – forming a personal position and value judgments regarding norms, values, and traditions presented in the text (15%). For instance:

- *"Fragments of ancient amphorae symbolize a connection to the great cultures of the past and provide insight into Kazakh worldviews."*
- *"The hero who survived war retained humanity and dignity, reflecting the collective memory of tragic historical events."*

Analysis indicates that ethnocultural knowledge formation corresponds to six levels of cognitive objectives based on Bloom's taxonomy (see Table 1). The progression reflects increasing complexity, from knowledge reproduction to critical evaluation and personal meaning-making.

For the purpose of theoretical generalization and structuring of the identified interrelations, it seems necessary to present the process of ethnocultural cognitive activation in the form of a conceptual framework.

The ECAM conceptual framework demonstrates the process through which ethnocultural texts activate cognitive and identificational mechanisms, ultimately fostering reflective activity and personal meaning.

The conceptual framework consists of four levels, including independent variables, mediators, and dependent variables (Figure 1 - Conceptual framework of Ethnocultural Cognitive Activation):

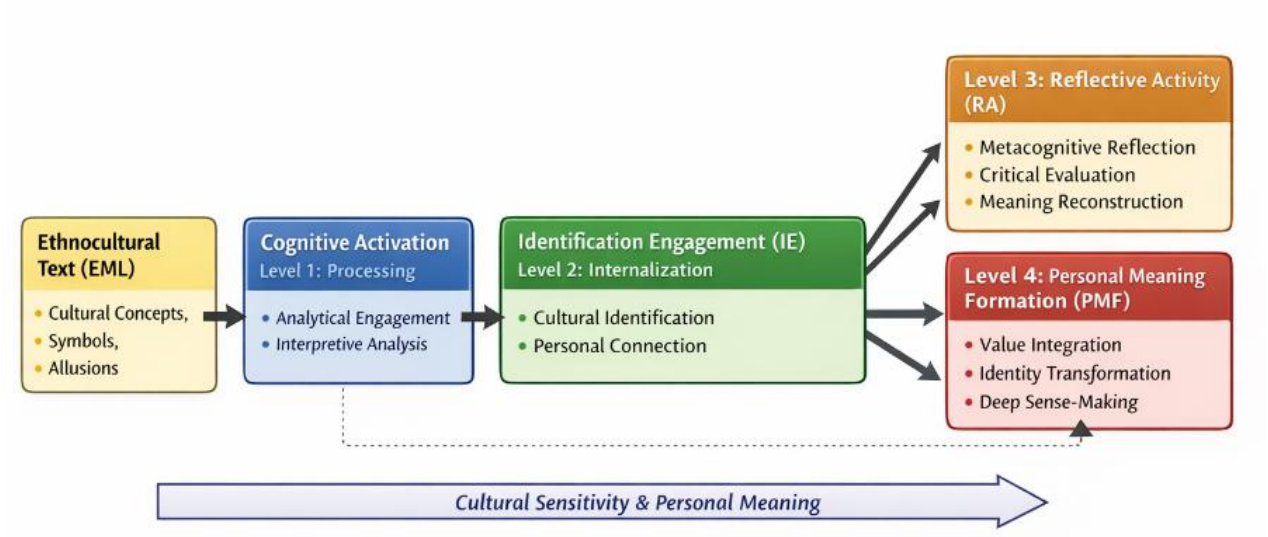


Figure 1. Conceptual framework of Ethnocultural Cognitive Activation

Ethnocultural Markedness of the Text (EML) – the degree of cultural concepts, symbols, and allusions in the material; serves as the input stimulus.

Level 1: Cognitive Activation (CA) – analytical processing and interpretive analysis; first mediator linking EML to subsequent levels.

Level 2: Identification Engagement (IE) – cultural identification and personal engagement; second mediator enhancing the effect of CA on reflective and personal outcomes.

Level 3: Reflective Activity (RA) – metacognitive reflection, critical evaluation, and reconstruction of meaning; dependent variable reflecting meaningful learner interaction with cultural content.

Level 4: Personal Meaning Formation (PMF) – integration of values, identity transformation, and deep meaning-making; dependent variable representing the final result of cognitive and identificational engagement.

The process may be conceptualized as a sequential pathway from ethnocultural markedness (EML) to cognitive activation (CA), followed by identification engagement (IE), and culminating in reflective activity (RA) and personal meaning formation (PMF).

Conclusion

Ethnocultural components in academic discourse play a pivotal role in shaping students' individual consciousness, activating cognitive, emotional, and value-based mechanisms (Ufimtseva, Tarasov, 2009). Purposeful integration of these components fosters intercultural competence, empathy, and self-identification within multilingual and multicultural educational contexts.

Applying the cognitive-discursive approach, grounded in the interaction of language, thought, and culture, allows for designing learning materials that promote not only knowledge acquisition but also the development of learners as carriers of cultural meaning (Rubas et al., 2022). Ethnocultural content in education supports learners' pride in their cultural heritage, providing a foundation for constructive interethnic interaction.

The study demonstrates that the mere presence of ethnocultural content does not guarantee cognitive activation. Critical factors include the nature of tasks and the opportunity to relate texts to personal experience. Open-ended, interpretive tasks that link content to personal experience generate the highest cognitive engagement. Ethnocultural elements function as discursive triggers, stimulating associative, reflective, and evaluative cognitive activity.

The research highlights a sequential process for developing ethnocultural knowledge:

- mastery and interpretation of ethnocultural content;
- analysis and comprehension of cultural phenomena and figures;
- linking content to personal life and cultural experience;
- application of knowledge in real communicative contexts;
- selection of appropriate linguistic means for intercultural communication;
- interpretation of implicit meanings;
- comparison of cultural similarities and differences;
- evaluation of the significance of ethnocultural knowledge in contemporary communication.

Tasks emphasizing emotional-affective engagement with literary texts are especially significant, fostering cultural identity, deep personal reflection, and understanding of the importance of culture and historical context. Ethnocultural components thus fulfill both cognitive and worldview functions, supporting the development of learners capable of conscious intercultural interaction, critical reflection, and personal meaning-making.

These findings expand empirical understanding of ethnocultural education at the micro-discursive level and underscore the importance of task design. Future research directions include expanding the sample, analyzing long-term effects of ethnoculturally oriented instruction, and integrating digital technologies to enhance intercultural competence.

References

1. Agmanova, A. E., Rubas, A. A. (2022). Actualization of individual consciousness in educational discourse. Vestnik ENU im. L. N. Gumilyova. Series Philology, 1(138), 79–86. (In Russian).
2. Alzoubi, A. M. N. R. I. A. (2025). Exploring the relationship between intercultural sensitivity and multicultural school culture: Media to instill values. Journal of Madrasah Ibtidaiyah Education, 9(2), 181–190.
3. Banks, J. A. (2010). Multicultural education: Issues and perspectives (7th ed.). John Wiley & Sons.
4. Banks, J. A. (2016). Cultural diversity and education: Foundations, curriculum, and teaching (6th ed.). Routledge.
5. Fairclough, N. (1992). Discourse and social change. Polity Press.
6. Gafur, A. (2022). Patterns of educational interaction in the formation of multicultural attitudes of students in multi religious schools. Elementary: Islamic Teacher Journal. https://doi.org/10.21043/elementary.v10i1.14188
7. Gay, G. (2018). Culturally responsive teaching: Theory, research, and practice (3rd ed.). Teachers College Press.
8. Gee, J. P. (2011). An introduction to discourse analysis: Theory and method (3rd ed.). Routledge.
9. Karasik, V. I. (2014). Language circle: Personality, concepts, discourse [Yazykovoy krug]. Paradigma. (In Russian).
10. Karaulov, Y. N. (2003). Russian language and linguistic personality [Russkiy yazyk i yazykovaya lichnost']. LKI. (In Russian).
11. Kraevsky, V. V. (2003). General foundations of pedagogy [Obshchie osnovy pedagogiki]. Akademiya.
12. Kramsch, C. (1998). Language and culture. Oxford University Press.
13. Ministry of Education and Science of the Republic of Kazakhstan. (2016, April 8). Order No. 266 on amendments to Order No. 115 of April 3, 2013 "On approval of standard curricula for general education subjects, elective courses and facultative courses for general education organizations". https://adilet.zan.kz/rus/docs/V1300008424
14. Poshtareva, T. V. (2009). Formation of ethnocultural competence of students in a multiethnic educational environment (Candidate dissertation). Stavropol. (In Russian).
15. Rubas, A. A., Agmanova, A. E., & Shcherbak, A. S. (2022). Individual cognitive projections: The potential of the educational text. Voprosy kognitivnoy lingvistiki, (4), 125–132. (In Russian).
16. Sabitova, Z. K., & Beysembaev, A. R. (2019). Russian language: Textbook for Grade 11, humanities track. Mektep. (In Russian).
17. Stepanenko, E. V., Dosmukhanova, Zh. A., & Zhumagaliyeva, A. S. (2017). Characteristics of educational discourse in Kazakhstani universities. Vestnik Karagandinskogo Universiteta, 1(85), 56–63. (In Russian).
18. Ufimtseva, N. V., & Tarasov, E. F. (2009). Problems of studying linguistic consciousness. Voprosy psikholingvistiki, (10), 18–25. (In Russian).
19. Van Dijk, T. A. (2008). Discourse and context: A sociocognitive approach. Cambridge University Press.
20. Wierzbicka, A. (1996). Language. Culture. Cognition [Yazyk. Kul'tura. Poznanie]. Russkie slovari