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East is East, West is West: the Experience of Linguistic Culturological Description and Teaching of Multi-Structural Languages

Tatiana N. Chugayeva* (a), Aida R. Fattakhova (b), Ramil T. Yuzmukhametov (c)

(a) Perm Federal Research Centre, Ural Branch of Russian Academy of Sciences, Perm, Russia
(b), (c) Kazan (Volga Region) Federal University, Kazan, Russia

Abstract

In the context of rapid technological progress and new technologies introduction,global trends in the development of modern language education require the recognition of multiculturalism as one of the essential components of human life in the modern world. Therefore, the issues of co-learning languages and cultures in modern educational institutions systems in terms of multilingualism and increasing demands for scientific and methodological integration in the field of teaching languages are of particular relevance. The main goals of the research were to compile and systematize theoretical comprehension of language as a unique cultural phenomenon and to describe the language structure of seven major world languages (English, Chinese, Russian, Spanish, Arabic, French, German), along with nine national languages of the Russian Federation, through the prism of significant cultural phenomena and mentality particular features of the native speakers.Another goal was to develop common didactic principles for the description of different structure languages and to introduce this approach into practical language teaching. The leading method for studying the problem is the descriptive (descriptive-analytical) method, which enables representing the language as a structural and social whole, as well as a comparative method as a system of techniques and methods of analysis used to identify the general and the particular in the compared languages. The principle of co-learning of language and culture is consistently implemented in the book "TERRA LINGUÆ: In the Realm of Language, Languages in the World by Chugaeva and Kondakov (2018), which is an example of a theoretical model of languages presentation through the prism of the interaction of language and culture. The authors of this model distinguish linguistic and linguocultural principles as fundamental in the process of co-learning of language and culture. The stated problems are of theoretical and practical importance for the continuation of studies of multi-structural languages and cultures, and approximation, thus, to a more complete description of the modern language picture of the world; for the development of meaningful content of language disciplines.

Keywords: world languages, language construct, language system, cultural essay, co-learning language and culture, theoretical model.

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* Corresponding author. *E-mail address*: *tatiananch@mail.ru*

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Introduction

Nowadays, inour rapidly changing modern world, when building any models, it is required to "simplify reality, discarding some factors and processes and focusing on other essential ones, which helps move from analysis to synthesis, solve the problem *holistically and systemically*, without drowning in particulars" (Malinetsky, 2005). This approachfocuses on the consistency of the interaction of individual parts in the formation of the structure as a whole and is consideredto beone of the most profound and promising general methodological trendsin modern science that can change the scientific worldview.

Currently, language education comprisesmethods of learning language, culture and the formation of intercultural competence beyond the paradigmof a united holistic process of learning the language and culture (Guruleva, 2009). Present studies into the development of theoretical models of co-learning language and culture are in the focus of attention of scientists, teachers and methodologists.

Principles of teaching a foreign language are considered in the framework of various classifications (Admoni, 1972; Avanesov & Bondarko, 1979; Galskova & Gez, 2006; Passov, 1989; Safonova, 2014), in which scholars distinguish the following principles: general-education, linguistic / linguo-didactic, methodological /self-methodical, psychological / psychotherapeutic, pedagogical / social-pedagogical, etc.

Guruleva (2009) emphasizes that the noted principles in their content are practically not oriented towards the study of culture in the process of learning the language and some of them lose their relevance due to the rapid development of science, as well as globalization and integration processes occurring in the world.

Unlike the existing classifications of the principles of language teaching, the principles of teaching culture are not classified and "represent a rather unsystematic list, in some cases duplicating the principles of teaching language" (Guruleva, 2009).

Intercultural competence, interpreted as a person's ability to successfully communicate with representatives of other cultures, "implies the ability to adequately understand and interpret linguo-cultural facts based on the generated value guides and assessments of one's own and foreign culture" (Azimov & Shchukin, 2009).

The idea of intercultural dialogue, as the basis of modern education, including language, took a priority position in European pedagogy only in the 21st century (Safonova, 2014). Safonova (2014) rightly asserts that the principle of foreign language teaching in the context of the dialogue of cultures was proclaimed much earlier in the Russian pedagogy than the principles of intercultural dialogue multi-lingualism identified in modern European documents.

Ongoing researches on the theoretical models development in the field of language and culture are in the focus of attention of foreign and Russian scientists, educators and methodologists. As an example, a model was developedby Guruleva (2009) to study languages and cultures, taking into account oriental languages and cultures teaching. The author of this model identified 4 new principles of the process of co-studying the language and culture:

• principle of introducing a native speaker and culture into the learning process,

• principle of creating a natural language environment in the classroom,

• principle of presumption of ignorance

• principle of systemic interdisciplinary interaction of the disciplines of the language and culture cycles.

The above listed principles enable partially or completely to fill the principles of teaching language, culture, the formation of intercultural competence already existing in teaching practice and described in the scientific literature (Guruleva, 2009).

It becomes obvious that the solution of a number of problems of language learning is appropriate in the context of language and cultureinteraction.

The principle of co-learning language and culture is implemented in the book "TERRA LINGUÆ: In the Realm of Language, Languages in the World"by Chugayeva & Kondakov (2018).

The authors of the book were unitedin the conviction that in the process of learning a language it is necessary, on the one hand, to reveal the unique originality of its language structure, i.e. those essential features that distinguish this language system from others; on the other hand, it is crucial to take into consideration the general background of the culture in itsuniqueness, its historical path, to recognize special national language vision of the world, national mentality and the inseparability of the connection between those and the culture of the people speaking it.

It is pivotal to realize the equivalence of any language – a world or a language of a small nation, regardless of the number of speakers – to understand the importance of languages as a common human genius, and the preservation of linguistic diversity as an important task for native speakers and linguists (Ivanov, 2004).

The relevance of the study is due primarily to the fact that in the context of rapid technical progress and the development of new technologies, the humanitarian knowledge remains on the periphery of the public consciousness; but at the same time, the challenges of the multicultural world are increasing; global trends in the development of modern language education require the recognition of multiculturalism as one of the inevitable components of human life in the modern world; therefore, the requirements for scientific and methodological integration in the field of teaching a complex of languages (native, non-native, foreign) (Safonova, 2014), expanding the didactic range of multilingualism in modern educational systems and expanding the bilingual education at school and high school (Safonova, 2014).

The main goal of the research was to compile and systematize theoretical comprehension of the language as a unique cultural phenomenon, and a uniform description of the language structure of seven main world languages: English, Chinese, Russian, Spanish, Arabic, French, German, as well as significant phenomena of history, culture and features of mentality of native speakers. A special place is given to the Russian language as a world language and international communication language, as well as to nine languages spoken in the Russian Federation; Tatar, Bashkir, Chechen, Komi-Permyak, Udmurt, Mari, Armenian, Georgian, Azerbaijan. In addition, the goal was to develop common linguodidactic principles for describing multi-structural languages and introducing this approach into the practice of language teaching.

Research methods

Taking into account the nature of the material presented, the following methods were used in the process: descriptive (descriptive-analytical), which allows the language to be presented as a structural and

social whole, clearly identifying those units and phenomena that are the subject of special study; comparative method as a system of methods and methods of analysis used to identify the general and the particular in the compared languages, the main methods of which are the establishment of the basis of comparison, comparative interpretation and typological characteristics; in some cases sociolinguistic and diagnostic methods were used (questioning, interviewing, testing).

Results

In the book "TERRA LINGUÆ: In the Realm of Language, Languages in the World" (Chugayeva & Kondakov, 2018), hereinafter - the book, a theoretical model of representing the main world languages is consistently implemented through the prism of the interaction of language and culture.

Authors. The book was created over the years by a team of authors. The main part of the book was prepared by linguists and teachers of the Foreign Languages & PhilosophyDepartment and specialists of the History, Archeology and Ethnography Department of Perm Federal Research Center, Ural Branch of the Russian Academy of Sciences. Several sections were written by specialists of Perm State University, Institute of International Relations and Oriental Studies of Kazan Federal University, Nizhny Novgorod Linguistic University with the participation of foreign colleagues from China, Germany, England and the United States.

Reviewers of the book: Academician N.N. Kazansky, Institute of Linguistic Studies, Russian Academy of Sciences (St. Petersburg);

I.M. Rumyantseva, Doctor of Philology, Doctor of Psychology, Professor, Institute of Linguistics of the Russian Academy of Sciences (Moscow);

E.A. Shamina, Candidate of Philology, Associate Professor of the Department of Phonetics and Methods of Teaching Foreign Languages at St. Petersburg State University (St. Petersburg).

Structure.The main purpose and subject determined the structure of the book.

Chapter 1 "From the Theory of Language" addresses the key theoretical problems directly related to the study of languages: language as a form of thought, aspects of linguistic phenomena, a linguistic picture of the world, the interrelation of language and culture, language and style, theory and history of the development of methods of teaching language. The biographical essays of outstanding scientists (von Humboldt, 1984; Whorf, 1960; Shcherba, 2004) are placed in the relevant areas of linguistics.

Chapter 2 "Languages of the Ancient World" is devoted to classical languages – ancient Greek and Latin in the status of historically world languages.

In Chapters 3 "World Languages" and 4 "Languages in the World", the main world languages are discussed in quantitative and qualitative terms.Chapters 4 contains detailed essays on different languages: English (in British and American variants), Chinese, Arabic, Spanish, German, French. The description of all languages is carried out with strict observance of the principle of *unity of the structure of language* and culture: each language was considered in the context of the history and culture of the people, taking into account cultural and specific features.

Chapter 5 "Languages in Russia" covers the role of the Russian language as a world language and international communication language of the peoples of the Russian Federation, and also 9 national languages of the Russian Federation (National Composition and Language Proficiency, Citizenship, 2010): Tatar, Bashkir, Chechen, Komi-Permyak, Udmurt, Mari, Armenian, Georgian, Azerbaijani.

The subject of considerationin the book is, on the one hand, the language as a unique cultural phenomenon, and its significance for society, on the other hand, description of the seven major world languages (according to the UN) (Luchkova, 2016) and nine statistically represented languages of the peoples of the Russian Federation.

As you know, the term language has two interrelated meanings:

• language in general, an abstract view of a single human language, the focus of the universal properties of all specific languages

• alanguage of ethnos, society, used in a particular society at a certain time in a certain territory, realizing the properties of the language in general (Kibrik, 1990).

As a result of studying the collected material and the undertaken description of world languages, the book defined the principles of our approach to co-learning language and culture, which can complement the above models, the main one being the principle of *unity of the construct of language and culture*, consistently held in the book, applied to seven major world languages most in demand as a second or foreign language. The second important principle was the principle of *historicism*.

The immediate objective of this article is to apply these principles considering the example of describing two structurallydifferent languages: English (in its British variant) and Arabic.

The book collected and summarized data on world languages, discusses the concept of world language. Consider the place of English and Arabic among the other world languages.

1. *World languages.* According to official UN data, in the world there are, according to various scholars, from 2,500 to 5,000 languages. Approximately two thirds of the world's population speak 40 most common languages (Kozhemyakina, Kolesnik, & Kryuchkova, 2006). Several international languages of global usage, or the so-called world languages, become the means of communication for multilingual peoples in the modern world. The status of world languages as a means of inter-ethnic and interstate communication is determined by the needs of expanding international contacts in a rapidly changing world.

The world languages are characterized by legal recognition of their role due to their recognition as "official" or "working" languages of international organizations or conferences (UN, UNESCO, etc.). The official languages of the UN are *English*, *Arabic*, *Spanish, Chinese*, *Russian* and *French*. The composition of world languages changes over the time.

A particular language gains the status of the world language by the complex of extra-linguistic factors (political, economic, cultural) and linguistic factors (the development of functional subsystems of the language, the presence of sectoral terminology, etc.). A language is considered international if a large number of people consider this language to be native, or speak this language as second or foreign, or if the language is spoken in different countries on different continents, if the language is used as official in the activities of international organizations, in various spheres of scientific and cultural communication.

Today, the total number of English speakers in the world is more than a quarter of the total population of the Earth – about 1,800,000,000. We witness unprecedented strengthening of the role of English as a universal international language mediator. The geolinguistic situation today is characterized by the global tendency of Anglo-National bilingualism, there is a widespread "National-English bilingualism in the context of globalization" (Bushev, 2007). Never before has a single language had such a wide distribution in the world as English has today (Ionina, 2013).

Chinese is one of the oldest languages in the world. The number of Chinese speakers exceeded 1.5 billion in the 21st century and is steadily growing. In addition, thanks to the unprecedented upswing in the

development of China and the course of "withdrawal outside", the Chinese language is becoming increasingly popular as a foreign language in all countries of the world, including Russia (Zavialova, 2014).

The significance of the Russian language in the world is due to the recognition of the contribution of Russian culture to the world civilization. The tragic events of the twentieth century changed the fate of the Russian language and took the lives of many millions of Russian and Russian-speaking people. At the beginning of the twentieth century, every sixth inhabitant of the planet used to speak Russian, but today only every 50th speaks Russian. However, in recent years, the situation has changed cardinally. In total, more than 500 million people in various degrees in the world speak Russian (Verbitskaya, 2014).

Spanish, according to the Cervantes Institute, is native to 470 million people, about 90 million people speak Spanish as a second language, and more than 21 million students study it as a foreign language (El español: unalengua viva, 2015).

Arabic is one of the most widely spoken languages in the world; it is spoken by the indigenous people of the Middle East and North Africa. Arabic has played an important intermediary role between the ancient intellectual tradition and the culture of Western Europe. The total number of Arabic speakers is over 422 million people (World Arabic Language Day, UNESCO 2014) and is official in 24 countries of the world. However, the importance to an even greater degree of Arabic is determined by the fact that it is the language of Islam, the second world religion in terms of the number of adherents; every Muslim in one way or another knows Arabic, and according to the Organization of Islamic Cooperation, the number of Muslims on all continents of the globe is about 1.5 billion people.

Consideration in the book of languages of different types – English and Arabic – was conducted according to the same principles and the same methodology, but taking into account the universal and cultural-specific features of each language and the realities of culture.

Let us focus on the universal features of the description of the two languages.

The central place in the description of each language was given to the characteristics of the construct of language.

The concept of a language construct. Traditionally, in Russian linguistics, the concept of the construct of language is considered in a synonymous number of concepts "system" or "structure of language" (structure of language, system of language) (Akhmanova, 2004; Baranov, Dobrovolskiy, Mikhaylov, &Parshin, 2001). In Akhmanova's (2004)dictionary system (or structure) of language is defined as: (1) a way of expressing grammatical relations between words as a syntactic characteristic of a language, an organization of a complex syntactic unit; correspondence found in it to certain models of construction, for example, intonation construct, composition construct, syntax construct; analytical construct; (2) this system of relations in a particular section of the language, for example, the construct of sound, lexical construct, grammatical construct, semantic construct. Moreover, the author does not distinguish between the sound construct and the sound system(Akhmanova, 2004). In the "English-Russian Dictionary of Linguistics and Semiotics", the construct is translated as system of language (Baranov et al., 2001).

However, some authors (see, for example, the works by Plotkin, 1989) define the construct of language as "a set of essential features of a language system", thus making this concept dominant, reinforcing its organic integrity and a set of fundamental principles of a language system.

In the works related to the problems of the language system, it is often noted that along with detailed, comprehensive descriptions of language systems containing complete classifications of their structural and functional features, linguistics needs descriptions of the most essential features of the

language system reflecting the integrity, unity of the system (Admoni, 1988; Plotkin, 1989; Ilish, 1971; Smirnitsky, 1956).The combination of such essential features of the language system is called the structure of the language. It is in this interpretation that this term is used in our work.

The description of the construct of each language included the following information:

• a brief essay on the history of a language;

• the characteristic of the current state of the sound system;

• features of lexical structure;

• grammatical features;

• characteristic features of spelling.

2. ***The description of the English language structure*** suggested a brief historical excursion. The particular way of the formation and development of English is mainly due to the interaction of the original Celtic dialects with Latin, German and Scandinavian languages and dialects. From the 1st century BC the Celts were constantly invaded by the Romans; in the 4th – 7th centuries England was conquered by Germanic tribes of Angles, Saxons, and Utes; in the 8th – 11th centuries - by the Vikings from Norway and Denmark. The coexistence and mixing of languages in many ways determined its fate.

3. The essay on the history of the English language in the book traces the stages and periods of development of the language from Cædmon's Hymn (658–680) to the present day: Old English (5 or 7–9 centuries), Middle English (11–15 centuries), the early New England period (1500–1660), the period of formation of the norms of the language, the late New England period (1700–1800–1900–2000), the period of colonial expansion to America, Asia, Africa, Australia, and modern English, which is characterized by language economy features: an increase in the number of monosyllabic and polysemantic words-roots, loss of word-formation and formative morpheme, and as a result, strictly fixed word order and simplified syntax.

When describing the structure, special attention was paid to the bright essential features of the language structure, which, together, determine the individual, unique face of the language, and make it possible to characterize the authentity of its typological appearance.

The peculiarity of the English language, which markedly distinguishes it from other European languages and contributes to the spread in the world, is determined by analytical tendencies: formal and official words and strict word order, which are beginning to manifest as early as the 9th century. Since then, a radical typological reorganization has transformed English from inflectional, synthetic to analytical language with a predominance of isolating tendencies, as in Chinese (Ilish, 1971; Plotkin, 1989).

The long experience of teaching foreign languages has convinced the authors of the need for the language learner to realize the unique originality of its system, mastering above all the essential features of the language, its sound, lexical, grammatical structure in their relationship.

For English, this is primarily rich vowel system (20 vowels), necessary for the formation of monosyllabic roots that make up most of the core English vocabulary, forcing long words to the periphery of the language. An important role is attributed to the category of tenseness, which is also manifested in the opposition of short and long vowels, fortes and lenesconsonants, and the organization of the dominant syllable like CVC.

The category of tenseness is also manifested in syntactic constructions. The isolating way of expressing grammatical meanings in English becomes predominant: word order plays the same role as inflection in inflectional languages.

The dominance of contiguity has opened the way to the inclusion of sub-statements in a simple sentence; hence the wide distribution of complicated syntactic constructions (infinitive, with gerund and participle).

The lexical structure of English is marked by a bright heterogeneity: there is a coexistence of short, one-syllable primordial vocabulary of Germanic origin and multi-syllable vocabulary of borrowed words of Romance origin; hence numerous synonymous pairs like *begin / commence, hide / conceal, wish / desire* etc.

Consideration of the principles of *unity of the structure of language and culture*, as well as *historicism*, helps a learner explain the extralinguistic background of linguistic phenomena. For example, knowledge of the history of Norman conquest of England in 1066 explains the cardinal restructuring of the language under the influence of French, the language of the conquerors, which became official, while the overwhelming majority of the ordinary people still spoke their native Anglo-Saxon. A significant layer of bilingual intermediaries appeared to help communication between the two social groups. For about a century and a halfthe process of borrowing was not intensive, but then the flow of French vocabulary surged into English, above all words that characterize the way of life of the new feudal class and new objects or phenomena: the terminology of the legal and judicial systems, military terms, church realities, words from the arts and entertainment, urban professions, etc. Most of these borrowings are still included in the frequently used strataof English vocabulary.

The spelling of the English language over the long period of its inviolable existence has gained the reputation of "national disaster" and "chaos". Indeed, still reflecting the English language of the period of the 11th century, the spelling of words no longer corresponds to the modern pronunciation: a large number of words with letters not spoken when reading, for example, **gh** *(caught),* **kn** *(know),* **mb** *(bomb)* etc., and vice versa – many sounds have no graphic equivalents. The so-called "rules of reading" are limited by a high percentage of exceptions and are very relative: hence dictionaries indicate transcription. The principle of preserving traditional writing makes it unacceptable for the British society the very idea of spelling reform in English.

The description of the Arabic languagestructure, carried out according to the same principles and in the same methodology, is noted along with universal features, marked cultural and specific features.

Of key importance is the fact that Arabic is the language of Islam; The Qur'an, the Holy Book of the Muslims, is recorded in Arabic.

For an idea of the linguistic structure of the Arabic language, it is important to know that this is "the richest of languages in terms of expression and word count" (Khalidov, 1985).

At the beginning of our era, the Arabic language was a collection of closely related tribal dialects common in the north and in the center of the Arabian Peninsula. Along with them, a single form of intertribal poetic language was formed, which became the basis for the formation of a literary written general Arabic language. The classical Arabic literary language is the language of the Arab cultural heritage, which is characterized by the use of archaic vocabulary and grammatical forms that are not intended for oral communication.

The sound structure of the classical Arabic literary language is characterized by the following features: a limited number of vowels: (a – ا), (i– ي), (u – و) in long and short versions; a peculiar system of guttural consonants, the presence of the so-called hamza ('), that is, attractive sound; three rows of consonants: voiced, deaf and "emphatic", which are pronounced as pharyngeal and velor as opposed to voiced and voiceless in European languages (Kovalev&Sharbatov, 1998).

There are five emphatic consonants: s: – emphatic variant of س / s /; d: ض– emphatic variant of د / d /; t: ط– emphatic variant of ت / t /; z: ظ– emphatic variant of ز /z/; q: ق– emphatic variant of ك /k/. In addition, emphatic consonant ل is pronounced in the word: الله [allah] – God.

As for the grammatical and lexical constructs, the following is characteristic: the verb has a system of temporal forms, voice, person, number, gender, as well as a system of syntactically conditioned forms, moods. The root of the verb and verbal names usually consists of three consonants, bearing the main dictionary meaning. The announcement, suffixes, prefixes and infixes clarify the meaning or convey a grammatical category. Especially characteristic of the Arabic language is the presence of so-called breeds, that is, voice forms (there are up to fifteen of them). The main voice forms-breeds: real, passive, returnable, causative, joint, etc. (Kovalev & Sharbatov, 1998). Simple sentences can be verbal and nominal. In the verb sentence, the order of the main members: predicate – subject – addition. The predicate may be preceded by a circumstantial; subject and direct supplement may be missing. In a nominal sentence, the direct order of the main members: the subject is the predicate (Yushmanov, 1928).

Features of Arabic spelling are as follows: the Arabic alphabet consists of 28 letters, the movement of the letter is from right to left. In the course of writing words, parts of letters are written that do not require tearing the pen off the paper, then those parts that require tearing off the pen are added, and if necessary, auxiliary icons are added, that is, vocalizations.

4. ***Cultural-specific features of the English-speaking and Arabic-speaking traditions.*** According to von Humboldt, the language is "the world lying between the world of external phenomena and the internal world of man" (Humboldt, 1984);it defines the peculiarity of the national worldview, forms the system of concepts and the system of values of the people. Each language is unique;each language has its own picture of the world, its own cultural-specific model.

5. The construct of language determines the construct of culture and the archetypes of people's behavior (Mironova, 2014). In accordance with the principle of unity of the structure of language and culture, the description of the English and Arabic languages includes essays on their cultures. Here cultural-specific features come to the fore.

When describing the ***English*** language, attention was paid to the literary tradition. Rooted in ancient mythological traditions, British literature developed in interaction and confrontation between eras and ideals, having managed to form into linguistic and artistic unity. Having taken over from the neighbouring European nations, the Celts, the Germans, the Scandinavians, British literature brought the originality of ideas and processes to European culture.

The culture essay on Great Britain includes a section on the most famous Britons, chosen by vote among the inhabitants of the country; the list is headed by Sir Winston Churchill, and ends with Oliver Cromwell.

The most prominent historical figures are represented: King James, the unifier of England and Scotland, the first monarch who ruled at the same time the two kingdoms, and the now living Queen Elizabeth II.

The essay contains biographies of Nobel Prize winners – John Galsworthy and British Empire singer Rudyard Kipling.

The culture of the ***Arab*** world is based on the foundation of Islam. In the center of the essay on Arab culture, a description of the key concepts of the Arab-Islamic culture; outlines the five foundations of Islam, information about the calendar of Muslims. The history of the spread of the Quran in Russia, information about the Russian translations of the Quran is covered. Arabic tales about Mecca with the

Sacred Kaaba are given as a kind of center of the Earth, explaining the origin and divine purpose of the temple of Kaaba and the Black Stone.

Arabic verbal culture is original. Over many centuries of the Middle Ages, and especially in the 8th and 12th centuries, Arabs created a remarkable culture that was word-centered in its nature. Arabs highly appreciated eloquence, the art of versification and knowledge of poetic tradition (Shumovsky, 1975). Arab verbal art influenced the formation of medieval European literature.

The fate of Arab poetry is peculiar. It was based on poetic traditions that were established in antiquity among the Bedouin nomads of the Arabian Peninsula. After the emergence of Islam in the 7th century and the formation of a huge Arab-Muslim empire (caliphate), they became the cultural heritage of the Arabized and Islamized peoples of Asia and Africa. Over the millennium, from the 8th to the 18th century, the inhabitants of the Arabian Peninsula, Iraq, Syria, Egypt, the Maghreb countries and Muslim Spain (until the 15th century) created poetic works following the ancient Arabic poetic canons (Kvyatkovsky, 1966).

The essay on the Arabic language contains brilliant examples of Arabic classical poetry, which had a tremendous impact on the poetry of the Iranian-speaking and Turkic-speaking peoples.The legacy of Abu-Tayyib Ahmad ibn al-Hussein al-Mutanabbi (*arab.* "posing himself as a prophet) (915–965) is considered an unsurpassed example of classical Arabic.

Another example of the original intellectual and spiritual wealth of the Arabs is the art of writing letters – *tarassul*.

An important place in the Arabic culture of writing is the art of calligraphy. There are several styles of calligraphic writing, some of which are used only for decorative purposes. The kufic style is considered the most ancient. The standard language for writing words was naskh.

An essay on Arab culture would be incomplete without an Arab contribution to world civilization: from coffee and parachutes to carpets and a numbering system.

A special unique art can be considered and Arabic cuisine, combining elements of Mediterranean and African.

The discussion of the results

6. The outstanding Russian linguist and teacher Shcherba (2004)emphasized the incontestability of the general educational significance and usefulness of learning languages, in particular foreign languages: only by learning a language does a person acquire *the ability to comprehend his or her thinking*, which no other studied subject does. "Comparing different languages in detail, we destroy that illusion, as if there are unshakable concepts that are the same for all times and for all nations. As a result, the liberation of thought from the captivity of the word, from the captivity of the language and giving it the true dialectic science is obtained" (Shcherba, 2004).

The thesis about the linguistic worldview assumes that the language forms a kind of *intermediary world (Zwischenwelt)* between the real world and the people's thinking and determines the peculiarity of the national worldview, the formation of the system of concepts and value system of the people: "Each language encircles the people to which it belongs, it is given to man to come out only by entering the circle of the other language".

The meaning of the famous Sapir-Whorf theory (Whorf, 1960) is that people who speak a certain language rely on a certain way of thinking, that is, the language structure forms a person's thinking and a way of knowing the real world. Peoples speaking different languages have differences in the perception of

the fundamental categories of the surrounding world: time and space, number and quantity, the concept of property, etc., as well as in the assessment of phenomena and events (Whorf, 1960). Thus, the experience of the people is largely shaped through the prism of a particular language:*Language shapes the way we think, and determines what we can think about.*(Whorf, 1960).

7. The study and comprehension of the material collected in the book and the attempted descriptions of the English and Arabic languages defined additional principles for the study of language and culture, which completely correlate with the conclusions byGuruleva(2009) and Safonova (2014) on systemic interdisciplinary interaction of the disciplines of the language and culture cycles.

8. The principles of *unity of linguistic and linguistic-culturological originality and historicism*, consistently carried out in the book, are quite promising in the aspect of developing new theoretical models of learning the language and culture on the material of different structural languages.

Conclusion

Today, the solution of a number of problems of language teaching is appropriate within the framework of language and cultureinteraction. The existence of a special national linguistic picture of the world, another system of thinking, the historical path of the people and the uniqueness of its culture should be taken into consideration.

The book "TERRA LINGUÆ: In the Realm of Language, Languages in the world" is a model of a theoretical description of the seven major world languages in the paradigm of the interaction of language and culture. Distinctive features of the approach are the comprehension of the uniqueness of the structure of a language, the awareness of a linguistic phenomenon as a form of thought, an understanding of another culture, a national mentality and the inseparability of the connection between language and the culture of the people speaking it.

9. The implementation of research results in the educational process should ideally help students think about the deeper essence of language as a unique cultural phenomenon, to orient in the boundless sea of languages and to realize close cross-language and intercultural interaction, learn to understand another culture, see the cultural-specific context.

10. Ethnocultural information has a great educational potential, forming a respectful attitude to representatives of both foreign and their own culture. Entering the unknown "circle" of the other culture and comparing a foreign language with the native one reveals the depth and authentity of the native language and world view.

11. The stated problems are of theoretical and practical importance for the continuation of studies into multi-structural languages and cultures, and for a better and more complete description of modern languages, for the development of meaningful content of language disciplines.

The results and conclusions of the study can be used in the organization of teaching foreign languages and professional training of teachers, as well as in the study of issues of theoretical and applied linguistics, comparative learning of languages, linguodidactics, cultural studies, cultural linguistics and other humanities.

to Alexander V.Chernykh, Corresponding Member of the Russian Academy of Sciences, Doctor of Historical Sciences; to RamilKhairutdinov, the Director of Institute of International Relations of Kazan Federal University.

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