Implementation of Foreign Language and Literary Education in a Polylealing Environment (on the Example of the Use of Proverbs and Sayings of the Peoples of the World)

Valeriy Aitov,
Aleksander Shuralyov,
Zarima Kireeva,
Raisa Iksonova,
Khalida Galimova

Bashkort State Pedagogical University named after M. Akmulla (M. Akhmut BSPU)

ABSTRACT

The article deals with the theoretical and methodological issues of the formation of linguacultural competence in the framework of foreign language and literary education in a polylealing environment. As one of the effective methodological techniques used in order to develop an important component of the communicative competence of students, the interpretation of the associative folklore literary text, in particular the proverbs and sayings of the peoples of the world, is proposed. The article contains proverbs and sayings in Russian, Bashkir, English and French and offers examples of tasks for organizing the activities of students at the linguistic, communicative and spiritual-cognitive levels.

Keywords: Linguacultural competence, Polylealing environment, Proverbs and sayings, Foreign Language

Introduction

The concept of multicultural education development in the Russian Federation "(2010) defines its goal as the socialization of new generations in the conditions of the increasing volatility of the modern world, their preparation for "functional cooperation as part of multiethnic civil communities of regional, All-Russian and international scale" [Concept ...].

Over the past decades, there have been significant changes in the understanding of the purpose and meaning of education. At the same time, a special role is assigned to linguistic (including foreign language) and literary education of students to solve developmental and educational problems in the conditions of the modern multicultural world.

The most important component of foreign language (FL) and literary education is the formation of linguacultural competence as an instrument of intercultural communication, necessary for successful socialization and self-realization of a person in society (Aitov, Galimova, Kireeva 2014; Bekteshi & Xhaferi, 2020; Keefer & Haj-Broussard, 2020; Rahman, 2017; Yemelyanov et al., 2018; Mal'tseva et al., 2020; Dudukalov and Neyazi, 2014).

It is obvious that today the educational process in pedagogical universities, where the foundations of the linguacultural competence of students are laid, is not fully realized.

Possible reasons for this situation are that not all relevant approaches and pedagogical technologies are usedfully.

The analysis of scientific and methodological literature indicates that, despite numerous scientific studies in this area, the problem of the formation of linguacultural competence of students of pedagogical specialties at the university remains insufficiently developed.
So, during the research the following contradictions were established between:
- The demand for teachers with a high level of linguistic and cultural competence, and an insufficient level of training of students in this area;
- Potential opportunities for the formation of linguoculturological competence of students of philological specialties at the university and insufficient theoretical and practical development of all possible teaching aids in the process of professional pedagogical training.

These contradictions made it possible to formulate the research problem, which consists in determining the content and methods of forming linguoculturological competence of future teachers-philologists within the framework of FL and literary education at the university (using the example of the use of proverbs and sayings of the peoples of the world).

Research Methods
To substantiate theoretically the search for a solution to the problem, the following theoretical research methods were used in the work: study and analysis of cultural, pedagogical and methodological literature on the problems being developed: synthesis, comparison, generalization, design; empirical research methods: study the experience on the formation of linguocultural competence of students in educational institutions based on the use of proverbs and sayings, as well as observation, questioning, testing, conversations with students, teachers, university professors; experimental work, mathematical and statistical processing of research results.

II. Main Part
In the context of the integrative processes of globalization taking place in modern society, the need for a person with a national identity and capable of free intercultural interaction is growing.

According to modern scientists, such a multicultural personality should be characterized by "awareness of the multiculturalism of society, participation in intercultural interaction from the standpoint of humanism, tolerance, cultural pluralism" [Khazova 2015: 13]. These parameters form the basis of multicultural communicative competence, an important component of which is linguistic and cultural competence (linguocultural competence).

Linguocultural competence (LC) implies, in particular, the knowledge about the socio-cultural specifics of the country of the target language and the ability to build verbal and non-verbal behavior adequately to this specificity.

The process of forming linguoculturological competence will be more complete if this process includes the study of elements of folk art (aphorisms, phraseological units, proverbs and sayings), where folk wisdom, the history and worldview of the people, their customs, traditions, customs, values landmarks are concisely and figuratively expressed. In modern linguistics, there is an unprecedented interest in paremic language forms (paremias): colloquial clichés, patterns, folklore formations, proverbs, sayings, etc. They are complex clichés, complex combinations of words or complete sentences that are used finally in a given form and have an anonymous (folk) character [Gafarova 2017: 54].

A special role is given to proverbs and sayings. They constitute the most important layer of spiritual culture; they express the “spirit of the people” and reflect its “perception of objective reality” [Timakova 2006: 19].

Proverbs and sayings – the oldest genres of oral folk art – are in every language. The origin of proverbs are quite diverse. The main ones are the result of observation of life, the socio-historical experience of people [Galimova, Kireeva 2010]. Being the most striking examples of folklore of various peoples, from the point of view of foreign language education, proverbs and sayings represent the most valuable educational language material that can be used in the educational process to form LC as one of the main multicultural competence.

Proverbs and sayings are of interest to both scientists and ordinary people, as well as those who study their native and foreign languages. The most optimal ways to form LC are based on the interpretation of cultural values, which realizes its axiological essence. In the language of culture, many meanings are encoded, conditioned by the centuries-old experience knowledge of the world by the people who are the native speakers of this language.

In hermeneutics, it is customary to define interpretation as “giving meaning to the parts of the whole and explaining the role of each part in the structure of the whole” [Svirepo 2002]. The researcher believes that "interpretation requires the presence of certain structures that play the role of a code", the identity of which is a necessary condition for “building some holistic image of the world, shared by all members of this community” [Ibid.].

One of the most effective ways of forming LC in students is the conceptual support of the interpretation of artistic meanings on wisdom, expressed in the proverbs and sayings of different peoples.

Discussions
The analysis of works devoted to the formation of linguacultural competence shows that at different times, scientists have considered various aspects of this problem: multicultural education of the younger generation (G.Zh. Dautova, A.N. Dzhurinsky, G.D. Dmitriev, etc.); works that analyze the phenomenon of competence and

Linguocultural competence in the modern scientific paradigm of intercultural communication is considered, as noted above, as a necessary psychological and pedagogical component of the educational process. In particular, according to A.N. Dzhurinsky, multicultural competence is a system of multicultural knowledge, values, qualities, experience, social norms, interests, needs, motives and rules of behavior necessary for the daily life and activities of an individual in a multicultural society [Dzhurinsky 2002].

This system is realized in the ability of a person to positively interact with representatives of different cultures. A.O. Derechin includes cultural-knowledge, socio-cultural, activity and reflective-creative components in the linguocultural competence [Derechin 2013: 32]. From the point of view of L.Yu. Danilova, “multicultural competence determines the active life of a person, his ability to navigate in various spheres of social and professional life, harmonizes the inner world and relations with society” [Danilova 2007]. T.A. Zhivodrova emphasizes that multicultural competence is an important condition for integration into the all-world ethno-cultural diversity [Zhivodrova 2017: 74]. One of the defining qualities that characterize a high degree of linguocultural competence is the ability of an individual to a versatile manifestation of tolerance.

Methods
During the study, the following methods were used:
- Theoretic: methods of analysis, synthesis, collation, comparison, generalization of scientific and theoretical literature and scientific and methodological works on the research problem;
- Empirical: pedagogical observation, questioning, testing, analysis of pedagogical experience;
- Mathematical: mathematical data processing, comparative mathematical analysis.

Research Design
We take as a basis the generally accepted truths that Language is a means of learning and interpreting the world; speech is a way of exchanging information in the course of communication between people; thinking and soul are what unites all people on planet Earth through universal human values and spiritual concepts.

Linguistic and cultural competence contains linguistic and cultural components. Each of these components can be formed based on the use of proverbs and sayings. It is difficult to draw a line between proverbs and sayings, often these two terms are used as an inseparable pair of words, as a stable phrase. However, they should be distinguished, not identified. Researchers offer the following criteria for differentiation: figurative meaning, syntactic construction, division into parts, rhythm, the presence of instructiveness, edification, etc.

It should be noted that at present there is no common view on the interpretation of these units. In addition, as the analysis has shown, the existing definitions are based on the enumeration of individual distinctive features [Galimova, Kireeva 2010].

Despite all the seeming simplicity of proverbs and sayings, they are very notable complicated linguistic phenomena. On the one hand, these are the phenomena of language, similar to ordinary phraseological units; on the other, logical units (judgments or inferences); and from the third - artistic miniatures, in a bright, chased form, reflecting the factors of living reality [Perrmyakov 1970: 8]. All these circumstances must be taken into account when forming the LC with their help. In modern linguistics, there is no consensus on the essence and definition of proverbs and sayings as linguistic units. Within the framework of our article, we adhere to the point of view of A.S. Gafarov.

According to this point of view, “proverbs reflect in their meanings the most general laws of reality, convey in a figurative form life phenomena, cultural and behavioral attitudes of the people” [Gafarova 2017: 56]. The general human foundations of the perception of the surrounding world presuppose the presence of semantic and structural similarity of linguistic units of different languages. According to the author, they can be revealed not only at the level of lexical units, but also at the level of stable combinations and even sentences [ibid].

Sayings, according to A.S. Gafarov, on the contrary, are always implemented in the form of a specific proposal. Their values represent the result of generalization at the level of a typed, but at the same time, concrete situation.

Let us dwell on some theoretical and practical aspects of the formation of linguacultural competence based on a comparison of proverbs and sayings from different cultures. They can be directly related to the implementation of FL and literary education at the linguistic, communicative and spiritual levels. We consider these concepts in relation to FL and literary education at three levels: linguistic, speech and conceptual.

1. Linguistic level

1) At the **linguistic level**, the main attention is paid to the linguistic means of forming and formulating thoughts, that is, to phonetics, vocabulary and grammar. Let us consider in the linguistic aspect the linguocultural educational material of interest to us, namely: proverbs and sayings. From the point of view of
the formation of lingo-cultural competence, we should analyze the linguistic complexities of proverbs and sayings that may be caused by their lexical, grammatical and phonetic features. Largely, linguistic difficulties can be a consequence of interlanguage and intralinguas interferences. Interference is often based on discrepancies in background information, connotations of similar proverbs and sayings of the native and target languages. Even if all the words in a proverb are clear, the meaning of the proverb itself will not always be understandable.

The main rule that determines the teacher’s activity in the formation of LC at the linguistic level will be the comparison and contrast of proverbs and sayings to identify differences and similarities of a linguistic nature. There is a great number of proverbs and sayings borrowed by native speakers of European languages from each other by literal translation of the sentence structure, while maintaining their figurative and lexical-semantic basis. In the same way, these proverbs and sayings were further spread outside European countries.

The latter should include the following proverbs in Russian, Bashkir, English and French.

1. P: Куй железо, пока горячо.
Б: Тимерде чыңуында нук.
A: Strike while the iron is hot.
Ф: Il faut battre le fer pendant qu’il est chaud.

2. P: Не откладывать на завтра то, что можно сделать сегодня.
Б: Бегинъа эшге жарыяха (иртага) халдырыма.
A: Never put off until tomorrow what you can do today.
Ф: Il ne faut pas remettre au lendemain ce que l’on peut faire le jour même.

3. P: За двумя зайцами погонишься, ни одного не поймаешь.
Б: Ике куыңды ыңуң берээн тороп халкан.
A: If you run after two hares, you will catch none.
Ф: Qui court deux lièvres n’en prend point.

You can find proverbs and sayings that have a single structure, figurative and lexical-semantic basis in European and Russian languages, but different in the Bashkir language:

1. P: Игра не стоит свеч.
Б: Биш тинлек куың – ун тинлек зыяң
(Зайца – на пять копеек, а убытки – на десять).
A: The game is not worth the candle.
Ф: Le jeu ne vaut pas la chandelier.

2. P: Нет дымы без огня.
Б: Ел икей, апрах чыңень (Если ветер не дует, и лист дерева не шелестит (не шелохнется)).
A: There is no smoke without fire.
Ф: Il n’y a pas de fumée sans feu.

Vice versa, many sayings and proverbs are similar in figurative and semantic design in Russian and Bashkir languages, but have a different image in European languages:

P: Лучше синица в руках, чем журавль в небе.
Б: ңауалы торнага алдапы, чыңыдағы сапын кыздырыма.
A: Half a loaf is better than no bread (Полкаравая лучше, чем ничего).
Ф: Mieux vaut UN „tiens” que deux „tu l’auras” (Лучше «держи», чем «у тебя это будет»).

Each nation (or one of the nations), borrowing proverbs and sayings, introduced their own national character to them:

1. P: Всему свой черед.
Б: ңар назыңың уз вачты.
A: Learn to walk before you run (Научись сначала ходить, а затем бегать).
Ф: Chaque chose à son temps.

A: Haste makes waste.
Ф: Qui trop se hâte reste en chemin (Кто слишком торопится – остается в пути).

A: A word spoken is past recalling.
Ф: Parole jetée prend sa volée.

In order to understand a proverb, it is often necessary to read a special commentary explaining its meaning. Therefore, before activating the use of a proverb in speech, it is necessary to make sure that the meaning of the proverb is interpreted by students correctly, in accordance with its authentic understanding. To do this, you must use special dictionaries and tutorials.
In the educational process at the linguistic level, proverbs and sayings can be used for:
- practicing the sound side of speech, to improve the auditory-pronunciation and rhythmic-intonation skills (for these purposes, a series of proverbs and sayings can be selected for each trained sound) based on the comparison of sounds, intonation structures, etc;
- Self-identification and explanation of reading rules;
- Search for grammatical phenomena (the degree of comparison of adjectives and adverbs: Mieux vaut tard que jamais. Quatre yeux voient plus que deux; affirmative and negative forms of the imperative mood, etc.);
- Activation of grammatical structures in independent statements;
- Development of pupils' observation, linguistic and contextual guesses, sense of language;
- Formation of productive lexical skills;
- Enrichment of vocabulary;
- Development of translation skills;
- organizing creative assignments.

The algorithm for working with this material depends on the purpose for which each proverb is introduced. As a rule, the work on a proverb includes the following stages: presentation, work on the content, work on pronunciation, the use of the proverb in oral speech. When working out the phonetic side of speech traditional methods of work can be used:

1. The teacher reads a proverb written on the board.
2. Students translate a proverb with the help of a teacher.
3. Pupils repeat after the teacher separate words with the trained sound.
4. The proverb is pronounced after the teacher like a "snowball". For example, the students repeat the proverb A la faim tout est pain after the teacher in the following sequence:
   / ... pain.
   / ... est pain.
   /... Tout est pain.
   /... La faim tout est pain.
   A la faim tout est pain.
5. The entire proverb is pronounced in chorus, then individually.

At this level, the following tasks of a problem-design nature can be offered:
- correlate proverbs with pictures;
- correlate the proverb and its meaning;
- pick up equivalents in your native language / foreign language to the following proverbs;
- pick up proverbs in your native and foreign languages on the topic "Homeland", "Labor", "Language is a means of communication" ...;
- find / add the end of proverbs;
- name the proverbs where the word "..." occurs;
- underline the verbs in the proverb;
- depict a proverb using gestures [Aitov, Galimova, Kireeva 2014].

Thus, the formation of the LC is carried out based on the use of productive opposition and the comparison of proverbs and sayings in different languages, in our case in Bashkir, Russian, English and French.

When working on the phonetic side of speech, comparative phonetic drawings or audio recordings performed by native speakers can be used. When working with vocabulary, it is better to use bilingual comparative dictionaries, where the same information is transmitted by means of a native / non-native language based on a text provided with sound recording.

2. The Communicative level

At the communicative level, the development of speech skills is preceded by studying the lexical and grammatical material contained in the so-called equivalent proverbs and sayings. A comparison of such proverbs and sayings in Russian, Bashkir, English and French is very useful from the point of view of expanding the linguistic outlook.

For example, you can ask students the question: Why do the Russians and the Bashkirs say, "Chickens are counted in the fall", the British - "Don't count your chickens before they are hatched", and the French - "Il ne faut pas chanter la victoires Avant le combat"("Do not trumpet about the victory before the battle")?

Both in class and during extracurricular activities, students can be offered puzzles, games and other entertaining tasks containing texts of proverbs.

The analysis of methodological literature and school practice in which students – future teachers of native and foreign languages take part, indicates that in general education organizations, school students perform research and project work based on the reference to proverbs. This type of work is widely used in gymnasiums and lyceums where
didactic conditions for the multilingual and multicultural education of students have been created. A comparative analysis of proverbs and sayings of different peoples helps to understand the mentality and the national character of the latter.

Being a reflection of the history, lifestyle, and the mentality of people, proverbs and sayings in different languages may often be based on different images, and therefore have different wording, although the general meaning remains the same:

R: Когда рак на горе сидит ("When the crayfish on the mountain whistles").
B: Қызыл қарғақас ("When it snows in red").
A: When pigs fly.
F: Quand les poules auront les dents ("When hens have teeth").
In this case, the following tasks will be effective:
1). Compare the proverbs and their equivalents in different languages. Determine what is at the core of each image.
2). Compare the proverbs and their equivalents in different languages. Draw an illustration for each proverb.
3). Compare the proverbs and their equivalents in different languages. Determine what is common and what distinguishes these proverbs.

4). Select equivalents for the following proverbs referring to the languages you know and say what unites them and what distinguishes them.
5). Comment on the proverb (Do you agree with this proverb?)
6). Describe the situation using the proverb.
7). Listen to the situations and choose the appropriate proverbs.
8). Complete the dialogue with a proverb.
9). Write a story, the title of which can be the given proverb.
10). Come up with an advertisement using a proverb.

In the future, as part of the research work, project methodology, school students guided by practice teachers can study the historical roots of particular proverbs.

Of certain interest may be proverbs with “transparent” and similar etymology, (for example, Язык до Киева доведёт ("The language will bring you to Kiev"); Тел Туркстанга итер ("The language will bring you to Turkistan"); Qui langue a, à Rome va ("The language will bring you to Rome"), as well as the units differing in their imagery. Let us compare, for example, the proverbs in Russian «Не говори «гоп!», пока не перепрыгнешь» ("Do not say "hopt" until you jump over"), in French – “Il ne faut pas se moquer de chiens avant d’être sorti du village” ("Do not laugh at the dogs before you leave the village"), in English – “There’s many a slip between the cup and the lip” ("A lot can happen while you hold the cup to your lips"), and in Bashkir – “Изел кисмы, итексисма” ("Do not take off your boots until you have crossed the river")

Our analysis has shown that in most cases each proverb and saying can be used as a basis for a statement or a dialogue. The use of proverbs and sayings can significantly increase the imagery and expressiveness of speech, impart greater depth, and an element of philosophical understanding of the situation.

Thus, proverbs and sayings can be successfully used for the development of linguistic and communicative aspects of linguistic and cultural competence.

3. The Spiritual and Cognitive level

At the spiritual and cognitive level, where the main thing is the subject, that is, the idea itself, the semantic content characterized by a spiritual and cognitive value, the cultural component stands out as the main object of the linguistic and cultural competence development.

If we assume that a foreign language and culture are part of being, then their knowledge should go the same way, through perception, appropriation and creativity. If this sequence is transferred to the process of foreign language and literary education, then one can build three main stages of mastering a foreign language – perception, appropriation, and creativity.

Even without touching on the content side, namely the meaning of proverbs and sayings, it can be stated that the comparison of the native, the first and the second foreign languages is a very important factor that has an educational value, since in this case the principle of "contrast" is used as a result of comparing and co-studying contrasting languages and contrasting cultures. Indeed, the principle of contrast is applicable in the development of the educational aspect both in teaching a foreign language in comparison with the native language, and in literary education. It is this principle that has ensured the spread of an intercultural approach, the essence of which is implicit in the very fact of comparing contrasting languages.

According to M. I. Dubrovin, wisdom and spirit of the people is evident in its proverbs and sayings, and the knowledge of proverbs and sayings of a people contributes not only to mastering the language but also to a better understanding of the way of thinking and the character of the people [Dubrovin 1993: 6].
At the spiritual and cognitive level, proverbs and sayings can be methodically appropriate for both foreign-language and literary education.

At this level, first, students should pay attention to the universal values expressed in proverbs and sayings of different peoples. For example, if you take the proverb “a friend in need is a friend indeed”, we can see that in all the analyzed languages the equivalents have similar imagery and a lexical-semantic basis:

R: Друзья познаются в беде (“The friends are known in trouble”).
B: Дуустың дүү икемеде батылганды болмуш (“The friends are known when trouble comes”).
A: A friend in need is a friend indeed.
F: C’est dans le malheur qu’on connait ses amis (“The friends are known in trouble”).

Here are some examples of tasks based on this proverb. It should be noted that in foreign language education, it is advisable to give the wording of tasks in the foreign language being studied.

1. Compare these proverbs and determine what unites them and what distinguishes them.
2. What does “a true friend” mean to you? How do you see it?
3. Do you think that the concept of “a true friend” will change as each person grows up?
4. Can this concept change over time, or will this concept remain the same at all times?
5. Is this concept a universal value or does it depend on the cultural characteristics of the people?

Here are examples of tasks based on the proverb “One head is good, but two are better”, which, as is known, means that it is necessary to make decisions together (or to solve a problem is much easier if several people work on it).

B: Бер азык – жерт азык, ике азык – бер азык (“One mind is half a mind, two minds are one mind”).
A: Two heads are better than one.
F: Quatre yeux voient plus que deux (“Four eyes see well than two”).
1. How do you understand this proverb?
2. Compare the proverb in Russian, Bashkir, English and French. Which image is dominant in each language?

Do you think that the discrepancy is determined by the problem of different viewpoints?

The formation of linguistic and cultural competence on the example of the use of proverbs and sayings of peoples of the world at the spiritual and cognitive level is most clearly manifested in the classes of literary education. We will consider this issue in terms of practical application in more detail.

According to N. F. Alefirenko, one of the most important functions of a language is that it preserves the cultural values of a particular nation and passes them on from generation to generation [Proverbs...: 2017: 163]. While studying a literary text in class, referring to popular proverbs as brief illustrations of the subject, the idea, the motives and behavior of the characters contributes to a deeper understanding of its ideological and thematic content, reinforcing in students’ minds, in the so-called spiritual memory, the most important moral lessons of contact with culturally determined literary imagery. This technique consists in the fact that students, when analyzing the studied work, turn to the proverbs of peoples of the world. They compare proverbs that are relevant to the elements of the plot, the ideological and thematic content and the motivic structure of the analyzed work. Thus, there appears a dialogue of cultures, the participants of which become the reader’s language personality, the world picture of the text being read, and proverbs of different peoples as clots of the collective worldview of representatives of different nationalities, correlated with the literary work. “Proverbs, reflecting in their semantics the long process of development of the culture of the people, fix and transmit from generation to generation cultural attitudes and stereotypes, standards and archetypes. The internal form of most proverbs contains such meanings that give them a cultural and national flavor” [Proverbs...: 2017: 164].

The use of this technique is varied and depends on the specific pedagogical situation. It is advisable for a teacher to comment on the reference to folk proverbs.

This reference is initiated by the teacher offering questions and tasks of the type:

- Determine the main idea, the motive of the behavior of a particular character in the work and compare them with a given proverb.
- Tell us how you understand the given proverb, what does it have in common with the work you read;
- Tell us what lesson, wise advice, what guide to action can be drawn from this proverb and the work you read;
- Tell us what features of human characters and actions are highlighted by this proverb and the work you read, etc.

Performing a sign function in relation to a specific situation, the proverb simultaneously determines the main components of the situation and the nature of the relationship between them, i.e. it acts as a means of modeling a certain fragment of knowledge [Proverbs...: 2017: 69].

It is also advisable to use proverbs as the topics of mini-essays, literary statements and reports of students on the studied work. An important part in this activity is the comparison of similar proverbs of different peoples in order
to identify their uniqueness and commonality. “The norm that shows that we are close, despite all our differences is the norm of tolerance” [Chaika 2015: 49].

For example:

When studying the fairy tale “The Frog Princess” and considering the episodes of trials offered by the king to his daughter-in-law, the use of the Tatar proverb “What a seamstress is, such is the dress” helps to establish a conceptual relationship between the concepts of “skill” and “hard work” of a person.

When considering the episode of the king’s feast, where the wives of the elder princes, envying Vasilisa the Wise, try to repeat her actions, the use of the Lezgian proverb “Envy will not lead to good” deepens the understanding of the concept of “envy” (English: “Envy will not do any good”). When dwelling on the episode when Vasilisa the Wise comes home, and not finding her frog skin which has hotheadedly been burnt by Ivan the Prince, forced to turn into a white Swan and fly “to distant lands, to distant seas, to the faraway tsardom,” says goodbye to her husband: “As soon as you wear out three pairs of iron boots and chew through three iron loafs of bread only then you will track me down”, it is worth referring to the Lezghin proverb “If you are to look for a bride wear iron charyeks (shoes made from rawhide) (i.e. look for a long time)”. It becomes a stimulus to the beginning of comprehending the complex and multidimensional concept of “family” (Eng. “Good things come to those who wait”).

While discussing the assistance given to Prince Ivan by a bear, a duck, a hare, and a pike, whom Ivan previously spared, the use of the Ossetian proverb “The one whom you will say, “Good day!” will not forget to tell you, “Good night!” helps to understand the concept of “reciprocity” (Eng. “Do unto others as you would have them do unto you” “Good words cost nothing and are worth much”, “Politeness costs nothing but yields much”). The Tatar proverb “The kindness of the good will come in a difficult hour, the treachery of the evil will always overtake” becomes a succinct conceptual result in a summarizing conversation about this fairy tale.

When studying the fairy tale “Ivan-the peasant’s son and the Chudo-Judo (the miracle-monstor)”, describing the irresponsible and cowardly behavior of Ivan’s older brothers and Ivan’s fearlessness, bravery and determination in the battle with many-headed monsters, it is advisable to use the Karakalpak proverb “When there is no enemy—all are brave”, the Kurdish proverb “For a brave man it does not matter whether to meet a hundred or a thousand (enemies)”, the Lezgian proverb “Should you meet with an enemy face to face – act boldly”, and the Tatar proverb “A hero is born in battle”.

In the study of the tale by A. S. Pushkin “The Tale of the Dead Princess and the Seven Knights”, talking with students about the nature and behavior of the selfish and evil Queen stepmother, the notions of “envy” will be reinforced in their minds with the help of the Tatar proverb “What is he, so is the mirror” and the Lezgin proverbial saying “Envy leads to no good”.

When studying the fairy tale “The Black Hen, or the Underground Inhabitants” by A. Pogorelsky, discussing with students what Alyosha’s self-love, pride and pranks led to, we fix these concepts with the Lezgian proverb “Who turns up his nose, he will surely stumble” and the Tuvan proverbs “Arrogance will knock you down, modesty will put you on your feet”, “Less swagger, more knowledge”.

Reflecting on the misadventures of the greedy old man who succumbed to the temptation to get rich quickly with the help of evil spirits in “The Enchanted Place” by N. V. Gogol, the conceptual essence of the notion of “greed”, “profit” and “tentation” is clarified with the help of the Kurdish proverb “The deeper you rake the garbage pit, the stronger the stench will be” and the Chechen-Ingush proverb “Who refrained from temptation, he will not have to blush”.

When studying the novel “In Bad Society” by V. G. Korolenko, talking with students about Vasya’s attachment to his new friends Vilek and Marusya, about the help he gave them, we use the Lezgian proverb “Who helps the poor, he will not be bypassed be God” and the Tatar proverb “The power of a bird is in the wings, the power of a man is in friendship”. Contemplating the words of Tybircus Draba “it is Better to have a piece of the human heat than a cold stone in the chest”, talking about his kindness and generosity, which he, despite difficulties in his life, tried to develop in their children, it is worth mentioning the Ossetian saying “Poor in pocket but rich in heart”. Dwelling upon the fairy tale by K. G. Paustovsky “Warm Bread”, we discuss how the boy Filka’s awareness of his guilt, the joint friendly work of children and adults led to “everybody’s salvation”, and what price the villagers had to pay to get “the warm bread”. In this case it is reasonable to turn to the Bashkir proverbs “If you work until you sweat you will eat with taste”, “The drops make a lake”, to the Kurdish proverb “The more water, the better for the mill”, the Ossetian proverbs “Without water a millstone will not revolve”, “Unanimity drops the mountain down”, to the Tatar Proverbs “A Mill without water mills no flour”, “Where there is agreement, there is power”, “Where there is unity, there is life.”

Considering the last episode of the story “Nikita” by A. P. Platonov, when Nikita, pleasing his father and himself, rejoicing at the opportunity to bring at least a little, but favor to the house, rights the nail, it is useful to refer to the Bashkir proverb “Do a small business as if it were a big one” and the Chechen-Ingush proverb “A good son makes the father’s heart happy.”
We have compiled and tested in class methodological recommendations for the associative-folklore interpretation of the conceptual meanings of the key vocabulary in most of the works studied in the 5-11 grades program using more than 300 proverbs of different peoples of Russia. Here are a few more examples.

When studying the tale “The Lefty” by N. S. Leskov, the use of the Ossetian proverb “Who made a lock will make a key” and the Tatar proverbs “A skilled master has golden hands” and “He even cuts a hair into forty parts (about a skilled master)” contributes much to a deeper understanding of the filigree art of the Lefty, who managed to forge microscopic carvings for the horseshoes of a miniature flea. Analyzing the episodes describing the Lefty’s stay abroad escorting the Tula miracle, we pay attention to simple manifestation of patriotic feelings of the character, supporting the idea with the Bashkir saying “When in outland the native side is precious beyond treasures” and the Tatar proverb “No matter how sweet is to live in outland, you are always drawn to the native land”.

Analyzing the episode at the beginning of the story “Taras Bulba” by N. V. Gogol, in which the mother says goodbye to her sons, we use the Bashkir proverb “The mother worries about the children, the children look at the steppe”. Reflecting on the way of life of the Zaporozhye Cossacks, we use the Kurdish proverb “A battle is better than idleness”. Comprehending the actions of Taras Bulba in relation to his son Andriy, who committed treason, we use another Kurdish proverb “The life of a traitor is short”.

Reflecting on why the surrounding people so maliciously treated the guest nicknamed Good-Business in the story “The Childhood” by M. Gorky, we use the Bashkir proverb “Worms eat the best apple”. The discussion of the author’s childhood experience, his relationship with his grandmother, Tsyganok, Good-Business, whose good words for him were particularly memorable and rare among “lead abominations” of the “stupid tribe” around him, can be accompanied by the introduction of the Karakalpak proverb “A good word makes a soul blossom”, the Lezgin saying “Much endured – much learnt”, the Ossetian saying “A good word is the door to the soul”, the Chechen-Ingush saying “Learned in childhood is as carved in stone.”

The analysis of the chapter “The Guide” in the story by A. S. Pushkin “The Captain’s Daughter” can be profitably supported by the use of the Bashkir proverb “A good companion will show the way, a bad one will lead you off the road”. Describing Shvabrin, we use the Karakalpak proverb “Do not go on the road with a traitor – he will push you off the horse”. Dwelling on the episodes when Pyotr Grinev fearlessly goes to the Belogorsky fortress captured by the rebellious peasants to save Masha, and when Masha Mironova spares no efforts to save Pyotr applying to the Empress, we use the Kurdish proverb “There are no barriers between lovers”. Comprehending the idea of the work and the cross-cutting motif indicated by the epigraph “Take care of honor from a young age”, we use the Chechen-Ingush proverb “A good son pleases the father’s heart”, etc.

Based on the experimental work done and tested, we can conclude that the associative-folklore interpretation of a literary text plays a positive role in the formation of the reader’s linguistic and cultural competence [Shuralev 2013].

III. Conclusion

Thus, the comparative study of proverbs and sayings of different structural languages in the classes of foreign language and literary education contributes to the formation of students’ linguistic and cultural competence, which is understood as the ability to understand cultural facts, the cultural and historical environment, the national specifics of the linguistic picture of the world, the national and cultural component of the meaning of language units and the readiness for mutual understanding on the basis of mastering knowledge about the world, verbalized by foreign language lexical means.

Many years of experience in the professional training of future teachers have shown that the implementation of foreign language education based on the use of proverbs and sayings of the peoples in the world is most successful at the language and communication levels. At the same time, the implementation of literary education is most favorable at the spiritual and cognitive level.

References


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