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THE ROLE OF THE TATAR LANGUAGE IN THE LIFE OF THE MULTINATIONAL REPUBLIC OF BASHKORTOSTAN

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Abstract. The importance of the Tatar language within the multinational Republic of Bashkortostan has been studied. The specifics of development, interaction of languages and people's communication were analyzed. Bilingualism as a necessary condition for the development of all languages of the peoples living in multinational Republic of Bashkortostan has been highlighted.

Keywords: Tatar language; Republic of Bashkortostan; bilingualism; multinational republic; Bashkir.

The Tatars are a very diverse group, both ethnically and geographically. After Russians and Ukrainians, the Tatars are the most populous ethnic group in the Russian Federation. About 15 percent of all Tatars live in Bashkortostan, another ethnic homeland in the Russian Federation that lies just east of Tatarstan. Thus the Republic of Bashkortostan is a multinational and multicultural subject of the Russian Federation. The historically established location of Bashkortostan at the junction of Europe and Asia is a reduced model of Russia as a unique Eurasian geopolitical entity.

There are all the necessary conditions for the development of all the languages of the peoples living in multinational Republic of Bashkortostan. Bilingualism is wide spread in the Republic, both in rural and urban areas. The most typical is Russian-native language bilingualism. Three languages Russia, Bashkir and Tatar have a wide scope of social functions: Russian is the official language of Russia and Bashkortostan, Bashkir is the official language of Bashkortostan and Tatar is a wide spread language. The most common languages in the Republic of Bashkortostan include Russian (spoken by 3,938,063 people), Bashkir (1,078,800), Tatar (1,063,507), Mari (81,223), Chuvash (75,383) and many other languages. Tatar is widely spoken in the Republic of Belarus after Russian and Bashkir, according to the number of speakers. In addition, 316,606 Bashkirs speak the Tatar language in the Republic. Linguistic diversity is caused by the presence of many ethnic groups that live on the territory of the Republic.

The modern Tatar language, together with the forms the Kypchak-Bolgar group within the Kipchak languages. The largest group amongst the Tatars by far are the Volga Tatars, native to the Volga-Ural region (Tatarstan and Bashkortostan), who for this reason are often also known as "Tatars" in Russian. They compose 53% of the population in Tatarstan. Their language is known as the Tatar language. As of 2010, there were an estimated 5.3 million ethnic Tatars in Russia.

The republic attaches great importance to the development of the languages of the peoples inhabiting it. Since 2000, the State Program for the Preservation, Study and Development of the languages of the Peoples of the Republic of Belarus has been operating, for the second year under the auspices of the World Congress of Tatars, the Tatar Dictation campaign has been successfully held, where those who wish can test their knowledge of the Tatar language. Teachers of the Tatar language are currently trained by two universities — Bashkir State University and Bashkir State Pedagogical University named after M. Akmulla. In the schools of the republic there is an opportunity to choose Tatar as a native language (non-Russian). In addition, printed publications are published in the Republic, including in Tatar and Bashkir languages. Along with the traditional model, there are new forms of ethno-cultural teaching in Bashkortostan. There are 14 Sunday schools and centers for the study of native languages in Ufa, 2 of them are Tatar, designed for communication, learning the Tatar language and literature, customs, traditions and holding national Tatar holidays.

At the moment, the society as a whole has realized the relevance of ethno-cultural topics in education. However, there are problems of preserving national languages and cultures, namely problems with teaching Tatar and loss of prestige, in particular among young people. The broadcasting of mass media in the Tatar language is insufficient. However, in general, the education system of the republic creates favorable conditions for the formation of variable education with the provision of a choice as the language of instruction.



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STEREOTYPES OF INTERNET-MEMES IN THE INTERCULTURAL COMMUNICATION

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Annotation. The article examines stereotypes hidden in Internet memes, the features and types of Internet memes, the influence of Internet memes on shaping popular culture. The relevance of this paper is that more and more Internet memes are being created, reflecting people's ideas, thoughts, emotions, and new stereotypes about cultures are formed as a result.

Keywords: stereotypes; Internet meme; culture.

«A time to cast away stones, and a time to gather stones together» is a wise biblical expression that has several explanations. In social terms, this means «separating» and «uniting», which is applicable to many areas of people's lives. This applies, firstly, to the relationships of people or certain groups of people, in particular, to the relationships between people of different cultures.

Each person has his own idea of culture, people, countries. So, for example, many Russians perceive Americans not only, free, punctual, patriotic, talkative, smiling, but also selfish, unintelligent, gregarious, lazy. Russians are perceived not only as hospitable, kind, hardy, joyful, but also unpredictable, dangerous, poor, uneducated. Although over time, such ideas change under the pressure of social and political situations, but they have their own name – stereotypes. This is nothing more than people's generalized information about other people, which they perceive as truthful. Every nation has its own social stereotypes.

In our century, people are actively using new means of communication. The Internet has become a source and repository of a lot of information where users actively create, transmit, receive and save memes. A meme, like a virus, spreads with great speed across the web, becoming more popular if people like it. The creators put their thoughts and emotions into memes, that is they express their ideas, while network users can put their own too, by transmitting memes to each other. In this way, the meme becomes a kind of cultural unit, containing information from Internet users, that is people.