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ANGLICISMS IN THE RUSSIAN LANGUAGE

Many political, economic, and cultural changes are underway in modern society. A lot of them are the result of globalization. Intercultural communication is actively developing all over the world, which can only affect people's everyday lives. Globalization concerns not only the scientific, economic, and cultural life of society, but the language of certain people as well. As these changes are largely the result of the discovery of Western culture, it is clear that many languages are going through the intensive borrowing process.

Keywords

the English language, borrowings, globalization, intercultural communication

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Language is not a genetic gift, it is a social gift. Learning a new language is becoming a member of the club - the community of speakers of that language

Frank Smith

1. Introduction

Language, as a human society, changes in time. Borrowing is considered as a language unit that changes from the language of the donor to the language of the recipient because of the economic, political, and cultural ties of peoples, it is assimilated to perceptive language (formalized according to the rules and means) and is stored in dictionaries (sports, internet, notation, etc.)

At present, the researchers note the intensification of worldwide internationalization, the consequence of which is linguistic contact. Modern linguistic contacts take place at a high level of intensity. This is facilitated by international educational exchanges, radio, TV, and international political relationships. The cooperation and interaction of representatives of different cultures lead to the penetration of new words in the vocabulary by borrowing them from other languages. It is the lexical system, which is more receptive to foreign elements.

Because of the contact with another language and therefore the influence that languages have on each other, new foreign language elements are constantly adopted. Furthermore, familiarity with foreign samples leads to the creation of additional forms by individual languages and users. Russian is one of the languages, which has been most often

influenced, by foreign languages (French, German, Dutch, etc.) throughout its history. At present, English has a strong influence on the Russian language. Throughout its history, the Russian language has adapted several foreign elements to the languages of donors.

The issue of borrowing in the Russian language, particularly Anglicisms, is considered in numerous national studies. However, the lexical level of the Russian language is open to innovations, including borrowings, so that constant follow-up and analysis of these linguistic phenomena is necessary.

2. Discussion

At present, there is no doubt about the significant influence of English on the Russian language. However, the place of anglophone growth in Russian culture is being debated.

The term "Anglicism" is most commonly used as a general designation for borrowing in an English-speaking area of British-English or American-English [1].

Anglicism is a sort of borrowed word; the language of the addressee borrows the word itself (concept), one of its meanings, phrases. Anglicism is a word borrowed "from the English language or translated from it or formed out of its pattern [1]."

Anglicisms (Anglo-Americanisms) - "words, expressions borrowed from the English language, or a turn of discourse built upon a characteristic pattern of the English language [2]."

The dictionary of S.I. Ozhegov defines "Anglicism" in the following way:

"ANGLICISM, -a, M. A word or turn of language in a language borrowed from the English language or modeled after an English word or phrase [3]."

Thus, the term "Anglicism" is most often used as a general term for borrowing for an anglophone region, i.e. British English or American French.

Diverse political, economic, and cultural changes are occurring in modern society. Many of them have to do with globalization. Intercultural communication is actively developing around the world, which can only affect the daily lives of individuals. Globalization applies not only to the scientific, economic, and cultural life of society but also to the language of a certain person. As these changes are largely the result of the discovery of Western culture, it is clear that many languages are going through an intensive borrowing process.

English has now become an international language, its influence on other languages is clear.

Russian Anglicisms are needed firstly to name objects and phenomena that have appeared recently: writer, patchwork, remake, supply, etc. Some of these words may have Russian equivalents. For instance, the word "handler" is replaced without losing semantics by the original Russian word "handler". But such replacements are not always possible.

Anglicisms in Russian are used to name objects and phenomena of some kinds of human activities (usually professional): Diving, Fitness, Snowblade (Sport); Offshore, Immersion, Ranking (Business, Economics), Website, File (Information Technology and Computer Science). Less frequently, English borrowings are used in the sphere of the house (toaster, shaker, rotisserie).

The emergence of Anglicisms is mainly due to the fashion of language; Anglicism sounds more prestigious and expressive: hit, single, poster, promoter; supplier, real estate agent, security, peeling, lifting.

Therefore, the main reasons for the appearance of borrowing in modern Russian are as follows:

1) the semantic ability of a foreign lexical unit allows to record vocal resources (this is particularly characteristic of conversational style). Curling is a team sport for moving a granite projectile on ice on a given target; a blog is a thematic page on the Internet in the form of a magazine or diary.

2) the language mode for foreign language units, that, as a rule, have not yet entered the codified literary language, most often these borrowings are slander: cache, user, google, selfie, etc.

Anglicisms in the late twentieth century began to penetrate the Russian language so quickly that many linguists began to speak English as a donating language. F.P. Filin writes: "There is nothing wrong with the words "computer", "liner" or "bit" and "byte"; they are appropriate in Russian."

Anglicisms penetrate all functional styles of literary language, as well as into national forms of language. For example, since the era of "perestroika" (the period of formation of the market relations), many foreign words have penetrated, many of which were either inappropriate or not understandable (attaining, listing, holding (media holding), etc.). However, later foreign words appeared which were required to describe the new realities of Russia: businessperson, presentation, resume, follow-up, marketing. However, many borrowed units have droplets in Russian (manager-managed, top manager-managed, Troc - exchange, casting tests), which shows the inexpediency of their borrowings.

If we analyze the English borrowings in Russian, they appear mainly in fields like the economy and management, education, and culture. As well, they form derivatives, e.g.:

sport (sport) > sports;
 alternative > no alternative;
 experiment > experimental;
 lobby > lobbying.

Russian-borrowed English words adapt well to the Russian phonological system. One of the most notable adaptations is the stress shift in words such as

Marketing - to market;
 monitoring - to monitor;

Anglicisms are also used in speech to give stylistic colours to the expressions in order to produce an emotional impact:

a new bestseller instead of a "new book";
 Russian show with an English accent instead of "presenting" .

Therefore, Anglicisms are successfully adapted to the Russian language and their number keeps increasing.

According to the borrowing method, foreign language words are subdivided into:

direct - foreign language words that pass "from one language to another, following the interaction of two peoples through spoken or written word" [1];

Indirect - foreign words borrowed from other languages.

According to the degree of assimilation, researchers differentiate between the following types of English borrowings:

Russian words are totally assimilated borrowings which correspond to all morphological, phonetic and orthographic standards of the Russian language and are perceived by the speakers as Russian words, and not foreign. Like culture, operator, information; partially assimilated borrowings, which remained foreign in spelling, pronunciation, or grammatical forms, for example, CD-ROM. Unassigned borrowings are borrowings that denote concepts related to other countries and have no equivalent in the Russian language. For example, Spanish: Quenya, real (track), English: iPhone, MacBook [2].

In modern linguistics, there are numerous classifications that cover different principles and depend on the origin of foreign language borrowings.

Native speakers frequently use Anglicisms in the linguistic flow. This is due to both objective reasons, as well as the linguistic taste, fashion and choice of the speaker's personal language. In this respect, Anglicisms can be justified and unjustifiable.

Justified Anglicisms serve to name concepts/objects/phenomena which did not previously exist in the language: mix, cocktail, hip-hop, roaming, diving [1].

Unjustified Anglicisms are synonyms of the Russian-speaking world, and this native word means a concept that already exists in the language. Unjustified Anglicisms are a double of the original word: jeep - SUVs, vacation - holidays, fake - deception.

Active borrowing from English is noted in corporative terminology. It is due to the prestige of Anglicism (regarding the native): presentation (instead of "show"), exclusive (instead of "unique"), information (instead of "message"), etc.

Borrowings are widespread in scientific work as a result of globalization, scientific discoveries from a certain country become available and are studied in other states. Anglicisms are both completely assimilated (essay, company culture, remark, ignorance, monopoly, etc.) and partially (infrastructure, corridor, correlation, competence, master class, superpower (tracing paper of the English "superstate"). Sometimes foreign lexical units are used in scientific research without altering their graphical aspect: on-line, expertise. The reason for this is the lack of such units in the Russian language.

Anglicisms are very high-profile. They describe a range of human activities (work, culture, day-to-day):

- 1) Anglicisms name one individual for each occupation: manager, freelancer, blogger;
- 2) Anglicisms work in the media: action, horror, letting go, remake, simple;
- 3) Anglicisms are denouncing the objects and phenomena of the fashion industry (fashion industry): arc, brand, sweater, fashion.

It is possible to identify the characteristic slang units of web-based communication. However, they can also be found in media texts like, project, Google (Google), selfie, mainstream.

The results of the practical work were obtained from the analysis of questionnaires of pupils (13-17 years), in which they expressed their opinion on Anglicisms in the Russian language.

The following questions were addressed to the students:

1. Do you think the terms "to like", "alike", "to repost", "fake", "mainstream" are appropriate in your mother tongue?
 - a) rarely;
 - b) once in a while;
 - c) often.
2. How frequently would you use those words?
 - a) rarely;
 - b) once in a while;
 - c) often.
3. Name the source to which you hear these words most often: comp, fake, maser-phaser, friend, ticket, etc.
 - a) from friends;
 - (b) through the Internet;
 - c) Magazines, TV, radio.

The responses for the first question can be found in Table 1:

TABLE 1. THE RESULTS OF THE ANALYSIS OF STUDENTS' QUESTIONNAIRES ON THE USE OF UNJUSTIFIED ANGLICISMS IN SPEECH

<i>Answers</i>	<i>Number of students</i>	<i>%</i>
sometimes	4	5,4 %
inappropriate	14	18 %
appropriate	40	50 %
no answer	20	25,6 %

Thus, table 1 shows that 4 schoolchildren (5.4%) believe that sometimes unjustified Anglicisms are appropriately in speech (this is probably influenced by language fashion, however, these schoolchildren have an idea that such units are not always appropriately in speech). Slightly less (3-4 units) are regarded as inappropriate. 40 school children (50%)

consider these Anglicisms appropriate in speech ("so everybody says", "fashionable", "understandable"); 20 people (22.6%) did not reply, did not comment on the reason. These results show little knowledge of borrowing and its use in speech.

To the second question, students responded as follows:

TABLE 2. THE RESULTS OF THE ANALYSIS OF STUDENTS' QUESTIONNAIRES TO IDENTIFY THE USE OF UN-JUSTIFIED ANGLICISMS IN THEIR OWN SPEECH

<i>Answers</i>	<i>Number of students</i>	<i>%</i>
rare	13	17 %
from time to time	25	32 %
often	40	51 %

The results of this analysis show the relation to the results of the responses to the first question of the questionnaire. Half of the surveyed schoolchildren use unjustified Anglicisms in speech (OK, WOW, happy end etc.) Roughly the same number responded that they use these units from time to time - 21 schoolchildren (32%). These units are rarely used by 13 respondents (17%), almost one-quarter of respondents.

The responses to the third question appear in Table 3.

TABLE 3. THE RESULTS OF THE ANALYSIS OF STUDENT QUESTIONNAIRES TO IDENTIFY SOURCES OF INFORMATION ON NEW ANGLICISMS

<i>Answers</i>	<i>Number of students</i>	<i>%</i>
Internet	65	83%
friends	10	13%
media	3	4%

The survey results presented in Table 3 show that the majority of schoolchildren (65 persons, 83%) learn Anglicism through the Internet.

3. Conclusion

The results of the survey show that pupils are familiar with a foreign language vocabulary, distinguishing it from that of origin. However, they have little knowledge about how, where and what Anglicisms to use in oral expression.

The results of the experimental work showed that pupils often use Anglicisms in their discourse, most of them referring to unjustified Anglicisms. Some respondents did not reply without commenting on that position. The positive attitude of schoolchildren towards borrowings and their frequent use in their speech is influenced by the language mode and the Internet.

A special place in the Russian lexical system is taken by borrowing from the English language, the so-called Anglicisms, the number of which is developing rapidly today. This process is going on today due to political and socio-economic factors.

The article outlines the following reasons for such "easy adaptation" of the English vocabulary: good knowledge of English, especially among young people, journalists, specialists in various fields. Easy access to electronic technology, in which English is often used; the role of mass media in the dissemination of linguistic innovations.

The greatest number of borrowings falls on new fields in which the Russian system of terms or names has not yet developed, among which the following can be distinguished: companies; new employment sectors; modern technologies; beauty and fashion industries; food; sports; advertising and commercialization.

The following functions of Anglicisms in the modern discourse of native speakers of the Russian language are defined: getting attention; naming means; compression; language mode.

Anglicisms can now be considered to be one of the functional styles of the Russian language.

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EVALUATING THE MAIN CONCEPTS OF WORLDVIEWS

The relevance of the problem under study is due to the existence of different worldviews in the modern world. The purpose of the article is to examine the various sets of minds of cultures. The leading approach to the study of this problem is multicultural. The article deals with the main problems of theology and atheism in today's world. The authors make a special scientific perspective on the positioning of the multicultural basis of ideology in different cultures. Much attention is paid to considering the Biblical worldview. The materials of the article can be useful in the general process for acquainting with differences in the cultures' sense of the world.

Keywords

a worldview, faith, atheism, customs and traditions, theology

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«The results that we produce in our lives are unlikely to be greater than the quality of our minds and our thoughts».
Dele Ola

1. Introduction

Theories are ideas with lacks of proof; faith is a belief in something or somebody because we know and feel that it is right.

“They replied, ‘Believe in the Lord Jesus, and you will be saved—you and your household’” (Acts 16:31, New International Version). This act is evidence that God is alive, and that He lives in those who choose to accept him as Lord and Savior. Phillips, Brown, and Stonestreet (2008) wrote in the book, *Making Sense of Your World, A Biblical Worldview*, “Our birth is the beginning of our personal history, but through God’s will and power all people continue eternally” (p.43), and “Our abilities to seek that which is true, good, and beautiful are profound indicators of God’s imprint in the soul of each person” (p.43).

In my worldview every human being is a single cell in the body of God .

“For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the faith God has distributed to each of you. 4 For just as each of us has one body with many members, and these members do not all have the same function, 5 so in Christ

we, though many, form one body, and each member belongs to all the others”.(New International Version (NIV))

God is everything. When a person loves God and listen to His will, the will of the body in which he lives and performs the functions, then God helps and gives vitality force. If a person denies the existence of God he can even get sick; because, the denial of the existence of God destroys the body. Jesus Christ taught to believe in God and love God with all heart. Only faith in God, love to God, ability to listen to His will are the sources of the real life-breath. I believe in God, believe God, and try to listen to His will.

2. Discussion

Arthur Holmes (1983) states in the book, *Contours of a Worldview*, that “the need for a worldview is fourfold: ‘the need to unity thought and life; the need to define the good life and find hope and meaning in life; the need to guide thought; the need to guide action’” (p.5). To begin evaluation of worldviews, we have to set up the basic assumptions for every worldview. In the book, *Making Sense of Your, A Biblical Worldview*, we are reminded that “Theism begins with the assumption that God exist s” (p.39), and “Naturalism projects the view that ultimate reality is material. The physical universe is all there is. There is nothing beyond or separate from that which we can see, touch, and measure” (p.24). For evaluating the worldviews, there are four tests that we have to use: the test of reason, the test of the outer world, the test of the inner world, and the test of the real world. Phillips, Brown, & Stonestreet (2008) claim in the book, *Making Sense of Your World: A Biblical Worldview*, that “the test of reason evaluates the reasonableness of a worldview” (p.63), “the test of the outer world evaluates the evidence for a particular worldview” (p.64), “the test of the inner world is certainly the most subjective” (p.66), and “the test of the real world evaluates what a worldview looks like in its application” (p.66).

A worldview is the system of views, concepts, and ideas about the surrounding world. A worldview, in wide sense of the word, includes totality all views of a person about the surrounding world: philosophical, social and political, ethic, aesthetic...

After having put the worldviews to the four tests, we will get complete knowledge about every of them.

Cinema in the modern world is one of the newest and most popular mass arts. Its influence on people, including youth, is notable, as they have not yet fully formed their own vision of the world. The theme of the complex impact of cinema on the internal world of an individual is now very pertinent.

Steven Spielberg's movie "Terminal" shows a man in a very difficult position. But despite the difficulties, the main character finds the strength to deal with an unexpected and insoluble situation, thanks to his faith and his firm vision of the world.

Victor Novorski arrives in the New York airport from the fictional country Krakozhia to fulfill his father's dream. His father was collecting autographs of jazz musicians, but one autograph for the collection had been missed. After his father's death, Victor Novorski decides to finish the father's collection. While he is flying in an airplane, in his country a coup takes place, and as a state, his country no longer exists. The passport of the nonexistent Krakozhia is invalid and, as a result, he has been denied the US visa as well as permission to return to his country. Due to the circumstances, the main character has to live at the terminal, without knowing the language and having no money, until the situation in his country changes. He lives there for several months, and the airport chief security Frank Dixon opposes him in every way. During the time that Victor Novorski is living at the terminal, he makes friends, learns the language, falls in love with flight attendant Amelia Warren, and even makes money.

Victor Novorski is a very kind, friendly, decent and naive man. Having lost coupons for food, he eats some crackers with mustard and ketchup. He has a chance to escape from the Terminal but he does not break the law and says that he wants to wait until it is going to be allowed legally. Victor Novorski shows a real kindness when he helps a Bulgarian to take out the medicine for his father from the US.

In the film, the main character is faced with a very difficult choice: to fulfill his father's dream but hurt his friends, or save the jobs and well-being of his friends but not to make the promise given to his father. He chooses the latter. All his good qualities that he shows throughout the film eventually help him get real friends, and reach the place to fulfill the promise. I think that the main character holds a biblical worldview. He does not give up, and he does not blame anybody having met evil face-to-face and the complicated circumstances with his country and his passport. In the book, *Making Sense of Your World: A Biblical Worldview*, we are reminded that "Therefore, victims of evil should simply do their best to manage their pain (most would add: with God's help) and not probe too deeply into mysteries that are not their ultimate concern" (Phillips, Brown, and Stonestreet, 2008, p.156). Victor Novorski does what he can to help himself and others while waiting for the clarifying of his case; he simply trusts his life with God and waits. There is a clear proclamation in the Bible: "Trust in the Lord with all your heart; don't rely on your own intelligence. Know him in all your paths, and he will keep your ways straight" (Proverbs 3:5-6, Common English Bible).

The flight attendant Amelia Warren is a beautiful young woman that holds a post-modernist worldview. She has no objective knowledge about her life and the reality; she just has decided that one day her phone will ring and she will get what she wants to have. It is very clear from her dialogue with the main character:

"You can switch off pager."

"I wish I could. I've been waiting for a phone call for seven years. I know it's coming, Viktor. That's why I can't break it off. That's why I live out of hotels and have my little suitcase packed, ready to go, just in case he wants to meet me for the weekend. Yeah. I've been waiting my whole life," says Amelia Warren.

Phillips et.al (2008) wrote, "For the postmodern, there is nothing but interpretation" (p.86), and "Richard Rorty states 'We must decry the notion of having a view while avoiding having a view about having views...'" (p.86).

The airport chief security Frank Dixon is an excellent employee, a true professional, a sly and slippery careerist to whom getting rid of Victor Novorski is a big problem. He finds Victor Novorski a bureaucratic error, a problem that he cannot control. Written rules prevent Frank Dixon from making a single step aside from what it prescribes for his position and help Victor Novorski with humaneness. I think such an attitude to a person shows an atheistic worldview. We can see it from the monologue:

"In my line of work, there are three things that matter. The person, the document and the story. Find the truth of one and you find the truth of all three," says Frank Dixon.

And the dialogue:

"It doesn't look good, Frank."

"I was just following the rules."

Phillips et.al (2008) wrote, "Science has the aura of objectivity and progress, which generates confidence" (p.67), and about atheism, "it fails to offer any moral guidelines either for the individual or for society" (p.72).

The short story "The Story of an Hour" (1894) by Kate Chopin is a masterpiece of a small prose of the author; it tells of difficult mechanisms of self-knowledge. The story begins with Mrs. Mallard, the main character of the story, learning about death of her husband in a railroad disaster. However, the strange feeling which she cannot understand follows the first reaction of a genuine grief. Unexpectedly, in her soul, the feeling of

pleasure and happiness with anticipation in her life, free from someone's dictatorship, is being born. She says, "Free! Body and soul free!" (p.281, 16) An hour later, her husband, who as it appeared had been far from a crash place, comes back to their home. Mrs. Mallard dies, as the doctors state "of heart disease - of joy that kills" (p.282, 23). The last words in a similar context sound especially ambiguous. The composite opposition of images, the landscape sketch, the logic of art details, the comparisons, and the epithets - everything is subordinated to one general assignment of expression - the main thought of the author. The attitude of the writer is merged together a desire to approve and poeticize the aspiration of a woman to achieve spiritual independence while also pointing out an ironical awareness of the initial hopelessness of that attempt.

Kate Chopin is considered to be one of the first feminist writers; the heroines of her stories are women who are looking for disposals of the men's power. Consistent with the main idea of the story, the author considers a marriage without love like a jail for the woman. The emphasis of the story is made on the monstrous happiness - happiness of freedom - that can kill the ill heart in a moment of a hectic glee. Happiness is a state of a higher life satisfaction that is usually accompanied by joy, pleasure, and satisfaction. Superficially, this condition usually appears with smiles, laughter, and shiny eyes. The author describes that feeling of the main character in such a way:

"There was something coming to her and she was waiting for it, fearfully. What was it? She did not know; it was too subtle and elusive to name. But she felt it, creeping out of the sky, reaching toward her through the sounds, the scents, the color that filled the air". (p.281, 9)

Mrs. Mallard says over and over, "Free, free, free!" (p.281, 11). Kate Chopin continues to portray the feeling of happiness of the main character, "She did not stop to ask if it were not a monstrous joy that held her. A clear and exalted perception enabled her to dismiss the suggestion as trivial" (p.281, 12). Also the feeling of unknown happiness a reader can gain by stressing his attention on nonverbal gestures of the main character, "Now her bosom rose and fell tumultuously" (p.281, 10), "But she saw beyond that bitter moment a long procession of years to come that would belong to her absolutely" (p.281, 13).

The reason for happiness in this story is a loss of the beloved one. In spite of a steady definition of happiness, the source of it in "The Story of an Hour" is a negatively evaluated view of the emotions and event. However, the main character realizes that she will barely restrain her tears at the sight of the body of her husband, who it turns out loved her, but in her view the most valuable thing is the following years that will belong only to her, "She knew that she would weep again when she saw the kind, tender hands folded in death; the face that had never looked save with love upon her, fixed and gray and dead. But she saw beyond that bitter moment a long procession of years to come that would belong to her absolutely. And she opened and spread her arms out to them in welcome" (p.281, 13).

The feeling of happiness in this story is accompanied by the total absence of compassion to the person who will never impose his will any more. There is a dynamic progress of the controversial appearance of the happiness of full freedom: it is subtle and elusive at first, then it accelerates pulse and energy, and it is able to kill at last. The author applies indirectly to image the emotions of the main character by eschewing direct connotations and providing Mrs. Mallard with an opportunity to express her emotions in which she confesses to dislike for her husband. She also considers that feeling of being less valuable in comparison with a feeling of possession the new rights in her life.

The culmination of the story is the sudden return of Brently Mallard, who had been far away from the place of the accident. In general, there is an ironic tone in the story associated with compassion, with cautious optimism, emotional or uneasy triumph. Obviously, the author does not obviate the responsibility from Mr. Mallard, because his spouse

was unhappy in their marriage. The last words sound gloatingly and as retribution, “When the doctors came she said she had died of heart disease - of joy that kills” (p.282, 23).

The story is full of descriptions of Mrs. Mallard’s emotions, thoughts, feelings, and pure joy of the beginning a new life just for herself where she was going to benefit from the absence of her husband. But the reader knows nothing about Mr. Mallard. It is not told how Mr. Mallard accepts the reality of his wife’s death. The author does not give any information about an interpretation the reason of Mrs. Mallard’ death to her husband by Josephine (Mrs. Mallard’s sister), and Richards (Mr. Mallard’s friend).

The story ends with unspoken charges to Mr. Mallard. But the author does not expound on the private marriage life of those two people. At first glance, a reader most likely will accuse the husband of death of his wife; however, there is no bad characteristic given for Mr. Mallard. Moreover, the main character recognizes that her husband loved her. Having rejected the first feelings and emotions after reading the story and having analyzed the text, it becomes well-defined that Mrs. Mallard does not appreciate her husband’s love for her, thinking of her life selfishly; whereas Mr. Mallard’s feelings and thoughts remain an unsolved riddle for a reader.

3. Conclusion

“Worldviews have four elements that help us understand how a person’s story fits together: creation, fall, redemption, and restoration. “Creation” tells us how things began, where everything came from (including us), the reason for our origins, and what ultimate reality is like. “Fall” describes the problem (since we all know something has gone wrong with the world). “Redemption” gives us the solution, the way to fix what went wrong. “Restoration” describes what the world would look like once the repair begins to take place”, says Greg Koukl in his book “The Story of Reality: How the World Began, How it Ends, and Everything in Between”.

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ORNAMENTAL SYMBOL IN THE HANDICRAFT ETHNOCULTURE OF KABARDINO-BALKARIA

The relevance of the problem under study is due to the demand for studying the semantic foundations of traditional ornamental art, within the framework of value orientations and traditions of the folk craft culture of Kabardino-Balkaria. The purpose of the article is to determine the main ornamental complexes that are the artistic reflection of the symbolic image in the folk craft culture of Kabardino-Balkaria. The methodological basis of the research is cultural and art studies. This approach led to a comprehensive analysis of the artistic foundations of the symbolic image in the national handicraft art. The study resulted in typological ideas about the main ornamental complexes in the folk craft ethnic culture of Kabardino-Balkaria. The materials of the article can be useful for students and teachers in working out programs and training courses in cultural studies, ethnography, art criticism.

Keywords

ornamental symbol, ethnoculture, folk crafts, family tamgas, thick felt, mats

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1. Introduction

Ornamental symbolism has invariably played an important role in the social and cultural life of different civilizations as a way of displaying the peculiarities of the consciousness of the ancient world. The role of symbols in civilizational processes is rather significant. Symbolic images became the basis for the birth of writing, art, education, and they are a way of expressing modern ethnocultural processes in modern times. The first forms of graphic ornamentation appeared in the ancient Stone Age, and were developed in Ancient Egypt, Assyria, Greece, Rome as religious, cult and magical signs.

Today, despite the partial loss of their symbolic functions, the artistic foundations of ornamental systems that have developed in traditional culture are becoming the creative basis for the formation of the latest pictorial symbols in modern design.

A typological analysis of the main ornamental complexes of Kabardians and Balkars is put forward as an urgent research task, as well as the disclosure of the artistic features of ornamental symbols, their intercultural interaction in traditional forms of folk art of Kabardino-Balkaria (mats, thick felt, gold embroidery, tamgas). The analysis of the insufficiently studied problems of the spiritual and cognitive fund of the Kabardians and Balkars revealed the symbolic and ornamental features of the ethnic handicraft practices samples.

Semiotic expressiveness in ornamental art acts as an instrument of ethnic, religious, cultural identity of ethnic groups. In this regard, ethnic figurative and ornamental culture, in particular, the symbolic worldview of the Kabardians and Balkars, was practically not the subject of study.

2. Methods and Materials

The study of ethnic handicraft practice and historical and cultural ties of the Kabardians and Balkars demanded to turn to various literary sources. Ethnographic studies of graphic images multifunctionality in ornamental art are presented in the works of E. M. Shilling, S. V. Ivanov, M. N. Gubzhokov, A. S. Kishev, B. Kh. Malbakhov, N. G. Lovpache. The problems of ornament as an object of the artistic-semiotic system were considered in their works by L.M. Butkevich, Yu.M. Lotman, A. Ya. Kuznetsov, M. Ch. Kudaev, R. T. Khatuev, T. V. Lazutin, E. V. Gilevich. The basis for the analysis of the historical and cultural heritage of the Kabardians and Balkars are the works of the following authors: O. L. Opryshko, V. K. Gardanov, G. D. Bazieva, G. Kh. Mambetov, Kh. Kh. Yakhtanigov.

The purpose of this study is to determine the main pictorial complexes of ornamental ethnic symbolism in the traditional craft culture of Kabardino-Balkaria.

To achieve this goal, it is necessary to solve the following tasks:

- to systematize ideas and argue the artistic and graphic features of ornamental symbolism, which is a creative reflection of the complex of ethnic preferences in the traditional culture of Kabardino-Balkaria;
- to analyze the main types of ornamental symbols on the example of decorative and applied works samples of Kabardians and Balkars;
- to determine the importance of intercultural interactions of traditional ornamental-symbolic complexes of Kabardians and Balkars, to show their influence on modern types of creative activity in the field of fine arts.

The object of the research is the ornamental symbol in the traditional culture of Kabardino-Balkaria. The subject of the research is the features and specificity of the ornamental symbol in the traditional culture of Kabardino-Balkaria.

The scientific novelty of the research consists in the following: ideas are systematized and the features of ornamental symbolism are substantiated as a component of ethnic artistic preferences in the craft culture of Kabardino-Balkaria; the analysis of the main types of ornamental symbols was made on the example of decorative and applied works samples of Kabardians and Balkars; the value of intercultural interactions of traditional ornamental-symbolic complexes, their influence on modern types of creative activity is determined.

3. Methodological framework

The theoretical and methodological basis of the research was the cultural-historical and historical-typological approaches to the study of the traditional ornamental symbolism of Kabardino-Balkaria: the definition of the artistic specific features of ornamental symbols in the folk craft culture, their ethnocultural interaction.

In the works of historians and theorists of decorative and applied arts, there are slightly different identifications of the ornament nature. Taking into account that some scholars study ornament as a sign culture carrying a deep symbolic meaning, while others consider it as a decorative ornament, the absence of uniform generally accepted definitions of the ornament concept in science does not seem exceptional. Having traced the stages of the emergence and the development history of ornamental art, one can directly or indirectly interpret the first forms of abstract graphic signs that had the conditioned features of ornamental symbolism.

Some researchers interpret the concept of ornamental art very broadly, leveling the boundaries between it and decorative and applied art. At the same time, ornamental symbolism is one of the components of design practice, which has the most important element of ornamental style in its creative arsenal - the repetition of its constituent patterns, namely, the "art of rhythm" (Filippov, 1937). In this regard, the main issue of this

work is the examination of the symbolic forms of folk handicraft and, in particular, the ornamental art of Kabardians and Balkars.

To understand the formation process of the symbolic images in the traditional ornamental systems of Kabardians and Balkars that developed back in the days of ancient civilizations, it is necessary to understand the semantic and graphic component of this art. Ornamental images in folk craft traditions were endowed with a sensual, visual-figurative perception of the world, or a "specific cultural code" where the value orientations of decorative and applied art were most vividly displayed (Lazutina, 2015).

4. Results

Having traced the emergence and development of different ornamental symbols, complexes and compositions of different time periods by means of comparative analysis, one can directly or indirectly explain the history of the people, their external intercultural relations. One way or another, but even the first abstract signs of ancient creativity contained certain features of ornamental symbolism, necessary for a human "to adapt to the natural environment" (Kirilenko, 2004). As a result, reflecting the semantic basis of traditional ornamental art, the researchers did not limit themselves to just one decorative side, but considered the figurative and semantic depth and the pictorial stylistics characteristic of ornamental symbolism. According to K.M. Korolev, "abstractness" as a form of creative thinking in "symbolic quality" is inseparable from the figurative and semantic component of ornamental art (Korolev, 2005).

The cultural and historical traditions of folk craftwork in Kabardino-Balkaria give the opportunity to preserve the originality of aesthetic tastes, artistic preferences and the invariability of the semantic foundations of the national ornamental fund. There is an opinion in the historical literature that the most ancient ornamental images were abstract sacred signs in the form of simple geometric figures: a circle, square, triangle, cross, swastika, etc. In the process of evolution, these graphic signs often lost their sacred qualities associated with the ancient pagan beliefs and acquired new ones, in the form of a decorative ornamental pattern. If you try to trace the characteristic features of ornamental patterns in the craft culture of Kabardians and Balkars, then it is most expedient to highlight the graphic laconicism and compositional expressiveness of abstract symbols, zoomorphic and vegetable motifs. In accordance with the definition of G.D. Baziyeva, they "can be divided into two main types: vegetable arabesques and geometric ornament" (Baziyeva, 2004).

Considering the artistic and typological aspects of the decorative and applied arts of the peoples of the North Caucasus, N. G. Lovpache points to the "parsimony of graphic means, rigor and laconicism" inherent in ornamental motifs applied to objects of the Adyghe material culture (Lovpache, 1997).

Analyzing the compositional stylistics and graphic basis of the ornaments of Kabardians and Balkars, we can identify a number of common pictorial components inherent in the samples of ancient Greek patterns (spiral, trefoil, lotus, palmette). Most likely, the manifestation of these common ornamental symbols hypothetically testifies to the antiquity of their origin and intercultural ties with distant civilizations. This closeness cannot be regarded as an accidental coincidence, since it is found in a large number of graphic details, the independent emergence of which could hardly have occurred.

Examining the traditional ornamental complexes of Kabardians and Balkars, one can find the presence of one of the most common graphic signs, which have long had symbolic meaning, such as a rhombus, a square, wavy lines, a circle "which is a symbol of the sun" (Gardanov, 1974). These sacred graphic signs keep traditional ethnocultural values in their ideological basis and contribute to the comprehension of creative practices of different

ethnic cultures. M. Ch. Kudaev's work "Karachay-Balkarian ethnochoreography and symbolism" describes ornamental patterns and symbols in traditional folk crafts: "Ornament depicting ... "solar signs" was often used ... in Balkar wedding clothes for men and women. According to Kudaev, sacred graphic symbols bear the diversity of ethnographic features inherent in ornamental art: "the warrior's men's clothing was ornamented with military signs" (Kudaev, 2003).

Reflecting national creativity and aesthetic preferences, ornamental handicraft art becomes an essential component of the spiritual and cognitive activity of the North Caucasian ethnic groups. This information is confirmed by M.N. Gubzhokov: "the most ancient of the folk crafts that existed in the North-West Caucasus ... is artistic weaving." Gubzhokov states: "If the conditions of military life allowed, then so much virtuoso skill and artistic taste were often invested even in the creation of the most laborious wicker fence that these products could sometimes compete with the works of the Adyghe gold seamstresses" (Gubzhokov, 1997).

In everyday life, Kabardians widely used graceful patterned *ardgena* mats woven from swamp reeds as a decoration for beds, walls, as well as traditional prayer rugs. These *ardgenas* had "a variety of geometric patterns - rhombuses, zigzags, stripes, triangles, etc." (Aslanova, 1993).

Delving deeper into the study of the semantic side of decorative mats ornamentation, it is necessary to note their direct influence on the figurative foundations of other types of folk craft culture - in particular, on the works of gold seamstresses.

The most popular ornamental pattern used in gold embroidery is the symbolic pattern of *ram's horns*, which plays the role of amulet and abundance. There was a cult of the ram among Kabardians and Balkars, therefore, in the ornament that adorned the accessories of the women's clothing, ram's horns often become a compositional basis, "where ram's horns sprout with vegetal elements" (Aslanova, 1993).

The classification of ornamental motifs existing in the folk art of Balkars available in the literature proves their relationship with magical symbolism, which suggests a semantic and philosophical interpretation of solar images. These symbolic components are most clearly traced in the ornamental complexes of thick felt carpet weaving - *kiyiz*. One of the most ancient and widespread in Balkar carpet weaving is a circular ornament - *a circle*. As a rule, this sign symbolizing the sun was located in the center of diamond-shaped compounds or in the central part of the main composition, attracting attention to its magical meaning. All kinds of solar images of spiral shapes, petal patterns, crosses, swastikas and circles "are found not only on felts but also on tombstones (Kuznetsova, 1982). Of course, there is another assortment of ornamental motifs that are geometric in nature: zigzag, triangle, rhombus, square and their combinations.

Analyzing individual ornamental complexes of the North Caucasian peoples, ethnographer-Caucasian scholar E. M. Shilling suggested their relationship with *tamga*-like signs: "It is possible that traces of ancient cult images can be seen in the described composition of the pattern" (Schilling, 1940).

Analysis of the symbolic code in the historical and cultural aspect makes it possible to clarify the spiritual experience of human development, to reveal the nature of the relationship between different cultures through symbolic graphic images, to actualize the need for generalization and systematization of the currently existing research works on this issue. It should be noted that all the North Caucasian peoples have retained their addiction to the symbols of family affiliation - *tamga*. Therefore, the new study of the graphic essence of *tamgas* is determined by the long overdue need to re-draw the attention of scientists to this abstract cultural phenomenon of social ideas that exists on a subconscious level.

There are different versions of tamga-like signs appearance in the historical literature. Among the North Caucasian peoples, tamga means - a generic mark, a hereditary sign. Presumably, these graphic signs, having a class-hierarchical meaning, acted as religious and magical symbols, the semantic meaning of which is not limited to the present time with the usual judgments about the system of the universe. Ornamental tamga-like signs, including a semantic-graphic image at their core, reflected the concept of traditional artistic values of ethnic groups and their creative abilities. Due to this, the ornamentation of tamga signs often took on a complex configuration, where all sorts of graphic symbols were present: pentagonal stars, triangles, crosses, swastikas, crescents, etc. Simultaneously, images of mostly canon signs could be used at the same time in several geographically remote and chronologically unrelated civilizations. Due to this, tamgas as a phenomenon of sociocultural activity, "begin to play an important role" in the everyday life of the North Caucasian peoples (Yakhtanigov, 1993).

According to archaeologists, tamgas, as a sign of clan affiliation, have been known in the North Caucasus since the Sarmatian period (III century BC - III century AD), and by the beginning of the 19th century they are spread among different peoples of the Black Sea - Caspian region. According to Kh. Kh. Yakhtanigov, "tamgas began to play an important role" in the everyday life of the peoples of the North Caucasus in the 16th - early 20th centuries. (Yakhtanigov, 1993).

At this time, there were no large blacksmith centers in the region, and all needs were satisfied by a small number of artisans who worked in each settlement. Russian scholars E. Maksimov, G. Vertepov scrutinized various forms of folk crafts and handicrafts of the North Caucasus in their work "The Natives of the North Caucasus". They noted that "there are few good blacksmiths in Kabarda, and therefore the manufacture of weapons, stirrups, buckles, bits, etc. is not cheap here" (Maksimov, 1892).

Obviously, along with weapons and equipment for the rider, manufacturing of special metal products, such as "tamga", was widespread. With a variety of ingenious compositional finds, in which the masters of blacksmithing competed among themselves, tamgas were created in the form of encoded graphic symbols, still amazing researchers with their metaphorical interpretation.

Academician P.S. Pallas, who visited the Caucasus for a scientific purpose, "sketched 56 mainly Kabardian tamgas" (Pallas, 1877).

Researchers D. Kantemir, P. S. Pallas, F. A. Kolenati, E. T. Solovyov, E. D. Felitsin, trying to decipher the graphic image of tamga signs, focused mainly on the religious-totemic or religious-magical side, noting that "it is impossible to determine the meaning of the symbol in most tamgas" (Lavrov, 1982).

The Russian military leader general A. P. Gramotin published in 1877 in the printed edition of the "Hunting Journal" graphic sketches of 113 North Caucasian tamgas (together with the names of their owners) collected during the Caucasus campaigns. "There were 68 tamgas from Kabarda, 18 from Balkaria and Digoria, and 7 from Karachai among them". (Gramotin, 1877).

In 1909, R. N. Kostaniants published 342 North Caucasian tamgas in the magazine "South-Eastern Master": "including 193 Kabardian, 54 Karachai, 33 Kuban-Circassian, 20 Abaza, 20 Nogai, 12 Balkar and 10 Digor" (Kostaniants, 1909).

The creation of a tamga by a person was based, as a rule, on intuitive thinking as an essential component of any creative process. In view of the fact that the traditions and laws of the steppe and mountain peoples forbade "to change the form of the paternal tamga" but only allowed "to modify it somewhat," the craftsman required undoubtedly handicraft skills, creative intuition and knowledge of certain functional canons to make a family nameplate (Butanaev, 2004).

A circle or a circumference is considered to be the most harmonious and oldest graphic signs. No wonder the philosophers of antiquity attached special importance to them. Tamgas in the form of a circle and its derivatives ("a circle with a tail", the image of the letter "Ю", "a circle with a two-prong", "a circle with a trident", etc.) carried the sacred meaning of cosmogonic forces and assumed a direct connection with the cult of the sun. Similar signs were used by the khans of the Golden Horde, and were later found in the North Caucasus. "Among the Kabardians - "O" (Nyrovs, Dudarovs), "Ю" (Anzorovs, Zakhokhovs); among the Karachai-Balkarians - "O" (Daduevs, Khairovs) "; among the Ossetians - the image of the letter "Ю" (Zrumovs), "O" with three tails (Abisalovs); Abkhaz - "Ю" with two serifs (Agan ipa) (Galimova, 2020).

The tradition of using symbolic images in our time is the most important component in intercultural interaction, becoming a code catalyst for ethnic value orientations. Symbolic forms of ornamental art penetrate into different sociocultural spheres, forming a semantic component of human creative activity. One way or another, it was the symbolic images of ornamental art that had a huge impact on the professional artistic culture of the 19th-20th centuries.

4. Conclusion

Since ancient times, ornamental symbolic images, being a testament of the spiritual and material culture of peoples, have existed as genuine carriers of historical information about traditional forms of creativity. These symbolic images determine the cultural significance of symbolism in folk art depending on the semantic generalization. Being the key meanings of the culture existence, the symbols convey not only the main features of past eras, but also the historical understanding of the ideals and spiritual values of national ethnocultures. Traditional symbolic images still play a significant role in intercultural interaction, being a code catalyst for the value orientations of world culture. Ornamental symbolic forms as a way of organizing creative activity penetrate into different spheres of socio-cultural practices of peoples, influencing the figurative and semantic component of the artistic image. Symbolic images used by ornamental art are diverse and exist at all levels of traditional ornamental systems as an ethnic ethnocultural view.

Today, defining the socio-cultural significance of ornamental symbols, it is necessary to note that art theorists reasonably see in these signs a specific carrier, keeper and translator of a creative idea associated with a code interpretation of creative concepts hidden in our minds. Ornamental symbolism penetrates from one creative system to another, exerting direct influence on the artistic and aesthetic content and cultural significance of the new image being created. These figurative and semantic components connected the expressive foundations of ornamental motives with the associative perception of modern symbolic art.

The article does not claim to be exhaustive. The aspects of ornamental symbolic complexes influence on other pictorial practices, on their creative tendencies when creating a new image remained outside the scope of the study. The material presented in the article confirms that it was the ornamental symbol that became the figurative-associative translator of the artistic features of the national worldview which actualize the ideas concerning the ethnic and cultural identity of peoples.

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INTERETHNIC AND INTERFAITH RELATIONS IN MODERN REPUBLIC OF BASHKORTOSTAN

The article deals with the issues related to the problem of «an individual-ethnos-religion-language» through the example of modern Republic of Bashkortostan. The subject of the study is the data of socio-psycholinguistic experiments conducted by the authors, and the results of sociological surveys. The object is the characteristic of the correlation of linguistic and religious identities of a bilingual living in the multiethnic and multifaith republic. The authors have used the methods of observation, questioning, comparison, analysis of the surveys results, descriptions. Religiosity has been studied in terms of the main parameter - religious consciousness, and separate issues related to religious behavior have also been covered in appropriate cases. The novelty of the study consists in focusing on the peculiarities of the linguistic and ethno-religious identity exercised by the republic inhabitants in a synchronous context. Empirical data are given, a conclusion about the ambiguity of the analyzed ideas is drawn.

Keywords

linguistic identity, linguistic consciousness, religious identity, religious consciousness, self-identification

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1. Introduction

The issues of interethnic and interfaith harmony are relevant in that kind of multinational and multifaith region like Republic of Bashkortostan (hereinafter - RB). Long-term co-residence and interaction of the Turkic, Finno-Ugric and Slavic peoples on the republic territory is perceived by the population as a historical natural state. The low efficiency of intercultural religious communication is being observed today, and its increasing requires the implementation of linguo-cultural and socio-psycholinguistic approaches. In accordance with these approaches, the concepts «culture» and «consciousness», «language» and «ethnos» are considered as elements of a single quartet, and each of them constitutes a relatively independent integrity. From this perspective, communication is the intersection of «conceptual systems», the interaction of «speaking consciousness» of communicants, but mutual understanding in the speech contact field requires moving beyond the pure

verbal text into a wider area of ideas, values and stereotypes of everyday life consciousness peculiar to an individual of this faith, ethnos and culture (*Salikhova, 2015*).

2. Methods and Materials

The Center for Humanities Research (CHR) of RB Culture Ministry annually conducts sociological studies on the state of things in the interethnic field of the republic. Its data form an empirical basis for ethnopolitical monitoring, as well as synchronic and diachronic analysis of the situation. A survey of 1000-1300 people from two or three randomly selected districts and cities of each socio-economic zone is carried out in accordance with the requirements for the researches of this kind. Thus, the results of the sociological survey «State of interethnic and interfaith relations in the Republic of Bashkortostan», conducted by the CHR in 2016, showed that Bashkortostan residents were satisfied with the relationship between people of different nationalities and characterized the situation in the region as stable. This perception indicates the absence of interethnic and interfaith tensions, serious conflicts on ethnic / religious grounds (*Mardanov, 2017*).

Regarding the survey results, most of the respondents turn out to consider themselves to be representatives of not one, but several ethnic groups. The native language acts as a symbol of ethnic and linguistic identity, and when communicating in a multilingual environment, individuals speak in more than one or even two languages; they can speak in three languages - Russian, Bashkir, Tatar in some communicative situations. Many residents of the republic have dual or even triple identity. The latter is rather connected with the socialization of respondents in a mixed interethnic family, the share of which is one third of all families in the republic. Dual ethnic identity is associated with the speaking in Russian in practical life. Almost 80% of the respondents have answered that they are fluent in the language of their nation, 6,8% - speak fluently, read, but cannot write, 4,8% - speak fluently, but can't read or write, 2,6% - speak poorly, 4,9% - understand but can't speak, 3,3% - lack a knowledge of the language (*Mardanov, 2017, 149-150*). The tendency of the active Russian language spreading not only in the public, but also in the family and everyday life of the Bashkortostan multinational community is revealed, and it is supported by the process of urbanization and further globalization.

3. Results and discussion

The realia of language policy in modern Bashkortostan leads some authors to the conclusion that «a complete solution of ethno-linguistic problems ... is hardly possible, but considering them in one-sided alarmist or assimilation key does not allow determining either the complexity of the situation, or the prospects for its development» (*Arutyunova, 2018, 34*). The interpretation of the native language as the main language of communication, in situation when it may not coincide with the ethnic language, grants it with the functions of a «protective barrier» for minor languages in the context of the rapid spread of English or Chinese, and of a «tool of civil nation-building». This approach demonstrates the groundlessness of concerns that the expansion of the Russian language speaking zone, and the formation of all-Russian identity affect detrimentally to republican identity. According to specialists from the Institute of Ethnological Research named after R.G. Kuzeeva, «Russian language proficiency does not prevent representatives of the titular nationality from feeling an emotional connection with their ethnic group and small homeland» (*Khaliulina, Safin, 2017, 96*).

1654 religious organizations were represented in the republic in 2019, 1181 (71%) of them were Islamic, and 365 (22%) were Orthodox (*Idiyatullina, 2020, 179*). Regardless of the fact that there are potential zones for internal conflict within the Muslim Ummah due to its complex organizational structure in Bashkortostan, its ethno-religious worldview is

characterized by the absence of conflicts between Islam and Orthodoxy, between Islam and other religions over the past decade (*ibid*: 181). In our opinion, the potential for conflict in ethno-religious zone is increasing significantly with the participation of socially opposing groups contributing toward the growth of the conflict supporters' numbers, mobilization of the radicalism of their potential actions. Monitoring RB intraethnic and interfaith state must take into account the experience of other world regions, in particular, the Middle East, where conflicts are of hybrid nature due to the mixing of national and religious components.

A combination of various reasons can become the origins of interethnic and interfaith conflicts in Bashkortostan republic: social ones determined by the requirements of civil equality; economic ones resulting in the ethnic groups struggle for the possession of material resources; cultural and linguistic ones are when ethnic groups advocate the preservation and development of their native language. The results of the sociological survey of the CHR (2019) demonstrate the citizens concern about the rise in prices (65%), unemployment rate (40%), the collapse of farming industry (30%), corruption (29%). Against this background, public moods in the sphere of ethno-confessional relations are as follows: «more than 80% of respondents believe that there are friendly relations between people in Bashkortostan. 70,5% of the RB inhabitants see more good than harm in the historical multinationality of Russia as a multiethnic and multifaith state. The absolute majority of the region's population (80,7%) does not feel alertness or hostility towards other nationality representatives» (*Mardanov, 2020*). Positive assessments of the state of interethnic and interfaith relations in Bashkortostan are associated with the fact that «favorable opportunities have been created in the region for satisfying the national needs of the peoples living here» (*ibid.*). The situation in the religious sphere is characterized by a high degree of trust to the representatives of various confessions, by the comfort of relationships in everyday communication.

The problem of forming and training of mutual tolerance is of great importance for multiethnic and multifaith republic. Its solution is impossible without constructive interaction between government institutions and public organizations, without active drawing on the educational system resources. It is important to consider not only the general culture of the people, but also its ethnocultural peculiarities, its sense of justice, the maintaining of tolerant traditions in society, in family, in everyday life. The formation of such pluralism mostly depends on the creation of a civil society and the law-governed state acting as the guarantor of securing the rights and freedoms of an individual and a citizen. The Strategy of the RF State National Policy from 2012 to 2025 was developed precisely because of these purposes. The state information system is known to have been launched for monitoring the status of interethnic and interfaith relations and early warning of conflict situations since 2016. The system is intended to ensure the formation of single information space for supporting the making managerial decisions aimed at early recognition of pre-conflict situations in the implementation of state national policy.

According to the Strategy of the RF State National Policy, an official Agreement on social partnership between the Bashkortostan Government and the main religious organizations, such as Russia's Central Spiritual Governance for Muslims, RB Central Spiritual Governance for Muslims, the Russian Orthodox Church and the Central Jewish Religious Community in RB, was signed in 2015. At the same time, they made the decision to create RB Interreligious Council aiming at reduction religious and ethnic conflicts in the republic.

The current state of religious denominations in Bashkortostan Republic is characterized by a moderate increase in the share of Islamic organizations and communities. The Volga-Ural region is traditionally called as the «Islamic-Christian borderzone», although there are about thirty other religious movements apart from these main religions in the region. Religious tolerance rooted in the culture of the republic, respect for the traditions

of religious people are the model having the ability to prevent the destructive tendencies of polyconfessionalism in case of its implementation. Within this publication the term religious denomination is considered as the collectivity of religious communities united by the identity of doctrinal statements and spiritual practices (*Glock, 1996*). The term religion is considered as the spiritual and practical connection between people, which is based on a common faith in the highest values. The main religious value is the belief giving an absolute confidence in achieving the desired goal to a person (*Mursalimova, 2018; 2021; Salikhova at al., 2020*).

Many researchers point not only to state regulatory mechanisms, but to the society resources for interfaith harmony guarantying. The Church of Russian Federation is currently separated from the state. According to sections 13, 14 of the Russian Federation Constitution, no ideology is obligatory on its territory. However, the population is focused primarily on the state's attention to increasing the religiosity of citizens. 2000 respondents of the Bashkir cities like Ufa, Beloretsk, Oktyabrsky, Davlekanovo, urban-type locality Mindyak of the Uchalinsky district, as well as rural residents of the Ufa, Tuymazinsky, Beloretsky, Uchalinsky and Davlekanovsky districts were interviewed as a part of the research project «Interethnic Tolerance and Intra-National Solidarity» (*Khaliulina, Safin, 2017, 311*). As it turns out, 70,8% of the interviewed Bashkirs, more than 1/3 of Tatars and Russians, almost half of other ethnic groups representatives have said that the state should support the religiosity of its citizens creating certain conditions for this as in supporting and retaining the national culture and languages.

In our opinion, the results vividly illustrate the intra-ethnic and interfaith situation in Bashkortostan, as well as in Russia, whose population is characterized by the deep interest in religion. When the culture, religion, language, customs, and morals forming complex spiritual systems in close interconnection, the development of Orthodox-Muslim relations in Ural-Volga region is a valuable socio-cultural experience and can serve as a model of interfaith relations for the religious part of Russia. Historical practice testifies to «the formation of the Slavic-Turkic ethnosocial synthesis being the basic for modern Russian civilization» (*Salikhova, 2016; Salikhova at al., 2020*).

There is no data on the population religiosity in the latest Russia-wide population census 2002, 2010, therefore, the exact number of Muslims and Orthodox Christians is still unknown in modern Bashkortostan. Sociologists are confident that the displaying of RB ethnic staff in the census documents theoretically «sets the upper threshold» for the number of adherents of the Islamic and Christian faiths (*Buranchin, 2020; Mursalimova, 2018, 2021; Regional identity ..., 2018; Salikhova, Mursalimova, 2015, etc.*). Islam is the religious choice of the Bashkirs and Tatars, but Orthodoxy is of most of Russian people in the republic. The formation of religious identity as ethno-confessional one is determined by the fact that «ethnicity for people became a kind of acquiring a stable sense of «we» for maintaining productive social ties in the late XX - early XXI centuries» (*Regional Identity ..., 2018, 151-152*). In accordance with the statistics, the processes of legitimizing ethnicity were characteristic of non-Russian nationalities during this period, they reached out to the Russian population later.

Religion acts not only as an element of ethnic identity, but also as a powerful resource of tolerance in ethno-faith space of the republic. It seems to us that this resource has been maintained by the tradition of friendly relations between representatives of different RB ethnic groups since Soviet times. So, when answering the question «What most unites you with the people of your nationality?», the most frequent answers of Russians, Bashkirs and Tatars of RB were: «language» (65,5%, 72,2% and 66,4%, respectively), «native land, territory, nature» (56,5%, 65,3% and 60%) and «culture» (43,5%, 55,9% and 51,6%). Third of the respond-

ents named «religion» as a characteristic of ethnicity, and almost the same number of respondents named «rituals, customs» (37,1%, 55,9% and 46,45) and «historical past» (37,4%, 42,4 % and 34%) (*Sociological answer ...*, 2012, 89-90).

The term «religious personality» is multifaceted in content and can include independent collectives and even ethnic groups. We consider «religiosity» as a social quality of an individual or a group of people, the degree of which is determined by the number and quality of the ideas about religion, and by the constant need to expand them, as well as by the carefulness and frequency of religious precepts compliance (*Mursalimova*, 2018; 2021).

Another reason for ethnic and religious tolerance is high percentage of interethnic marriages - about 38%, while there are 17% of mixed marriages on average in Russia (according to the website «Time Willness» (<http://www.sobkor02.ru/news / region / 5450 />)). Every tenth marriage was interethnic in the USSR in the middle of the last century, every seventh one, and every fifth one (in some republics) were of such kind in the second third of this period. In accordance with Russia-wide population census (RPC), Bashkortostan becomes the second in terms of the interethnic marriages' percentage in Volga-Ural region. Every third child is born in a mixed marriage (there were 262,4 thousand of interethnic families per 1050,3 thousand families registered by the RPC). The greatest contribution to interethnic marriage is made not by rural, but by urban residents since cities are multinational and multilingual. The language of communication between family members is a mixed language in favor of Russian in mixed marriages (*Sociological answer ...*, 2012).

Sociolinguistic and ethnological studies conducted at the end of the twentieth century (*Guboglo*, 2003; *Mardanov*, 2020; *Ethnic composition ...* 2012), data of the RPC-2010, as well as socio-psycholinguistic experiments being followed by the survey among students of secular and religious educational institutions in Ufa, conducted by Yu.R. Mursalimova in 2012-2013 (*Mursalimova*, 2018; 2021), reveal some changes in the religious situation. According to M.N. Guboglo, if there were 58% of young people of autochthonous nationalities, and 57% of Russian youth identifying themselves as religious, and religion was standard of behavior for some of them in the capitals of 16 republics of Russian Federation, then in accordance with the RPC-2010, not all Bashkirs and Tatars of the republic identified themselves as Muslims: 92,4% of the respondents among Bashkirs and 86,7% among Tatars judged Islam to be their religion: there were 46,8% of rural residents, 21,9% of Ufa residents and 31,3% of other RB cities residents among the respondents identifying themselves as Muslims. There were 51% of men and 53% of women identifying themselves as Islam-oriented, 16,2% of them had higher educational attainment, and 9,7% had incomplete higher education attainment. The overwhelming majority of the respondents - 52,2% had secondary professional education. A significant amount of respondents - 21,9%, got secondary education (*Guboglo*, 2003, 52).

Religion becomes an equalizing mechanism ensuring the transition of everyday religiosity from customary traditions to the spiritual search area in ethno-identity crisis.

The communication tolerance resources are the integrating role of the Russian language and national-cultural associations - members of the Assembly of RB Peoples. Summing the activities of the latter, we note that there are about seventy RB public national-cultural associations and organizations officially functioning at present - the Bashkir national Center «Ak tirme» («White Yurta»), the Jewish public organization «Kokhav» (1988), the Turkic national-educational center «Ramazan» (1989), Executive committee of the international union of public organizations «World assembly (Congress) of Bashkirs» (1995), Council of Bashkortostan Russians, National-cultural center of Bashkortostan kryashens, «Sevan» of Armenians (1998); Republican national-cultural centers of Bashkortostan Ukrainians - «Kobzar» (1990), Kanash (Congress) of the RB Chuvashes (1999), Belarusians «Spadchyn» (1996), RB Udmurts (1996), Latvians, «Ervel Mari» of Mari people, Ud-

murts (1989), Cultural and educational union of RB Germans «Wiedergeburt» (1989), Center of Polish culture and Education «Renaissance» (1997), Center of Tajik national culture named after I. Somoni (2000), «Ak Bata» of Kazakhs, Azerbaijan national-cultural Center (2001), «Ala-Too» of Kyrgyz (2006), «Codru» of Moldovans (2007), Russian regional public organization «Bashkortostan-Bulgaria ethnic solidarity» (2009), Regional public organization Georgian national-cultural center named after Sh. Rustaveli (2010), as well as RB Bashkir Women society, RB Tatar Women Society «Sakhibzhamal» etc. (*Sociological answer ...*, 2012). Acting on behalf of specific ethnic groups, they exercise their right to self-government, play an important role for language preserving work, ethnic identity, socio-cultural adaptation of emigrants and settlers. National-cultural associations carry out work both to preserve the ethnic traditions and culture of their peoples, and to handle conflict situations. The incidents, happened in the village Karmaskaly of the Karmaskalinsky region, and in the village of Temyasovo of Baimaksky region in 2020 and 2018, respectively, can be used as an illustration of the authorities and national communities working partnerships. All regional services responded and resolved the conflict within two days. The active participation of the Chechen and Armenian diasporas representatives in Bashkortostan, of the World congress of Bashkirs in settling these situations enabled to prevent possible negative consequences. Unfortunately, a number of tendentious media tried to present the incidents as interethnic tensions, but the organized actions of the authorities and the public ultimately made it possible to remove the conflicts from the interethnic plane.

Taking into account the role of supranational integrating structures aimed at strengthening civil identity in the region, the moving to a new phase of relationships is determined by the need to represent the interests of the Bashkir people and the republic as a whole at the Russian level. The federal national-cultural autonomy of the Bashkirs was created for these purposes and it was an outstanding event.

The ethno-sociological approach to the study of religiosity characterizes this concept as an integral system assessed through the selection of a set of parameters. Thus, Ch. Glock identifies and describes such its features as personal religious experiences, ritual component, acts of faith in everyday life, acceptance and content of religious beliefs, knowledge of faith and doctrine, etc. (*Glock, 1996*). Religion is a sign of ethnic identity, and in accordance with specialists, a common faith can become a symbol of group solidarity. When answering the question «Who can you say «this is us» about?», a sense of religious group involvement is endorsed by more than 45,5% of Russians, 42,4% of Tatars and 52,3% of the Bashkirs of the republic (*Regional Identity ...*, 2018, 89). 36,8% of Bashkirs and 44,3% of Tatars positively assess the role of Orthodoxy. There are answers expressing a negative attitude towards paganism among 13,8% of Tatars and 15,6% of Bashkirs. The survey data show a high level of RB Muslims tolerance towards people of a different religious culture. It is also important to take into account the fact that a significant amount of young people - not only believers in God, but also representatives of indifferent and non-believing groups - identify themselves as followers of traditional religions. The connection between religious and national identity is revealed here. This thesis is confirmed by the data obtained by R.K. Urazmetova and I.R. Khismatullin (2015, 225): the majority of respondents - 86,25% - expressed solidarity with the statement «A person must always remember his/her nationality» given in the survey. There was a slight contradiction in the opinions of individual ethnic groups: this statement was supported by 75% of the respondents among Russians, Bashkirs and Ukrainians, and almost all Tatars and Chuvashes gave a positive answer (93,7 and 100%, respectively).

Regardless of the fact that interfaith and language issues continue to hold the limelight, there is a tendency for gradually decreasing of its intensity in the Republic of Bashkortostan, and it's associated with measures taken by the RB executive authorities. The

government of Bashkortostan approved the state program «Preservation and development of the state languages of Republic of Bashkortostan and the peoples' languages of Republic of Bashkortostan», developed by the RB Ministry of Culture, in 2018. Such subprograms as «Russian language», «Bashkir language», «Native languages» are being implemented in it and its financial support is almost 3 billion 800 million rubles in 2019-2024. The launch of an educational project was in 2019, whereby it was planned to open 14 multilingual multidisciplinary comprehensive institutions resulting in parents' positive reaction. Participants of the educational process are attracted by the idea of getting education in several languages, including the state and foreign ones. This raises both the status, and the importance of teaching the Bashkir language, especially in urban multinational realms. One of the crucial news in the language policy field was the opening of two multilingual schools in Ufa as part of the national project "Education" implementation.

Grant support is maintained for the preservation and development of both state, and the republic peoples' languages. Modern Language resources, audio books, animated fairy tale films appear thanks to the republic Head' financial grant. The work in publishing translations of the classics of world fiction for children in Bashkir language has begun, festivals and cultural and educational events are being held. Thus, the project «Language begins with the family» is carried out thanks to the RB Head's grant for the state support of cultural and art workers of Bashkortostan Republic. It is created with the assistance of the Bashkir Academic Legitimate Theater named after M. Gafuri to popularize and preserve the Bashkir language. A series of 2-5-minute social motivational gaming videos, dedicated to an average family, was filmed. Video clips develop the idea that it is parents who propagate an interest in their native language and culture to children. The videos authors want to get across to the audience that the preservation of the Bashkir language depends on every inhabitant of our republic.

The presentation of the Bashkir speech synthesizer, an artificial human voice based on neural networks, was held by the Foundation for the Bashkir Language preserving and developing in November 2020. The voice of Nail Yunusov, a well-known TV presenter of the BST channel, was taken as the basis. For now, the autoreader function is available only for reading machine translation results on online translator platform bashkortsoft.ru. The development of a similar application for reading and listening to books in the Bashkir language is being planned. The representatives of documents digitizing department in the National Library named after A.-Z. Validi, who have scanned almost all fiction in the Bashkir language and posted it on the site (<http://ebook.bashnl.ru/dsweb/View/ResourceCollection-1888>), became perplexed with it. The legal department of the library has standard agreements signed by all authors and copyright holders of the published works. Speech synthesis technology makes it possible to increase the quantity of learnt and memorized information per unit of time resulting in the improvement of the republic population' intellectual and spiritual level.

We should take note of the positive changes in the functioning of the Bashkir language in the computer technology field. The creation of the Laboratory of Linguistics of Information Technologies at UHLL FSBSI UFRC RAS enabled to develop programs for computer resources support of the Bashkir language functioning. The Institute created a machine fund and national corpus of prosaic and poetic texts in Bashkir in recent years. The expansion of the Bashkir language functions is also facilitated by the development of the Bashkir Wikidictionary, electronic library, oral corpus of the Bashkir language, films, online courses of the Bashkir language, academic and bilingual dictionaries, encyclopedias, etc.

A certain technological infrastructure (keyboards, fonts) and digital resources (libraries, media channels, etc.) are required for the language functioning and being competitive in an open global digital space. Undoubtedly, the technologies adapted by the

technology language expand the scope of its application and stability. The creation of Bashkir fonts in the Unicode system, joint work with Microsoft in implementing language support in various Windows operating systems, the creation of Wikipedia section in the Bashkir language «Bashkir Wikipedia» in 2002 are opening up wide opportunities for the Bashkir language functioning in cyberspace. However, the information amount in the Bashkir on the Internet is still small. It can be increased by duplicating the information of the Russian-language websites of state institutions into the Bashkir language, thereby providing information to ethnic groups representatives living outside the republic.

The publishing house «PostNauka» with the leading scientists have launched the project «the Languages of Russia» supported by the President Grants Fund. It is a large multimedia encyclopedia about the languages spoken by the inhabitants of Russia today or in recent centuries. These are educational projects prepared jointly with universities, research institutes, non-profit funds and commercial organizations. Doctor of Philology, Professor G.N. Yagafarova and candidates of Philological Sciences, associate professors S.S. Sai and B.V. Orekhov explain Bashkir language features within the framework of the project (*Linguistic Mosaic*, 2021, 1, 380-382).

4. Conclusions

In general, the recognition of the state status of the Bashkir language made it possible to expand its public functions, enhance its prestige and change its reputation. There has been a tendency for the development of Russian-Bashkir bilingualism (the study of the Bashkir language by Russians through television, radio lessons, tutorials, etc. within the education system) along with the Bashkir-Russian bilingualism. It is necessary to continue the preservation and development of linguistic and cultural pluralism in RB, and the development of both new federal standards for teaching native languages in comprehensive schools, and separate standards for students, whose learnt language is not native, is required for these aims. The family value-based orientations, with parents and grandparents appreciating and passing down national traditions and language through generations, play an important role in the mentioned processes. The optimal solution is probably to recognize bi- and multilingualism in different proportions with respecting the rights and freedoms for maintaining, developing, and choosing the language (Arutyunova, 2018, 34).

Systematic and goal-oriented educational and organizational work is required to solve the task of interethnic and interfaith relations harmonizing effectively (Mardanov, 2017, 2020; Salikhova, 2016; Salikhova at al., 2020). The participation of authorities, political parties, public organizations, including religious and national associations, is important in this work.

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