

The impact of ethnopsycholinguistic portrait of Serbian and Russian youth on the formation of Russian-Serbian relations

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Abstract—The article is devoted to the consideration of the national character of the Russian and Serbian peoples, the description of the ethnopsycholinguistic portrait of the Serbian youth studying Russian as a foreign language. To compare the mentality of the two peoples, surveys were conducted in the Russian and Serbian speaking audience, the materials of which are presented in the work.

Naturally, in the conditions of autonomous functioning of the Russian and Serbian languages, the analyzed changes occurred, including semantic shifts, which gradually differentiated two once similar languages.

From a theoretical point of view, it is important to trace the evolutionary processes of the two languages, which will make it possible to determine the concept of the formation of the analyzed languages on the basis of their functioning in previous eras. Our concept can be used in the study of interlanguage contacts in contiguous and non-contiguous territories, since these or other linguistic phenomena are known to be universal, in each case differing in their specificity.

Keywords—*Ethnopsycholinguistics, ethnopsycholinguistic portrait, Slavic national character, mentality of the Serbs, Serbian and Russian youth, social content*

I. INTRODUCTION

The development of science at the present stage is determined by the dialectic interaction of differentiation processes (the emergence of new scientific directions with their own subject matter within the framework of a common object for these areas) and integration, i.e. the

emergence of scientific areas of a complex nature, emerging at the junction of two or more sciences. One of such complex scientific fields is ethnopsycholinguistics, which emerged within the framework of the anthropocentric paradigm at the junction of psychology, cultural studies, linguistics, and sociology [1].

Changes in the scientific paradigm were due to a number of reasons, many, in detail and deeply analyzed in the scientific literature, so I will allow myself not to dwell on this in detail. Among the main factors contributing to these changes should obviously be called the general "humanization" of scientific research on throughout the twentieth century, anthropocentrism and anthropotenditions in the development of scientific thought. The era of "Renaissance" sentiments in science (by analogy with the Renaissance in art) led, in particular, to the emergence new scientific fields and disciplines that have recently attracted the increasing attention of researchers and are becoming, if you like, "very fashionable" today [2]. Regarding intercultural contacts, there is a methodical principle put forward by Robert Lado and he called "an attitude to the culture of the country of the language being studied". It lies in the fact that it is necessary to cultivate in students the desire to identify themselves with people for whom the language being studied is native, and a friendly understanding of the people speaking the language that is being studied. Psycholinguistics is intended to contribute to mutual understanding between people of different cultures [2].

To consider the national character, it is necessary to refer to the history of nations. Russian and Serbs belong to the Slavic peoples. The Slavs are the largest group of peoples in Eastern and South-Western Europe, which are united by the proximity of languages and common origin. Depending on their linguistic and cultural affinity, the Slavic peoples are divided into Eastern (Russian), Western and Southern (Serb) groups [3].

As the Russian panslavist N.Ya. Danilevsky, it is hardly possible to find what a trait of a national character that other people would completely lack; the only difference is that it is more common in one nation, less often in another, in the majority of individuals of one tribe it is expressed sharply, in the majority of individuals of another tribe it is weak, but these degrees, this frequency or rarity, are inexpressible in numbers [4].

Slavic character has been the subject of many thinkers and researcher [5-8]. Danilevsky, who believed that this character differs sharply from the psycho type of the Romance and Germanic peoples, was engaged in similar research at the time. He pointed out peacefulness as one of the peculiarities when, as a Romano-Germanic, he attributed violence: imposing his way of thinking on others, subordinating everything to his interest [4]. The researcher points out as an example of the Russian conquest of new lands that during these conquests foreign tribes did not lose their freedom and property [4].

Serbs have always considered Russia a country that will never leave them at a difficult moment. "Russia is inside each of us", "Russians and Serbs are brothers forever," "Together with Russians, we have three hundred million, and without them, half a truck": this is only a small part of aphorisms that clearly show the attitude of the Serbian people to Russians.

Conceptually, the idea of the evolution of closely related and related languages is relevant given the fact that it was at the beginning when Slavic tribes communicated in a language that was close enough to understand the adverb, being connected by direct contacts in places of cohabitation. Ways of language divergence are formed after an incompatible residence, which led to the autonomous development of once-related ethnic communities.

II. MATERIALS AND METHODS

The scientific novelty of the work is due to complex methods and methods of research. In the dissertation, there are modernized, although previously known, methodological approaches and methods for analyzing possessive constructions. In this regard, the identified significant typological differences between the Russian and Serbian languages, discussed in the modern synchronous section, are described and interpreted taking into account R. Maroevich's thoughts on a typological discrepancy involving three methods: comparative-historical, comparative and typological.

This approach allows us to establish a number of typological features of the modern Russian and Serbian languages in comparison with the common Slavic. In the linguistic aspect, two groups of typological differences can be distinguished for these two languages: a)

typological differences between Russian and Serbian languages resulting from innovation (one of the languages developed a certain typological feature that was absent in the Slavonic language and was not marked in the second language being studied) ; b) features that are the result of a greater degree of archaicity of one language compared to another (in one language a certain typological feature of the all-Slavic language is preserved, while in the second language this feature is lost).

The result of the comparison makes it possible to evaluate the found coincident, similar and non-coincident phenomena in the studied languages, to analyze the causes of differences. The descriptive method, designed to characterize the phenomena of a language at a certain stage of development, that is, involving simultaneous analysis, predetermined the possibilities to show the real presence of grammatical forms of belonging in Russian and Serbian. For the reliability of the results of the study, specific methods of observation, classification and systematization of comparative materials turned out to be relevant. Acceptance of linguistic observation is the rules and technique of extracting a fact from the text and including it in the category being studied. The rules of observation concern the selection of facts, the determination of their signs, the specification of the subject of observation and the description of the observed phenomenon.

Directly to the methods of internal interpretation are the methods of classification and systematics. Classification is a structural model and involves the division of the set of studied units or phenomena into separate groups, which facilitates perception and makes it systemic. In classification and systematics, it is important to show on what basis division into groups is made, and what set of characteristics is implied in this case.

In connection with the tasks of the work, we also use methods of contextual analysis, which are used to determine the semantic commonality of the structures of belonging; the transformational method is involved - the transformation of the structures of belonging into a predicative structure with the verb of possessive semantics, the substitution of the question "whose" as an evaluation criterion; Attention is paid to the statistical processing of the material being compared [9].

One group of respondents of each of the nationalities of interest to us is identified in 30 people aged from 20 to 30 years old, of different sexes, with higher education in various fields, some of whom study again - receive a second specialty or increase a degree in the first.

All Serbs surveyed are learning Russian, the level of proficiency varied from beginner to advanced and even to the level of a native speaker. Three Serbs were born, live and study in universities in Russia. Four Serbs were born in Serbia, but moved to Russia as children. Sixteen respondents learned the language in school. Three began to learn the language at the university. Four more began to learn Russian independently.

The first survey was compiled on the basis of the material (Table 1), which was published in the work of L.D. Stolyarenko and S.I. Samygin, about the Russian

mentality, where it is said that the Russian mentality is inherent in the desire for collectivism, mutual aid, mercy; the pursuit of social justice and equality; the tradition of the subordination of man to the state and the expectation from him of guarantees of welfare and order; inclination to asceticism; the contradictions between long patience and short-term attacks of violent protest, between despotism and spontaneity; unpredictable behavior, lack of organization; inclination to believe in the great mission of the people, the search for absolute good; struggle in the soul of the eastern and western began; as well as emotionality, intuitiveness, irrationality, daydreaming, in addition, endurance and courage [10].

TABLE I. CHARACTER ASSESSMENT: RUSSIANS AND SERBS

| Russian | | Serbs | |
|--|----|---|--|
| good-natured | 21 | friendly | druželjubiliv 25 |
| wide soul | 21 | honors the traditions | poštuje tradicije 25 |
| family | 20 | emotionality | emocionalnost 24 |
| likes to put things off for "later" | 20 | different heartiness | srdačan 23 |
| spirituality | 19 | generally likes to have fun | inače voli da se veseli 22 |
| freedom loving | 18 | believes in omens | sujeveran 22 |
| friendly | 18 | likes to put things off for "later" | voli da ostavlja posao za sutra 22 |
| different heartiness | 17 | ready to help for free | spreman da pomogne bez naknade 21 |
| generally likes to have fun | 17 | family | porodičan 21 |
| believes in omens | 16 | feelings dominate | dominiraju osećanja i emocije 20 |
| emotionality | 16 | believer | veruje u boga 18 |
| believer | 16 | good-natured | dobrodušan 18 |
| unpredictable behavior | 16 | having fun with and without | uvek se veseli bez obzira ima li povod za to ili ne 16 |
| having fun with and without | 15 | lazy | lenj 16 |
| honors traditions | 15 | not very responsible | nije naročito odgovoran 16 |
| faith in the great mission of his people | 14 | dreamy | voli da sanja 15 |
| resourceful | 14 | inconsistency in principle | protivurečnost 15 |
| fair | 14 | struggle in the soul of the eastern and western began | borba Istoka i Zapada u duši 14 |
| tradition to expect guarantees of welfare and order from the state | 14 | unorganized | neorganizovan 14 |
| ready to help for free | 13 | spiritual | duhovnost 13 |
| feelings dominate | 12 | non punctual | nije tačan (ne dolazi na vreme itd.) 13 |
| may be despondent | 11 | freedom loving | voli slobodu i istinu 13 |
| dreamy | 11 | may be depressed | često tuguje 12 |
| lazy | 11 | tradition to | tradicija čekanja 12 |

| | | | | |
|---|----|--|--|----|
| | | expect guarantees of welfare and order from the state | od vlade garancije boljeg života | |
| not very responsible | 11 | the contradictions between long patience, obedience and short-term attacks of violent protest, rebellion, anarchy, cruelty, violence | protivurečnost između, sa jedne strane: dugog strpljenja, poslušanja, s druge strane: povremenih nastupa burnog protesta, bunta, anarhije, okrutnosti, nasilja | 11 |
| the desire for collectivism, community support | 11 | unpredictable behavior | nepredvidljivost ponašanja | 10 |
| the search for absolute goodness, justice and the meaning of life | 10 | will do the job just to get behind him | radi nešto samo da bi ga ostavili na miru | 10 |
| content with what is | 10 | ready to help only for your own benefit | spreman da pomogne zbog ličnog interesa | 9 |
| resilient | 9 | resourceful | dovrtljiv | 8 |
| will do the job just to get behind him | 9 | desire for wealth | težnja ka bogatstvu | 8 |
| can take responsibility | 9 | desire for collectivism | težnja ka kolektivizmu | 8 |

According to the analysis of the literature, we can conclude that this list of qualities is suitable for describing the Slavic national character, so the first survey was compiled, in which respondents were asked to confirm or deny these statements. They could also express their opinions.

Two polls were conducted among Russians and Serbs, in which they could confirm or refute opinions regarding the traits attributed to the Slavic character. The respondents of the two groups most often chose such traits as good nature, family, freedom, and inconsistency. Serbs celebrate independence as the strongest feelings.

III. DISCUSSION

The relevance of research in the framework of ethnopsycholinguistics is due to the increasing attention to the study of "culturally determined features of language consciousness" [9] representatives of different cultures in the process of intercultural communication.

It is not by chance affirmed that "the study of key issues related to the processes of interaction of language and culture is one of the fundamental problems of the theory of language, theory and practice of intercultural communication, linguistic culture, history and other scientific disciplines related to adaptation in a different linguocultural space" [11].

The practical significance of ethnopsycholinguistic studies consists primarily in determining the role of features of a national character in the process of mastering foreign languages [12-14].

To consider the national character, it is necessary to refer to the history of nations. Russian and Serbs belong to the Slavic peoples. The Slavs are the largest group of peoples in Eastern and South-Western Europe, which are united by the proximity of languages and common origin. Depending on their linguistic and cultural affinity, Slavic peoples are divided into Eastern (Russian), Western and Southern (Serb) groups.

So, Danilevsky singled out as a special feature of Russians and Slavs as a whole, that they put the soul and contemplation in priority. Slavs are more immersed in themselves, appear more introverts than pragmatists: "From the features of the Russian national character exposed here, ... being prepared in his spiritual organism, but completely covering him, when the time comes for his external practical detection and implementation" [4]. He also wrote that the character of Russians and Slavs is characterized by the priority of collectivism, equality with the community, and not individualism.

In turn, the 19th century Slavonic expert A.F. Hilferding wondered why the Slavic peoples were ruled by others, what was the reason for their decline. In his opinion, the reason is that the Slavs do not know how to unite for the sake of a common cause, which is why they cannot take a blow from the outside, which he noted as a negative character trait. There are several reasons for Hilferding: the first is that the Slavic peoples did not act together, did not support each other, and there were certain disagreements within each nation. Another reason, according to a Slavic scholar, is that the Slavs borrowed alien features from other peoples and did not sufficiently keep their way of life: "So half the German, half-Slavic institutions were formed from the Czechs and the Poles, half from the Slavic, the half-Byzantine, and these institutions suppressed the life of the people, and themselves, being something unnatural, did not give any strength to the state" [15].

However, despite the fact that Hilferding indicated disunity as a negative feature of the Slavs, he also saw hope in the future of the Slavic people, and cited as an example the reunification of the Russian lands around Moscow against enemies, the Serb uprisings against the Turks: "All these Slavic peoples: Czechs, Slovaks, Slovenes, Croats - were then in such a state that it was difficult to even hope for their revival. They had foreign nobility, German or Hungarian; in the cities, too, more foreigners lived than the Slavs; Slavic remained only simple, rural people; There were very few educated and rich people among the Slavs. <...> However, there were such people, first a few, and then their number increased" [15].

The need for independence and the confession of the Orthodox faith helped the Serbs to preserve it, since they have a rather strong sense of conviction in the truth of their faith.

Modern scientist A.L. Shemyakin in his work "Russian eyewitnesses about the specifics of the political process in independent Serbia" cites as an example the letter of the 19th century Russian Slavist P.A. Kulakovsky: "Sometimes it is hard for me at heart for the Serbs themselves, for Serbia is a sad picture. There is no doubt

that the common sense and the instinct of the clever Serbian people will save the country, but the matter will hardly do without revolution and blood - there is already too much evil sown in this land by the European intellectuals" [16].

Serbian scholar Jovan Zviich once said that Serbian radicalism is a phenomenon as ethno-psychological as it is political. The radical party appeared as a result of the government's desire to Europeanize the country in a short time, i.e. implanting European culture on it, cram the natural system of the Serbian state into the norms of purely European [17]. This can be attributed to the love of freedom of the Serbian people.

Let us summarize the analysis of the work of researchers on the issue of identifying features of a Slavic national character. The following common Slavic features can be distinguished: peacefulness, commitment to religious thinking, the eternal search for justice and truth, there is no desire for individualism, the priority of the nation-wide beginning over the individual, the tendency to substitute one's own foreign values, inconsistency, spontaneity, amorphism.

IV. RESULTS

If we consider the Russians and Serbs, in this case it can be said that they have an internal struggle between the eastern and western origins, which can be explained by the geographical position (Russia, as everyone knows, is located in eastern Europe and northern Asia), as well as history (the Serbs were under the rule of the Ottoman Empire and Austria-Hungary).

If we consider the nature of Russians and Serbs, then we can say that they are characterized by internal struggle between the eastern and western origins, which can be explained by geographical location (Russia, as everyone knows, is located in eastern Europe and northern Asia), as well as history (the Serbs were ruled by and the Ottoman Empire, and Austria-Hungary). Kapor writes the following: "Because we live between the East and the West and believe that truth and human measure are somewhere in the middle. We know both sides of the world" [18].

For comparison, the mentality of the two peoples. Surveys were prepared and conducted for Russian and Serbian-speaking audiences.

However, before analyzing the answers to the questions, it is necessary to consider the question of why the Serbs choose the Russian language to learn.

Relations between Russia and Serbia have always been friendly. The policy of the Russian rulers has always been the same regardless of the political situation in Serbia, while the Serbs themselves represented Russia as an "elder brother", which, therefore, aroused interest in the country's culture. In Serbia, the Russian language has been studied since ancient times: the first school of the Russian language is the so-called "Slavic school" in the city of Karlovac (now Sremski-Karlovtsy) in 1725, created by M.T. Suvorov [19].

At the turn of the XIX-XX centuries Russian appears in the curriculum of the Faculty of Philology of the

University of Belgrade. Already in Yugoslavia, Russian is becoming the second foreign language in the curricula of basic school. With the collapse of the USSR in the countries of the socialist bloc, the Russian language leaves the first positions, giving way to English, German, French and Spanish. However, at present, the Russian language is taught at numerous private courses besides studying at the state level (at the Faculties at universities and in a small number of schools). For more than 80 years, the spiritual and cultural center "Russian House" has been operating in Belgrade, where various exhibitions, concerts and a library are held. In Novi Sad in the gymnasium them. Since 2009, on the initiative of the Russkiy Mir Foundation, the Russian Center has been opened for Yovan Yovanovitch Zmay, where there are language courses, a library, and numerous cultural events.

Today, the Russian language ranks fourth in popularity in Serbia. 10% of schoolchildren teach it as a first or second foreign language. So why is the Russian language, despite the current situation, remains popular in the Balkan country?

If the Russian language is introduced into the curriculum, then sometimes students have no choice; because they often cannot (parents) choose a program of study. However, if there is a choice, then this (as well as among those simply interested in the language) is influenced by two factors: media and economic reasons. This interest can be attributed to the fact that with the advent of the new century, Russia is once again returning to the world political arena. The reasons why the Serbs are beginning to learn the Russian language also include the following facts: interest in a rich Russian culture, the history of Russian-Serbian relations, inter-ethnic marriages (therefore, bilingual children). In addition, this may include the factor of Serbian residence in Russia.

Accordingly, on the Serbian Internet in search services, requests for Russia and, in particular, for the Russian language are related to Russian culture, politics, and economics.

The Russian language in the Serbian-speaking social networks is presented in most cases on behalf of the Serbian youth, who either chose him as their specialty, or teach him for personal interests. According to the analysis of the Serbian pages of the global social network Facebook, people who study this language, we found out that the nature of the content in Russian can be divided into five main topics: informative, cultural, sports, political and communicative. The first includes reports of ongoing activities in Serbia or in the countries of the former Yugoslavia. To the second - reports on Russian culture, history, literature, cinema, quotes from great figures. Sports content is associated with discussions of fans of different sports, in which joint meetings of the two countries are held, or with individual preferences. On the topic of politics, factors such as the historical relations of Russia and Serbia, the current situation of the two countries can be noted, and Russian support for Serbia on the Kosovo issue can be highlighted as the main topic. We attributed the communication of the Serbs in Russian with the Russians to the communication theme, as well as the

communication between the Serbs themselves as a practice of the language.

Two survey questionnaires in Russian and Serbian were compiled, which consisted of three main sections. The first part is a questionnaire in which respondents noted features that, in their opinion, can be attributed to the peculiarities of the mentality of their people. The second part - a test to identify the type of temperament of the student. In the questionnaire for Russians, the third part was final: interviewing Russians about their own behavior during a conversation (is it friendly, does it easily come into contact with representatives of other nations?).

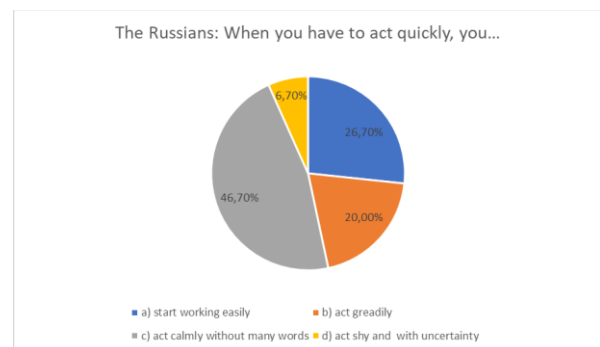


Fig.1. The Russians. When you have to act quickly, you

In addition to the above sections, the Serb questionnaire included a task to translate 12 sentences from Serbian to Russian in order to detect written errors in Russian (typical, frequently encountered). And also an interview was conducted in which questions were asked about how the Serbs behave in a conversation, whether there is something similar in the characters with the Russian people.

One group of respondents of each of the nationalities of interest to us is identified in 30 people aged from 20 to 30 years old, of different sexes, with higher education in various fields, some of whom study again - receive a second specialty or increase a degree in the first.

All Serbs surveyed are learning Russian, the level of proficiency varied from beginner to advanced and even to the level of a native speaker. Three Serbs were born, live and study in universities in Russia. Four Serbs were born in Serbia, but moved to Russia as children. Sixteen respondents learned the language in school. Three began to learn the language at the university. Four more began to learn Russian independently.

Two polls were conducted among Russians and Serbs, in which they could confirm or refute opinions regarding the traits attributed to the Slavic character. The respondents of the two groups most often chose such traits as good nature, family, freedom, and inconsistency. Serbs celebrate independence as the strongest feelings.



Fig.2. The Russians: How do you behave in an unfamiliar environment?

An exemplary type of temperament of a Serbian and Russian student was also revealed: types of sanguine and choleric temperament are characteristic of Serbs and Russians.

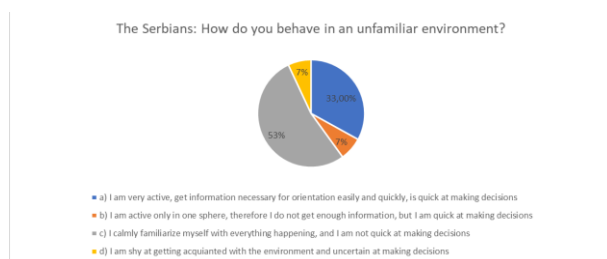


Fig.3. The Serbians: How do you behave in an unfamiliar environment?

The respondents of the two groups were asked questions about the behavior in the conversation. Serbs often speak loudly, quite emotionally.

To identify common mistakes in speech activity, the Serbian group was given a task to translate from Serbian into Russian and an oral interview was conducted. Here you can note the following: in phonetics, the pronunciation of sound [s] and soft sounds after hard, the difference in control and endings, there is a confusion when choosing the case of personal pronouns, as well as the lack of parallelism in the return of verbs. A special difficulty may be the homonyms.

V.CONCLUSION

The purpose of this study was to identify the characteristics of the psychology of the Serbian people in comparison with the Russian people, as well as to identify the characteristics of their speech activity in the Russian language both in the language environment and outside it.

In accordance with the goal, the main tasks of the work were fulfilled: the concept of an ethnos and the main elements of study for ethnopsychology were defined; The analysis of the literature of researchers of Pan Slavism. Also, a survey of two groups of Russian and Serbian students (30 people each) was conducted to identify features of a national character and an exemplary type of temperament, and for Serbian respondents there was a task to translate from Serbian into Russian.

In the course of the study, the concept of ethnopsycholinguistic portrait was modeled - it is a characteristic of the speech activity of the language personality of the individual, taking into account the

features of the national-cultural specificity of the ethnos reflected in this activity, the representative of which is characterized.

According to the results of the analysis, we found out that as features of the national character, the respondents of the two groups most often chose such traits as good nature, love of freedom, family, love of entertainment, contradictory behavior and laziness. However, the Serbs clearly stand out another feature - the love of independence.

In terms of the type of temperament, there will also be a similar result: types of sanguine and choleric temperament are characteristic of representatives of two peoples. Among the Serbs there were a small number of those who can be attributed to the phlegmatic type.

The most frequent reasons why Serbs begin to learn Russian are the following: if Russian is introduced into the school curriculum as a first or second language, interest in Russia and Russian culture, moving to Russia for living, studying or working.

Despite the fact that the languages of two peoples belong to the same language group, i.e. Representatives of these nations will be able to understand each other because of the similarity of languages, but this also presents a difficulty in the way of learning a language, in our case, research - learning Russian. According to the analysis of the Serbian written and spoken language in Russian, the following points can be distinguished: difficulties in the phonetics of sound [s] and soft sounds after solid sounds, difference in control and endings, confusion arises when choosing the case of personal pronouns, and also the absence of parallelism in the return of verbs ..

Thus, the main goal of this research has been accomplished - an ethnopsycholinguistic portrait of a Serbian student who studies Russian both in and outside the language environment has been compiled.

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