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***UNESCO: arts and culture,  
national traditions***

***ЮНЕСКО: культура, искусство,  
национальные традиции***

**Tovuu N.O.**

*Doctor of psychological sciences, Tuva Institute for Exploration of Natural Resources of the Siberian Branch of the Russian Academy of Sciences.*

**Research on psychology of the Tuvans in the conditions of introduction of new information and communication technologies**

**Abstract.** Results of the research of ethnopsychological characteristics of the Tuvans, including those who live in remote areas of Tuva are presented. The meaning of life and the value-purpose for Tuvans are such categories as care for children (family), relations with relatives, love for the native nature and traditional culture. The majority of Tuvans are characterized by respectful, equal relations. Families traditionally have many children and are stable, tribal relations are steady and preserve traditional values: hospitality, respect for elders, politeness. Rationalism, punctuality and flexibility of the life position are still not very acceptable. We have also investigated features of formation and course of cognitive processes in the conditions of using of information and communication technologies in training and daily life. Use of digital equipment affects deep layers of mentality and changes not only formation and functioning of the speech-thought sphere, but also the processes of perception. The information technologies that have entered the modern life are a little focused on real communities: at best they are adapted to writing.

**Key words:** ethnos, Tyva, psychology, information and communication technologies.

**Товуу Н.О.**

*Доктор психологических наук; главный научный сотрудник Федерального государственного бюджетного учреждения науки Тувинский институт комплексного освоения природных ресурсов Сибирского отделения Российской академии наук (ТувИКОПР СО РАН).*

**Исследования по психологии тувинцев в условиях интродукции новых информационных и коммуникационных технологий**

**Аннотация.** Представлены результаты исследования этнопсихологических характеристик тувинского этноса, в том числе в труднодоступных кожуунах (районах) Тувы. Смыслом жизни, ценностью-целью, тувинцев являются такие категории, как забота о детях (семья), отношения (связи) с родственниками, чувства любви к родной природе и национальной культуре. Для большинства тувинцев характерны уважительные, равноправные отношения. Семьи традиционно многодетны и устойчивы, а родоплеменные отношения – стабильны и сохраняют традиционные ценности: гостеприимность, уважение старших, вежливость. Рационализм, пунктуальность и гибкость жизненной позиции еще мало приемлемы. Исследовались особенности формирования и протекания когнитивных процессов в условиях использования информационных и коммуникационных технологий в обучении и повседневном быту. Использование цифровой техники затрагивает глубинные пласты психики, изменяя не только формирование и функционирование речемыслительной сферы, но и процессы восприятия. Входящие в жизнь информационные технологии мало ориентированы на конкретные сообщества: в лучшем случае они адаптированы к письменности.

**Ключевые слова:** этнос, тыва, психология, информационные и коммуникационные технологии.

***Tovuu N.O.***

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**Research on psychology of the Tuvans  
in the conditions of introduction of new  
information and communication technologies\***

The urgency and need for such work was due to political, socio-economic, historical, geographical, ethnic and some other factors. The research was based on the experimental principle of studying a small cell of society - the family. The research started at a turning point in the history of the Russian state, and Tuva as well. The total socio-political and economic reform led to social stratification (which refers to the differentiation of people in society depending on access to power, occupation, income and some other socially significant signs - there appeared "rich" and "poor", unemployed and homeless, 'etc. At the same time, social groups, clubs and associations of volunteers in the conditions of socio-economic and political reforms have become centers for *psychological assistance and support for the individual and his/her family*. Helping themselves and others, veterans of volunteer associations have sought to assert the universal human values, being, in fact, true patriots - volunteers.

At that time new information and communication technologies began to penetrate to Tuva, new forms of management, new types of relations between people appeared. But, along

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**Исследования по психологии тувинцев в условиях интродукции новых информационных и коммуникационных технологий**

1 Macropsychology of modern Russian society/ A.L.Zhuravlyev, A.V.Uyrevich. - M.: "Institute of psychology of RAS", 2009. 352 p.

with that, intensive destruction of previously developed methods and forms of administration, such as large livestock and crop production enterprises, also began. The consequence of these processes was, on the one hand, the distancing of young people from the older generation, complicated by some negative phenomena, including “leaving to Internet”, on the other hand, archaizing the consciousness of some people, going to traditional, partially forgotten beliefs, economic and social practices. Tendencies to misunderstanding, opposition and even confrontation between different groups of the population have been outlined. Moreover, the lines of separation often pass not only between generations, but also between representatives of different professional groups, between the city and rural settlements, and also, often between Russian-speaking Tuvans and Tuvans communicating primarily in their native language. The study of the psychology of Tuvans has shown that the **basic** meaning of life for Tuvans is the care of children (family), parents, relations with relatives, love for one’s native nature and culture. Respectful, equal relations in the family between a husband and a wife are characteristic for most Tuvans. Families in Tuva traditionally have many children; tribal relations are stable and they preserve traditional customs and family values. Tuvans are hospitable in everyday life; they respect the elders, they are polite, sincere and patient. The rationality, punctuality and flexibility of life position were still not very acceptable for them in such difficult time. In axiological orientations, values-goals remained the same, as for the values-means one can note the tendency to market relations.<sup>2</sup> For Tuvans these values happened to be supporting. The Tuvan consciousness, his mentality is laid in the surrounding natural potential, in collective mind, in traditions of creativity. In everyday life Tuvans are phlegmatic, tolerant; the sounds of the universe give them the rhythm of the future society, spiritual potential.

During the implementation of the project, a number of sci-

2 Rezniokov Ye.N., Tovuu N.O. Psychological characteristics of Tuvan people: theory and practice. – M.:PERSE, 2002. 223 p.

entific works have been published. In addition, textbooks on psychology (for schoolchildren from 3 to 6 classes) were translated into Tuvan language and tested in the academic process of Solchur school in Ovur area of the Tuva Republic. These works had been edited by the academician of the Russian Academy of Education I.V. Dubrovina. Currently, the projects are implemented in two interrelated directions: 1) gathering information about the problems (including psychological ones) that arise in the regions of Tuva; 2) the organization of social activity of people in such a way so as not to deal with the consequences of multidirectional trends in society, but to create such conditions for joint activity of people that would maximize the benefits of these tendencies and minimize shortcomings. In other words, not to bring the situation to the point when people need serious psychological help, and carry out prevention and support based on the social, cultural and ethno-specific psychological information they receive. In our understanding, this is the “psychologization” of the society of the future, its social structures and initiatives. When organizing the activity, we turn to the feeling of collectivism typical for the Tuvans. On the initiative of scientists (including those attracted from Moscow), since 2009, scientific-field expeditions, International Congresses on Ethnic Psychology (within the framework of the “Steppe Civilization” project) have been held in Tuva with a various thematic focus: “The land of ancestors: traditions and innovations in social-cultural development of the society”, “Hospitable Tuva” and others, which, as practice has shown, are quite in demand among teachers, as well as the youth and adults on the whole. We are also implementing the project “Hospitable Tuva”, within the framework of which the publication of the scientific and educational newspaper “Hospitable Tuva”, has been issued since 2015. The purpose of the publication is psychological education of the population and support of research tasks.

Annual scientific field experiments were conducted in hard-

to-reach corners of Tuva: Todzha, Tere-Khol, Mongun-Taiga and other regions<sup>3</sup>, and made it possible not only to obtain new scientific knowledge in psychology, but also to determine the directions for further scientific research when planning research and formulating hypotheses, and also provide information about those real changes that occur in different groups in the region. One of such studies was devoted to the peculiarities of the formation and flow of cognitive processes in the conditions of using new information and communication technologies in teaching and everyday life. According to the research, it was revealed that the use of digital technology and modern media technology affects the deep layers of the psyche, changing the formation and functioning of the speech-thinking sphere and perception processes.

The new information and communication technologies that enter into everyday life are little oriented to specific communities: at best they are adapted to the writing of two or three dozen of the most common species, rarely - actually to the language and very rarely - to culture. The use of such technologies in the early stages of socialization, when a game, learning and communicating with older and peers play a key role, causes various and multidirectional processes that create the ethno-cultural specifics of the formation of the cognitive-communicative sphere. Russia is a unique object for research in this area as a single territory, within which compact ethno-cultural entities are preserved. An example of such a region is the Republic of Tuva. Currently specific characteristics of both ethno-cultural type of modern society, and archaic features of traditional society are presented in Tuva. Based on the analysis of literature data and the experience of earlier works in Tuva, it is determined that the research aimed at identifying cultural and ethno-dependent features of the development of communicative skills in joint activities should be built on the

<sup>3</sup> Ananyeva K.I, Basyul I.A, Kharitonov A.N., Tovuu N.O. Programme complex for pair experiments in field conditions/procedures and methods of experimental-psychological researches. Edited by V.A.Barabanshikov. – M.: Institute of psychology of RAS”, 2016. P. 632-639.

usual activity rooted in the community. One of such practices is the decoration of household items and clothes, so for the field conditions, we modified the computer-aided method of diagnosing the communicative skills of G.A. Tsukerman "Rukavichka". ("A mitten"). We developed the computerized complex "Varezhka, (Glove) v. 2.0", it was tested in the remote settlement of Tuva, which allowed us to simulate the early stage of introduction of new information and communication technologies and the formation of cognitive-communicative skills and abilities in these conditions. The main series of experiments were conducted at schools of Kyzyl and the remote rural 3. Comparative analysis of communicative skills was conducted on the samples including 40 pairs of (urban and rural) schoolchildren, analysis of the functions of speech utterances - throughout the body of texts. The study was carried out in two stages. At the stage "Rukavichka" (Mitten) the schoolchildren had to consistently color the paper patterns of a mitten in such a way that the two halves produced the whole mitten with the same pattern. At the stage of "Varezhka" (Glove) the schoolchildren tested the same task on a laptop screen. Expert evaluation of the task was carried out according to four criteria: the size of the templates, the orientation of the templates, the similarity of the drawings and the complexity of the drawings. The results of the expert evaluation were statistically processed in the environment R 3.2.2 using the  $\chi^2$ -Pearson tests and the Fisher exact test, which resulted in revealing more preserved visual skills of rural schoolchildren and more developed communication skills of urban children. Also, the total number of visual fixations and their average duration were analyzed, assuming that longer fixations characterize more stable visual attention on image elements and program control elements, and a shorter duration and higher frequency of fixations more search and "acquaintance" focus shifts. The observed differences in duration and number of fixations between rural and urban, between senior and junior schoolchildren, as well as be-



tween those who have and do not have significant experience working with a personal computer and communication in an industrial environment indicate multidirectional tendencies, both in comparing urban and rural populations, and when comparing different age groups of tested children. Frequency analysis of linguistic means of communication showed that when performing a joint graphic task, schoolchildren used the categories “Object and its characteristics”, “The place of action, the mode of action”, “Communication control” and less frequently categories “Position from the second person”, size and orientation of the template. In cases of successful execution of the task, the categories “Object and its characteristics”, “The place of action and mode of action”, “Communication control” were used more often. The worst result when performing the task was the preferential use of the categories “Action scene, mode of action”, “Communication control”, “Activity control”. The study showed multidirectional trends in the development of the communicative and graphic skills of schoolchildren, manifested in the introduction of new communication and information technologies. The obtained results can be taken into account in the formation of curricula.

**Conclusion:** the spread of psychological knowledge which we obtained researching indigenous population is one of the main aspects of our daily work. Another equally important process and result we consider to be the formation of active population groups engaged in common activities on the basis of the use of cultural and historical traditions of the Tyva ethnic group with constant monitoring of changes in society and their socio-psychological consequences. Also, our annual congresses on ethnic psychology and cultural anthropology “Steppe civilization” with a variable theme certainly form and develop research projects of groups of scientists, teachers, students and schoolchildren. In this regard, it is appropriate to cite the words of the famous Tuvan scientist, doctor of historical Sciences, Mongush Kenin-Lopsan: “... Tuva is the Center

of Asia, where since ancient times the cultures of different eras and different peoples have been crossed; the root of the Scythian civilization is here"<sup>4</sup>.

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## **Бизнес подключат к реставрации памятников**

Владимир Кузьмин

Объекты культурного наследия, находящиеся под угрозой физического исчезновения, правительство готово передавать в концессии частному бизнесу для спасения.

Кабинет министров на заседании рассмотрел и одобрил поправки в законодательство, которые, как выразился премьер-министр Дмитрий Медведев, должны поднять интерес частного бизнеса к реставрации архитектурных памятников.

Сегодня в Едином государственном реестре числятся 144 166 объектов культурного наследия, из них 34 311 объектов находятся под угрозой исчезновения (15 процентов приходится на федеральную собственность, остальное - на региональную и муниципальную). На выделяемые из федерального бюджета средства удастся отреставрировать отдельные памятники: 161 объект 2016 году, 283 в 2017-м, 240 в 2018-м. Но для сохранения всех объектов культурного наследия в стране требуется более 3,5 трлн рублей.

«Предлагается по законопроекту возможность для бизнеса взять такое здание в концессию или получить их в рамках соглашений о государственно-частном или муниципально-частном партнерстве», - сказал Медведев.

В действующей редакции федерального закона о концессионных соглашениях в перечень имущества входят только объекты культуры. А объекты культурного наследия могут передаваться частному бизнесу только в рамках общего понятия «объекты культуры».

Законопроектом предлагается расширить перечень объектов концессионного соглашения, включив в него объекты культурного наследия, находящиеся в неудовлет-

ворительном состоянии. Такими признаются здания, чье состояние создает угрозы физической утраты.

- Инвесторы должны восстановить исторический облик этих объектов, а после этого на период действия самого соглашения они смогут использовать этот объект по своему усмотрению, - пояснил Медведев. - В том числе, конечно, для того, чтобы прибыль получать. Это, надеюсь, позволит восстановить наиболее такие важные, красивые исторические здания.

При этом в отношении объектов культурного наследия, находящихся в неудовлетворительном состоянии, нельзя будет проводить переустройство на основе внедрения новых технологий, механизации и автоматизации производства, модернизации и замены морально устаревшего и физически изношенного оборудования новым, более производительным оборудованием.

Документ также позволяет предоставлять объекты культурного наследия на условиях соглашений о государственно-частном и муниципально-частном партнерстве в целях их сохранения. Частный партнер в соответствии с соглашением будет обязан отреставрировать объект культурного наследия и приспособить его для современного использования в соответствии с охранным обязательством, а также требованиями федерального и регионального законодательства в области сохранения, использования, популяризации и государственной охраны объектов культурного наследия.

*«Российская газета», 8 ноября 2018 года.*

Пост-релиз по мероприятию:

**Рабочая встреча  
с Посольствами Иberoамериканских стран  
по созданию Иberoамериканского  
культурного центра 22.11.2018**

В Библиотеке иностранной литературы состоялась рабочая встреча по созданию Иberoамериканского культурного центра. В презентации будущего проекта приняли участие заместитель министра культуры **Ольга Ярилова**, генеральный директор Российской государственной библиотеки **Вадим Дуда**, исполняющий обязанности генерального директора Библиотеки иностранной литературы **Владимир Марков**, Директор по международной и образовательной деятельности **Светлана Горохова**, советник генерального директора по международным и гуманитарным вопросам **Мигель Паласио**, временно исполняющая обязанности директора по работе с пользователями в **Надежда Безносова**, руководитель Иberoамериканского культурного центра **Татьяна Евграфова**, заместитель директора Латиноамериканского департамента МИД **Константин Каменев**, советник Первого Европейского департамента МИД **Кирилл Игнатов**, послы и атташе 19 стран Иberoамерики.

Иberoамериканский культурный центр откроется в апреле 2019 года. Приветствуя участников встречи, **Ольга Ярилова** отметила: «Сегодня Библиотека иностранной литературы - одна из главных библиотек, которая выстраивает самые эффективные связи с самыми разнообразными международными организациями и странами. Уже сегодня на площадке Библиотеки действуют 10 поликультурных международных центров. И надеюсь, что таким же

эффективным будет предлагаемое всеми нами создание ибероамериканского культурного пространства».

Вадим Дуда подчеркнул, что открытие культурных центров помогает увеличить аудиторию библиотеки и помогает людям ближе знакомиться с культурой разных стран: «Аудитория Библиотеки иностранной литературы за 2017 год увеличилась вдвое. Во многом это случилось благодаря появлению специализированных центров, таких, как “Франкотекa”. В год “Франкотекy” посещают около 30 тысяч читателей. Открытие Ибероамериканского центра позволит еще нескольким десяткам тысяч людей увидеть и полюбить «Иностранку».

Ибероамериканский культурный центр станет универсальной площадкой продвижения национальных культур и языков стран Ибероамерики. Основными задачами центра станут формирование разностороннего современного книжного фонда (на основе уникальных собраний Библиотеки иностранной литературы и книжных коллекций, предоставленных Посольствами и учреждениями культуры ибероамериканских стран); проведение научно-просветительских и образовательных мероприятий, посвященных культурам региона; обеспечение доступа к новейшим электронным ресурсам, базам данных, аудио- и видеоматериалам.

«В Библиотеке иностранной литературы в настоящий момент насчитывается порядка 75 тыс. изданий на испанском языке и более 20 тыс. на португальском, - сообщил Владимир Марков. - Мы также выражаем огромную благодарность Институту Сервантеса за то, что он согласился предоставить в дар этому центру 1,5 тыс. изданий на испанском языке, а также благодарим посольства Бразилии, Коста-Рики и Парагвая за предоставленные дары, которые станут украшением будущего фонда».

Посольства ибероамериканских стран уже сообщили о готовности в ближайшее время передать в фонд цен-

тра книги и предметы национального искусства. Инициатива по созданию Иberoамериканского культурного центра поддержана Министерством культуры Российской Федерации и Министерством иностранных дел Российской Федерации.

В ходе церемонии открытия Иberoамериканского культурного центра в апреле 2019 года планируется подписание совместной Декларации по продвижению иberoамериканской культуры. Декларацию подпишут представители Министерства культуры России, Министерства иностранных дел России, главы дипломатических представительств иberoамериканских стран. Приглашаем всех на открытие Иberoамериканского культурного центра в Библиотеке иностранной литературы!

*Social projects  
and information technologies*

*Социальные проекты  
и информационные технологии*



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**On the question of relation of state ideology and national idea in the Russian Federation**

**Abstract.** This article discusses current problems of the relationship between the state ideology and the national idea, establishes their practical significance and role in the domestic system of public-state relations, analyzes the features of the evolution of these phenomena. The authors conclude that today the core of the ideological sphere of the Russian state is the national idea which, unlike the state ideology, contributes to the genuine consolidation of society and its stable development.

**Key words:** ideological sphere, ideology, state ideology, national idea, «Russian idea», national interests, constitutional values, society, nation, state, politics.

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**К вопросу о соотношении государственной идеологии и национальной идеи в Российской Федерации**

**Аннотация.** В данной статье рассматриваются актуальные проблемы взаимосвязи государственной идеологии и национальной идеи, устанавливается их практическое значение и роль в отечественной системе государственных отношений, анализируются особенности эволюции этих явлений. Авторы приходят к выводу, что сегодня ядром идеологической сферы российского государства является национальная идея, которая, в отличие от государственной идеологии, способствует подлинной консолидации общества и его устойчивому развитию.

**Ключевые слова:** идеологическая сфера, идеология, государственная идеология, национальная идея, «русская идея», национальные интересы, конституционные ценности, общество, нация, государство, политика.

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**On the question of relation of state ideology and national idea in the Russian Federation\***

The state of the ideological sphere<sup>1</sup> in Russia is constantly under scrutiny from politicians, government officials, academics, and the society, which is not without reason. Ideology is an integral element of ideological space; association of people with similar interests, as well as human needs, enthusiasm and initiatives and the formation on this basis common image, directly related to the integrated development of society and state.

The society, of course, needs an ideological platform, which is recognized by many recognized scientists, such as S.A. Avakyan, Y.G. Ershov and E.A. Krasnova, E.I. Kozlova and O.E. Kutaf-

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**К вопросу о соотношении государственной идеологии и национальной идеи в Российской Федерации**

1 The ideological sphere (ideosphere) is a combination of ideas, values, cultural attitudes, images, beliefs, ideologies that guide human activity. [Bulletin of Polesye State University. A series of social and humanitarian sciences], 2008, no. 2, p. 10. (in Russian).

in, V.A. Mikhailov, V.A. Chetvernin, B.S. Ebzeev and others. However, today there is an ambiguous perception of ideology: some note the crisis of the ideology of the Russian state, others believe that ideology is a pernicious and unnecessary phenomenon<sup>2</sup>.

If we look into the origins of this concept, it turns out that in its original understanding the term «*ideology*» meant the **science of ideas**. In this sense, the French philosopher Antoine Destutt de Tracy, who is considered to be the founder of this concept, understood ideology at the end of the 18th century. The concept of «*ideology*» in its original meaning did not stick and changed over the years. Karl Marx, Friedrich Engels, Vladimir Lenin, Karl Mannheim, representatives of the Frankfurt School, for example, Herbert Marcuse and others, contributed to the study of ideology.

The main role in the formation of the modern negative perception of ideology was played by the 20th century. In the first half of the last century, due to a change in the socio-economic structure of society, an increase in revolutionary movements, the intensification of the struggle for political rights, the **state ideology** was born as a system of ideas that is obligatory for all citizens to execute, forming a correct way for the development of the country.

Political parties, which were state-forming entities, contributed to the formation of state ideology. Party programs served as a source of state ideology, were perceived by their creators as a set of progressive ideas, which were able to transform the society qualitatively. The monopolization of state power by the political parties, the widespread imposition of their programs for compulsory execution and gross interference in the system of government gave a negative connotation not only to the term «*state ideology*», but also to the concept «*ideology*» in general.

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<sup>2</sup> Fedorov V.V. Does Russia need a state ideology? [Russian newspaper], 2015, no. 6749 (178). Available at: <http://rg.ru/2015/08/13/fedorov.html>. (Accessed 01 November 2018). (in Russian).

By the middle of the 20th century, a vicious image of state ideology was formed in Western European countries, which was related with understanding the perniciousness of the regimes of Nazi Germany, fascist Italy and the USSR of the Stalin period, where the daily lifestyle of each person was run under the ideological standards. The period of turbulence ended, Western society entered the era of «*mass consumption*», where not ideological disputes came to the fore, but social development through the improvement of applied science, professionalization of public administration, which is competent in solving social problems. There was a «*deideologization*» of social relations. The external demonstration of this process was the proclamation of anti-ideological norms in the constitutions of the post-socialist countries (including the Russian Federation)<sup>3</sup>.

Thus, during the transition to a democratic system, it became necessary to remove any political ideology from domination, which in essence was a ban on raising any party program to the official rank. Understanding the inferiority of totalitarian regimes led to a complete prohibition of state ideologies in many countries around the world, including Russia. *Ideological pluralism* is one of the most important achievements of the democratic system.

Today, the national idea is coming to the fore in the ideosphere in Russia. Like an ideology, the national idea had many modifications in its development. In the scientific literature, many attempts were made to give the most succinct definition of this concept. If we analyze numerous definitions, we can conclude that the *national idea* is a relatively stable set of values and national interests that formed naturally during historical development, which contains the nation's ideas about its past, present and future, reflecting the level of na-

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<sup>3</sup> See, for instance, art. 13 of the Constitution of the Russian Federation, art. 11 of the Constitution of the Republic of Bulgaria, art. 8 of the Constitution of Romania, art. 13 of the Constitution of the Republic of Poland etc.

tional identity, which is able to consolidate and mobilize the nation in the face of external threats and internal challenges, scattered across various objects of the tangible and intangible culture of this nation, which is based on the desire of the nation for self-preservation, maintaining its integrity and sustainable development. The signs that this definition contains allow us to judge about the differences between the national idea and the state ideology.

The state ideology is an officially obligatory system of social development that does not tolerate any competitors on the ideological arena. Public institutions form and impose the state ideology that is supposedly legitimized by the people. These institutions are always headed by specific people (they are called ideologues) who develop and conduct the state ideological policy. On the contrary, the national idea is formed in the process of the natural historical development of the ethnic community. So, if the national idea is primary and objective, then the state ideology is secondary and subjective.

The national idea is scattered across various objects of national culture: in folklore, literature, music, architecture, etc. In the most general and lapidary form, the national idea can be expressed by the national motto. E.A. Mezentsev and E.A. Kolmakova noticed that almost all countries have a motto. The Great Britain, since the time of Heinrich V, has the motto «*Dieu et mon droit*» («*God and my right*»). The French motto, which dates to the Great French Revolution, is «*Liberté, Égalité, Fraternité*» («*Freedom, Equality, Fraternity*»). The national motto of the United States is the phrase «*In God We Trust*». Germany has the words «*Einigkeit und Recht und Freiheit*» («*Unity and Justice and Freedom*»). Canada has motto «*A Mari Usque Ad Mare*» («*From sea to sea*»). The Czech Republic has a motto «*Pravda vítězí*» («*The truth wins*») etc.<sup>4</sup>

4 Mezentsev E.A., Kolmakova E.A. To the question about the national idea and national motto modern Russia. [Electronic scientific and practical journal «Modern scientific research and innovation»], 2016. no. 6. Available at: <http://web.snauka.ru/issues/2016/06/67414> (Accessed 01 November 2018). (in Russian).

Russia has no such a motto. But does this mean that the national idea is absent in Russia? Let us take a closer look at the preamble of the Constitution of the Russian Federation, **passed by nation-wide voting**. Obviously, the preamble fixes key points of the national idea: preserving the historically established unity of the state; maintaining civil peace and accord; revering the memory of ancestors who have conveyed to us love and respect of the Fatherland, belief in good and justice; unshakable democratic foundations of the development of the Russian state with respect for human rights and freedoms; ensuring the well-being and prosperity of Russia. These **constitutional values**, which are genuinely legitimized by the people, should become the foundation of the socio-economic, political and cultural development of the Russian society.

Thus, the Russian people need an ideological platform, the center of which is the national idea as a syncretism of values, which implies the consolidation of the multinational people of Russia not by coercion, but by its internal aspirations for common welfare.

The national idea should be **imperative**<sup>5</sup> for the state, which comes from the principle of the supremacy of people's power. «*The bearer of sovereignty and the only source of power in the Russian Federation shall be its multinational people*», says the Constitution of the Russian Federation<sup>6</sup>. This means that public policy should be based on the Russian people's values and exclusively for the benefit of national interests.

Fortunately, the current government of Russia, during the creating documents and development programs, focuses on the values that make up the national idea of Russian society.

5 Orlov I.B. The essence and functions of the national idea of the country. Tsentr Sulakshina (Center for Scientific Political Thought and Ideology), 2015. Available at: <http://rusrand.ru/analytics/iborlov-suschnost-i-funksii-natsionalnoj-idei-strany>. (Accessed 01 November 2018). (in Russian).

6 Art. 3 of the Constitution of the Russian Federation (passed by nation-wide voting of December 12, 1993) (with the Amendments of December 30, 2008, February 5, July 21, 2014). [Collection of Legislative Acts of the Russian Federation], 2014, no. 31, art. 4398.

As Vladimir Putin noted, «*we will strengthen our “historical state”, which we inherited from our ancestors. State-civilization, which can organically solve the problem of integrating various ethnic groups and confessions*»<sup>7</sup>.

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<sup>7</sup> Putin V.V. Russia: the national question. [Independent newspaper], 2012. Available at: [http://www.ng.ru/politics/2012-01-23/1\\_national.html](http://www.ng.ru/politics/2012-01-23/1_national.html) (Accessed 01 November 2018). (in Russian).



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**Media text as a result of textual activity in the Russian and foreign languages in a non-linguistic university**

**Abstract.** The article considers media text as a result of textual activity in Russian and foreign languages in a non-linguistic educational institution of higher education. The authors proposed the concept of “linguistic-sociopsychological abilities”. These abilities can serve as a basis for building situationally (contextually) adequate media texts that provide relevant communication.

**Key words:** media text, text activity, linguistic-sociopsychological abilities, relevant communication, media education, media literacy.

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**Медиатекст как результат текстовой деятельности на русском и иностранных языках в неязыковом вузе**

**Аннотация.** В статье рассматривается медиатекст как результат текстовой деятельности на русском и иностранных языках в неязыковом образовательном учреждении высшего образования. Авторами предложено понятие «лингвоспсихологические способности». Эти способности могут служить основой для создания ситуативных (контекстуальных) адекватных медийных текстов, которые обеспечивают соответствующую коммуникацию.

**Ключевые слова:** медиатекст, текстовая деятельность, лингвистически-психологические способности, релевантное общение, медиаобразование, медиаграмотности.

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**Media text as a result  
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The term media text, which arose in the 90s of the 20th century in the English-language scientific literature, is used today in studies devoted to mass communication. Foreign experts (A. Bell, T.A. Van Dijk, M. Montgomery, N. Feuerklaff, R. Fowler) studied functional and style features of the media language, and the typology of media texts, and linguistic media technologies. And then it organically combined with domestic traditions of studying the journalistic style, the psychology of mass communication, text generation and the language of the media, presented by A.A. Leontiev, T.M. Dridze, S.I. Bernstein, A.N. Vasilyeva, D.N. Shmelev, V.G. Kostomarov, Yu.V. Rozhdestvensky, Ya.N. Zasursky, G.Ya. Solganik, N.N. Kokhtev, and others.

T.G. Dobrosklonskaya proposed to combine such studies

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into a special discipline “media linguistics”, the framework of which provides a systematic scientific approach to the study of the language of the media, and also allows to identify media text as the main category of analysis [7].

The attitude to the media text, understanding the meaning of the media text for society at the level of civilization is something universal and everyday occurrence. Therefore, the media text becomes an explanation of the relationship of man to the world in general, reduces the unknown to the known. The media text seeks to turn into a separate “big word” with a common single meaning. As a phenomenon of culture, the media text exists in a symbolic form and is very important. The main function of the media text is to be an instrument of mass communication. Operating with a media text and the norms of communication peculiar to a certain culture, the subject uses this experience, introduces it into his own mind. In so doing, he understands the media text. To understand the media text means, in some way, to include it in the world of one’s own personality and to interact with it. Understanding expresses the subject’s attitude to the media text. In the processes of communication, the media text operates as an integral unit, serving as a possible means of achieving a certain goal.

“The media text can be defined as a dynamic complex unit of a higher order, through which speech communication is carried out in the sphere of mass communication.” N.A. Kuzmina [7, p. 13].

Thus, the term media text is a hyperonym (a word with a broader meaning that expresses the common, generic concept) of a number of previous terms: a journalistic text, a PR text, a publicistic text, a newspaper text, a TV and radio text, an advertising text, an Internet and media text and so forth.

From the above, we can see that at the heart of everything

is the notion of text (*Latin texus - tissue, plexus, connection*) and it is defined as the unity of content and a sensually perceived form, a harmonious whole, all elements of which have a significant impact on the achieved communicative effect. Thus, according to one of the definitions, the text is “an integral unit of speech communication, consisting of communicative elements (statements), functionally and thematically combined into a complete, content-oriented hierarchical structure and organized by a common design (communicative intention)” [4, p. 18].

We can distinguish the following characteristics of the text as a result of text activity:

- generation of the text is always socially and situationally (contextually) conditioned;
- a text is the realization of a speech function; integral speech product, tending “to become a separate” big word “with a common and unified meaning” [1, p. 134];
- a statement or set of statements becomes a text only when understanding occurs in the communication process;
- arising from the needs of professional activity, the texts, in turn, affect the effectiveness of professional activity;
- a textual activity requires special abilities and skills from the participants of the communication process, these abilities and skills are termed as linguistic-sociopsychological [6].

The object of linguistic-sociopsychological research, thus, becomes a textual activity as a subsystem of human activity. Linguistic-sociopsychology studies the place of text activity among other types of social activity; the role and place of the texts in the exchange of all kinds of activities, ways and mechanisms for introducing products of sign and cognitive activities into public practice, culture and public or social consciousness [3].

Linguistic-sociopsychological abilities and skills are included as an integral part into the structure of human abilities and

are able to construct situationally (contextually) adequate texts that provide relevant communication.

We refer to relevant communication in which there is a semantic correspondence between the information request and the message received and which leads to the formation of a common conceptual field that ensures effective joint activity between the subjects.

Professional communication can be relevant only if the subjects of the activity have fully developed linguistic-sociopsychological abilities.

Since the ability to qualify a person as a subject of activity [5], developing linguistic-sociopsychological capacity, we put them in the position of the subject of textual activity.

In our opinion, the process of media literacy development when working with media texts should be built taking into account the specific features of the development of linguistic-sociopsychological abilities.

The formation of media literacy is the main goal and result of media education. Based on the analysis and comparison of different approaches for dealing with this concept (V.V. Gura, A.A. Zhurin, A.V. Fedorov, A.V. Sharikov, D. Buckingham, R. Hobbs, P. Messaris, E. Thoman, etc.), media literacy is defined as the ability to adequately interact with streams of media information in the global information space: to search, analyze, critically evaluate and create media texts distributed by means of various media and communications, in all their diversity form. [8, p. 487].

The issues of formation of media literacy are of particular importance for the higher language education system as foreign language texts of the media has been extensively used to prepare specialists in the field of foreign languages. They are regarded as an authentic source of relevant information concerning linguistic, socio-cultural and other issues, which invariably causes in the subjects a keen interest of learning, thus

providing a high level of motivation and involvement of the students in the process of educational interaction.

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**Socio-cultural activities of the commonwealth of Australia for building one nation**

**Abstract.** The article analyzes the cultural policy of the Commonwealth of Australia. The author pays special attention to the how government institutions and community organizations create conditions for the integration of Aboriginal and Torres Strait Islanders into the modern cultural field of Australia with the preservation of their cultural identity. The author draws conclusions about the possibility of using the Australian society's mechanisms of social solidarity in the Russian Federation.

**Key words:** mentality, Aboriginal and Torres Strait Islanders, society, cohesion, globalization, discrimination, national communities, social networks.

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**Социокультурная деятельность содружества Австралии по созданию единой нации**

**Аннотация.** В статье анализируется культурная политика Содружества Австралии. Автор обращает особое внимание на то, как государственные учреждения и общественные организации создают условия для интеграции аборигенов и жителей островов Торресова пролива в современное культурное поле Австралии с сохранением их культурной самобытности. Автор делает выводы о возможности использования механизмов социальной солидарности австралийского общества в Российской Федерации.

**Ключевые слова:** менталитет, аборигены и жители островов Торресова пролива, общество, сплоченность, глобализация, дискриминация, национальные сообщества, социальные сети.



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**Socio-cultural activities of the commonwealth  
of Australia for building one nation\***

One of the main features of the modern development of many countries with advanced economies is the flow of a significant number of migrants. In this regard, the problem of reducing the conflict potential in the interaction of migrants and the indigenous arises before official authorities, numerous public organizations and the most active citizens. The analysis shows that not all states successfully cope with the challenges of globalization - conflicts arise between immigrants and indigenous and they quite often turn into mass riots and crimes, as it often happens in Germany and France, which is a consequence of many socio-economic reasons. From our point of view, the most significant of them is the lack of a full-fledged system of adaptation of migrants which, first of all, the authorities of these states should form. The study of the experience of Australia as a multinational country shows that it has achieved significant positive results in the adaptation of migrants who annually arrive for permanent residence (about 200 thousand people), as well as for the cohesion of Aboriginal and Torres Strait Islanders with the rest of Australian citizens [1].

Realizing the complexity of migration processes, the authorities try to effectively integrate new citizens into the realities of Australia. To achieve this, a cultural policy is pursued, aimed at strengthening the solidarity of society and its

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successful development. Part of such policy is to inculcate in Australian citizens such an understanding of the history and modernity of the country, which allows a positive interaction between the representatives of different communities. Therefore, the experience of the cultural policy of Australia, both positive and negative, merits close study.

For example, the “Indigenous Program in the field of Fine Arts” is being implemented. It provides funding for approximately 80 art centers for Aboriginal and Torres Strait Islanders, as well as their art fairs and cultural centers. The interaction of the government and indigenous communities in the development of culture has yielded positive results - many cultural centers have begun to play a significant role in the life of Australia. The works of art created in them contribute to the development of a sense of mutual respect with the rest of the inhabitants of Australia. Thus, they form the cultural code of the Australian nation, propagate its achievements in the country and beyond.

However, despite the joint efforts of authorities of all levels and numerous public organizations, in the Australian society there are polar assessments of key events in the country’s culture. Most vividly manifest themselves during one of the most popular holidays called “Day of Australia” and has the status of state since January 26, 1994. On this day, in 1788, the commander of the First Fleet of the British, Arthur Phillip, landed an assault on the coast, in the area of modern Sydney which marked the beginning of the active development of the continent without taking into account the interests of the indigenous population. On January 26, 1938, the indigenous inhabitants of the continent came out with protesters to the streets of Sydney. Subsequently, this event was named Day of Mourning [5].

At the same time, the Australian government and numerous public organizations are trying to attract as many people as possible to celebrate the Day of Australia (which is declared

a day off). Therefore, for example, on the eve of the holiday the government holds in Canberra the presentation of the main prize of the state - the Australian of the year. With a solemn speech to the people, the Prime Minister addresses. More than half of the population in the country visits events organized by the authorities or are gathered by friendly company for joint events, festive meals, etc. At the same time, many of them decorate their faces and clothes with the flag of the Australian Union. A characteristic feature of these activities is the active participation of various national communities in them. Many representatives of the Russian-speaking community are present at such festivals in their folk costumes and demonstrate the production of folk pro-ideas and also tell the secrets of their making and use [7].

From our point of view, this activity of the Russian-speaking community allows us to solve several interrelated tasks. Firstly, it gives the opportunity to declare itself as an organic and integral part of the Australian society. Secondly, it allows to demonstrate to the Australian society the originality of one's own culture.

A significant part of the population is positive about the celebration of the Day of Australia. As a rule, these are descendants of the colonialists and new citizens. It should be noted that some indigenous communities take an active part in the celebration, since they believe that Australian society can develop positively only if the grievances suffered in the past are forgotten [6].

Nevertheless, the attitude towards the celebration of the Day of Australia remains ambiguous among the various social strata of this state. In recent years, tens of thousands of Australian citizens, most of whom are Aboriginal and Torres Strait Islander, go through the streets of Canberra, Sydney, Melbourne and other cities on January 26 and demand renaming the holiday as the Day of Intrusion. The most radical-minded demonstrators burn flags of the Australian

Union, and many of them carry Aboriginal flags. They demand to recognize the past activities of the Government of Australia regarding the indigenous population as genocide. The analysis of the practice of recent years shows that members of many ethnic communities in Australia take an increasingly active part in such activities.

Moreover, some public politicians also support the call to end the celebration of the Day of Australia. For example, on January 26, 2017, a member of the Parliament of New South Wales, David Shoebridge, called for the abandonment of this holiday. Actress and playwright Nakkiah Lui proposes to postpone Australia Day to another day, and this idea finds an increasingly wide response among the population. For example, many users of social networks offer to celebrate this holiday on May 27. On this day in 1967 in Australia a referendum took place which radically changed the consciousness of millions of citizens of the country and instilled in the natives the belief that favorable conditions would be created for the full development of their unique culture.

Analysis of documents and profile sources shows that the government of Australia is making serious attempts to make this holiday a nationwide one. In recent years, Australia Day has become an immanent part of the system of propaganda and introduction of multiculturalism in the Australian society. Therefore, for several years in a row, the ceremony for obtaining citizenship for many new Australians began on that day [3].

As the analysis shows, the events of the Day of Australia are commented on by the most authoritative media, including those making their reports in Russian. This holiday is reflected in social networks. For example, it appears on Twitter and Facebook, as well as Youtube. Published articles and notes cause heated discussions and a lot of views, a significant part of which is accompanied by copying, mass mailings and numerous comments.

In our opinion, one of the important reasons for drawing public attention to this social problem is that the authors of many entries on the Internet are well-known people. So, in 2017, indigenous representative Nova Peris, Olympic hockey champion and former federal senator, urged Twitter users to persuade the government to postpone the Day of Australia. The analysis shows that such technology of defending interests by the supporters and opponents of the holiday is widespread in Australia.

It should be noted that a scornful attitude towards indigenous peoples gave birth to a system of mass confiscation of children from their families. These people are called “Stolen Generations”. Since the end of the twentieth century, to eliminate the social consequences of this discriminatory policy, the organizations that were engaged in the reunification of the affected families began their activities. Thanks to the perseverance of the members of the non-governmental organization “The National Voice for Our Children”, on August 4, 1988, the National Day of Aboriginal and Torres Strait Islander Children is celebrated annually in Australia. This organization also decided to consider August 4 as the birthday of those representatives of the Stolen Generation, who for various reasons do not even know the date of their birth.

The active work of human rights organizations and parts of the political and cultural elite of the country forced the leadership of Australia, in the form of the Prime Minister, deputy of the lower house of the Australian Parliament and leader of the Australian Labor Party Kevin Rudd, to apologize officially for the system of unfair treatment of indigenous peoples, including the emergence of the stolen generation. His speech was broadcast throughout the country, including places of mass congestion [2].

The apology of the Prime Minister was the result of a lot of work done by representatives of all types of Australian society. Due to this, Austrians in large numbers began to

actively sign the “Books of simplification” with an expression of regret toward the incident, as well as hopes for a joint happy future in a single multicultural Australia. On August 10, 2004, the collection of the “Book of Forgiveness” consisting of 461 volumes, in recognition of its high cultural and social significance, was included in the UNESCO Memory of the World program registry.

However, despite the apologies from the authorities, the conflict also has a financial component: a significant part of indigenous peoples, as well as the organization “Stolen Generations” insist on receiving material compensation for the harm caused. However, Prime Minister Kevin Rudd did not address this issue in his famous speech.

Despite the decisions of the referendum in 1967, the apology of the authorities and the activities of human rights organizations, Australian laws continue to impede the consolidation of citizens. In the Constitution, there is article 25 “Deprivation of the right to vote on the basis of race” and does not indicate whom to consider the First inhabitants of Australia. Therefore, in December 2015, the Australian government and the opposition created a referendum council of 16 authoritative representatives of indigenous and non-indigenous peoples. On June 30, 2017, this council passed a report to the government and the opposition with a draft amendment proposing recognition of the aboriginal people of Australia as the first settlers and finally eliminating articles from the country’s legislation that imply the possibility of racial discrimination [4].

On the example of Australia, we consider it important that the status of the National Award “Russian of the Year”, established by the All-Russian Public Organization “Russian Academy of Business and Entrepreneurship”, be changed and it become a state award, and its presentation be held on the Day of Russia. From our point of view, it is advisable to conduct the ceremony of appropriating Russian citizenship to outstand-

ing migrants on this day. In the future, this will attract those people who have a good education, are fluent in Russian and familiar with our culture.

In order to consolidate the citizens of Russia, it is advisable to organize a variety of materials on the history and culture of the people of the Russian Federation on the television channel "Culture". For this, leading scientists, specialized experts, as well as representatives of national communities and religious figures should be involved.

We consider it necessary to use and creatively develop the positive experience of, for example, Orenburg and Saratov in creating cultural and educational complexes like "National Village" and in the future to create them in all the centers of the subjects of Russia. They will be introduced to folklore, national customs and holidays, dishes and clothes, religious features of other peoples. It is advisable to organize permanent video lectures and thematic photo exhibitions on the territory of such complexes, for example: "National holidays of the peoples of Russia". It is especially important that such events be held on December 18 - the International Migrant Day. Taking into account modern technology it will be possible to conduct virtual tours. In our opinion, the most socially active "National Villages" should receive support from the government in the form of grants and tax incentives.

All this will contribute to the cultural mutual enrichment of people and the strengthening of interethnic harmony in a specific subject and in Russia as a whole. Especially useful is the study of local characteristics for migrants who arrive in Russia to obtain a permit for temporary stay or residency. It will be advisable to include in the exam on the history of Russia for them questions that reveal the history and culture of the subject of the Russian Federation, in which they pass this exam. Foreigners who graduated in Russia and wished to stay in Russia should be exempt from such examinations.

Thus, our study showed that Australia's cultural policy towards the indigenous population has significant positive results. Many non-Aboriginal and Torres Strait Islander nationals have become much more respectful of the culture of these people, some of whom, along with indigenous people, have made significant efforts to revive the culture of Aboriginal and Torres Strait Islanders. At the same time, with the joint efforts of various levels of government, numerous public organizations and activists, favorable conditions have been created for the transfer of the original culture of the indigenous population of Australia to future generations and its organic incorporation into the cultural palette of Australian society.

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**Religious Tolerance Program in Russia**

**Abstract.** The article discusses the problem of religious tolerance in Russia as a cultural tradition, legislation and social policy. It is indicated that Western spiritual elements are included in the fabric of Russian culture mainly as pathogenic, destructive, individualistic principles, but the eastern elements strengthen and stabilize Russian religious identity. The diverse ethnic and cultural composition of Russia is being studied: special attention is paid to the territorial distribution of believers of different faiths. It is noted that the percentage of Muslims is highest in the republics of the North Caucasus, Tatarstan, Bashkortostan, Crimea; Jews in the Jewish Autonomous Region; Buddhists in Tuva, Kalmykia, Buryatia; Lutherans in the Volga region; Hindu in the Republic of Altai and Altai Territory; traditional pagan believers in Siberia and the Far East. It is emphasized that Orthodox Christianity has historically played and is currently playing a unique role in the religious, cultural, and spiritual life of Russians. It points out the recent sharp increase in the level of extremism, religious fundamentalism and terrorism, and also describes the legal opposition to these dangerous tendencies of Russia's modernization. The difference between religious tolerance in Russia and ecumenism is emphasized. Finally, the author hypothesized that the long-standing Russian traditions of religious tolerance are closely connected with its imperial past and Eurasian heritage.

**Key words:** Russia, religious tolerance, Orthodox Christianity, Orthodoxy, King John the Terrible.

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**Программа религиозной толерантности в России**

**Аннотация.** В статье обсуждается проблема религиозной толерантности в России как культурных традиций, законодательства и социальной политики. Указывается, что западные духовные элементы включены в ткань русской культуры главным образом как патогенные, разрушительные, индивидуалистические принципы, но восточные элементы укрепляют, стабилизируют российскую религиозную идентичность. Исследуется разнообразный этнический и культурный состав России: особое внимание уделяется территориальному распределению верующих разных конфессий. Отмечается, что процент мусульман наиболее высок в республиках Северного Кавказа, Татарстане, Башкортостане, Крыму; Евреи в Еврейской автономной области; Буддисты в Туве, Калмыкии, Бурятии; Лютеране в Поволжье; Индуисты в Республике Алтай и Алтайском крае; традиционными языческими верующими в Сибири и на Дальнем Востоке. Подчеркивается, что православное христианство исторически играло и играет в настоящее время уникальную роль в религиозной, культурной и духовной жизни россиян. Указывается недавний резкий рост уровня экстремизма, религиозного фундаментализма и терроризма, а также описывается юридическое противодействие этим опасным тенденциям модернизации России. Подчеркивается различие между религиозной терпимостью в России и экуменизмом. Наконец, автор выдвинул гипотезу о том, что давние российские традиции религиозной толерантности тесно связаны с ее имперским прошлым и евразийским наследием.

**Ключевые слова:** Россия, религиозная толерантность, православное христианство, православие, король Иоанн Грозный.

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### **Программа религиозной толерантности в России\***

Крайне разнообразный этнический и культурный состав России, присутствие представителей более чем 190 национальностей среди граждан России, естественно, создают сложную конфессиональную модель, которая должна быть учтена властями для правильных стратегий законодательства, которые помогли бы достичь стабильного социального развитие. Когда государства Центральной Азии (Эмират Бухары, Кокандский и Хивинский ханства) стали частью Российской империи в XIX веке, российские власти находились в ситуации крайней необходимости разрабатывать новое эффективное законодательство для этого региона с подавляющим большинством голосов (как обычных граждан, так и элит) и очень скудные православные военно-политические элиты.

Помимо Православия, которое было официальной религией во времена Российской империи и играет особую роль в истории и культуре России, в нашей стране проповедаются основные мировые религии, такие как ислам, иудаизм, буддизм, и это демонстрирует четкую Евразийского наследия. Также присутствуют другие христианские вероисповедания, индуисты и традиционные язычники. Религиозная жизнь в России регулируется специальным Федеральным законом, который дает каждому право исповедовать любую религиозную веру, которую он хотел

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бы или был атеистом. Однако православное христианство - это не только самая большая религия, но и играет объединяющую роль в религиозном составе в России; это историческая, философская, культурная и духовная основа для значительной части российского общества.

Несмотря на то, что представители любых религий в России живут во всех городах с населением более 100 000 человек, исторически существовали компактные районы с повышенной плотностью людей, исповедующих определенную религию. Так, процент мусульман самый высокий в республиках Северного Кавказа, Татарстане, Башкортостане, Крыму; Евреи в Еврейской автономной области; Буддисты в Туве, Калмыкии, Бурятии; Лютеране в Поволжье; Индуист в Республике Алтай и Алтайском крае; традиционными языческими верующими в Сибири и на Дальнем Востоке. Аналогичная ситуация наблюдается и в Сингапуре: в регионах, где густо населены представители определенной религии, которые, очевидно, объединяют цели правительств России и Сингапура в сфере религиозного управления. Главные из этих целей можно рассматривать как цель достижения мирного сосуществования людей, исповедующих разные религии, при полном отсутствии религиозного фанатизма и фундаментализма.

Мы должны с сожалением констатировать, что этой цели по-прежнему очень сложно полностью реализовать в России. В России за последние 20 лет появилось множество экстремистских религиозных групп (сект), особенно тех, которые привлекают молодых людей, радикализованных в религии к своим рядам, новичков религиозных фанатиков. Эти молодые люди становятся отличным материалом для культивирования в России фундаментализма и религиозно мотивированного терроризма, и речь идет не только о пресловутой

Каиды или ISIS (как юридически запрещены в Рос-

сии), так и менее известных и небольших, но не менее потенциально опасных местных или глобальных организаций. Любопытно, что, за исключением очень редких случаев, среди последователей этих радикальных групп и незаконных организаций очень мало людей, которые принимают серьезное участие в жизни своих религиозных общин, будь то христианских, мусульманских, индуистских или еврейских.

Религиозный, этнический и политический экстремизм тесно переплетаются в наше время; и фундаментально мыслящие теньевые религиозные «гуру» и «учителя» часто оказываются не проповедниками вечных религиозных ценностей, а лидерами террористических групп. В этом случае в России представляется, что экстремизм и разжигание религиозной ненависти в основном осуществляются неверующими или совершенно неверующими людьми и часто новообращенными. Существует очень редкая ситуация, когда официальный представитель определенной религии или священника открыто выражает идеи и лозунги, разжигает религиозную вражду и провоцирует верующих на совершение правонарушений как в России, так и в Сингапуре. Недавний печальный случай священника Даниила Сысоева, который открыто высмеял принципы и ценности ислама и, что самое важное, сильно повлиял на его православную конгрегацию, является исключением из правила.

Конечно, эта религиозная толерантность в России не имеет абсолютно ничего общего с экуменизмом, религиозным синкретизмом и механическим смешиванием религий Евразии, помещенных в одну закрытую бутылку, чтобы получить чудовищный коктейль с предельным безразличием и снисходительностью. Нет! Кроме того, кажется, что сам Кубилай-хан не придавал такого значения своей политике религиозной толерантности.

Как утверждает дьякон Андрей Кураев, «привержен-

ность современного массового человека мифу о том, что все религии равны, и поэтому самое время объединиться, не демонстрирует широты человеческого мышления. Тот самый который воспроизводит этот миф, только показывает его отсутствие мужества и решимости сказать «нет»; он показывает нерешительность, чтобы сделать четкий выбор, отрезая что-то».

Мы не можем сказать, что, например, Православие и индуизм исповедуют одни и те же ценности и призывают молиться одному и тому же Богу. Они разные. Православное христианство понимается как прочная основа для ликвидации религиозного фанатизма и фундаментализма, основы мирного и плодотворного сосуществования азиатских религий и, конечно же, духовного наставника евразийской цивилизации. В XVI-XIX веках, во время территориальной экспансии Русского царства, а затем и Российской империи, человечество стало свидетелем практической реализации евразийской религиозной программы. Тогда почти все религиозные движения в Азии (православие, монофизитство, античное вероисповедание, ислам, буддизм, индуизм, традиционные языческие верования сибирских народов и китайский культ Неба) были приведены в гармоничную систему, осуществляемую королевской и имперской администрацией. Православие стало ориентиром для духовного развития не только русских, но и большого количества национальностей, в том числе русских китайцев, корейцев, монголов, сибирских этнических групп. Люди, которые хотели стать христианами, могли быть крещены в Православии; но которые хотели сохранить свои убеждения, могли исповедовать любую религию без малейшего нарушения их прав.

Русский царь Иоанн IV Васильевич Грозный, который во время захвата Казани не казнил человека из-за религии, является в этом смысле административным преемником Кублай-хана. Кублай смог поддерживать религиозную

терпимость на территории 1/5 всей Земли в те дни, когда в Европе процветала Инквизиция, продолжался католический геноцид евреев, а крестовые походы оказывали ужасную кровавую линию между христианами и мусульманами в Ближний Восток. Король Иоанн Васильевич создал Россию как евразийскую державу, построив вектор географического и культурного распределения Россияне в Азию и преодоление стратегии развития России как одной из европейских стран. Разгромив и прикрепил фрагменты бывшей Золотой Орды, Казанского, Астраханского и Сибирских ханств, король Иоанн Грозный взял на себя евразийскую инициативу от монголов в 16 веке, и поэтому Россия стала единственным преемником и наследником Золотой Орды, северо-западной части Монгольской империи. Кроме того, со времен Грозного Россия стала многоконфессиональной страной, когда в число российских граждан были включены очень большие мусульманские, буддийские и языческие общины, и их права были юридически обеспечены.

Как пишет Юрий Булычев, не отрицая большого расстояния ислама и буддизма от православия, в евразийской политической философии азиатский культурный, религиозный и геополитический элемент потенциально представлен как органический компонент России-Евразии, а не только как естественный союзник России в стратегиях противодействия Европе или Соединенным Штатам. Борьба с европейским культурным империализмом и колониализмом, с точки зрения Евразии, - это не просто антиколониальная борьба азиатских народов против эгоизма Запада. Он имеет более высокое значение, являясь защитой духовной полноты человечества, понимаемой как культурный и исторический Сад Бога. Поэтому православная Россия является органической частью Азии, а Азия является частью России (азиатская территория России составляет почти 80%, а европейские - всего 20%). Со-

гласно евразийской политической философии западные духовные элементы включены в ткань русской культуры главным образом как патогенные, разрушительные, индивидуалистические принципы. Однако восточные элементы укрепляют, стабилизируют российскую идентичность; и, как это понимается в евразийской мысли, православие в конечном итоге станет духовной основой, на которой азиатские страны смогут построить успешный диалог культур и политики, найти стратегии для процветания одного евразийского региона от Москвы до Дальнего Востока, сохраняя национальную и культурную самобытность и специфику.



*Geopolitics*

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**Models of national policy and possibility of effective anti-crisis strategies in ethno-political sphere**

**Abstract.** The article considers the nature and possibility of basic models of policy which are aimed at responding to national issue in a form as it exists in various countries and within various ethno-political systems. The authors of the article come to the conclusion that there are no one-size-fits-all formulas and technologies that provide stability in the international relations system of various countries and we need new approaches in response to modern ethno-political problems and challenges.

**Key words:** national policy, interethnic relations, ethno-political systems, models of national policy, status of ethnic group, interethnic balance, interethnic peace.

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**Модели национальной политики и возможности эффективных антикризисных стратегий в этнополитической сфере**

**Аннотация.** В статье рассматриваются сущность и возможности базовых моделей политики, направленных на реагирование на национальный вопрос в том виде, в каком он существует в разных странах и в рамках различных этнополитических систем. Авторы статьи приходят к выводу, что не существует универсальных формул и технологий, обеспечивающих стабильность в системе международных отношений различных стран, и нам нужны новые подходы в ответ на современные этнополитические проблемы и вызовы.

**Ключевые слова:** национальная политика, межэтнические отношения, этнополитические системы, модели национальной политики, статус этнической группы, межэтническое равновесие, межэтнический мир.

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**Models of national policy and possibility of effective  
anti-crisis strategies in ethno-political sphere\***

In today's world the processes of globalization crossing international borders of migration, deepening intercultural exchange in the context of explosive growth of the mass communication changed the situation in the system of interethnic relations. The ongoing ethnicisation of policy connected with ethnic states expansion in different spheres contributes to profound transformations of well-established political order and common forms of political activity.

National issue is a complicated and controversial area of social relations which does not allow simple and standard decisions and requires continuous improvement of methodology for its analysis. As the result practical ethnic policy requires constant reference to time and place conditions, adaptation to experience and conditions of certain peoples and countries.

Saying about general crisis of ethnic policy nowadays many of its previously tested instruments do not work anymore and new ones have yet to be established. The latter brings into question national-building strategies and models of ethnic policy used before. However, according to numerous researches, the use of the multiculturalism principles facilitates neither national integration nor solution of the problem of ethnic inequality and interregional disparities<sup>1</sup>.

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**Модели национальной политики и возможности эффективных антикризисных стратегий в этнополитической сфере**

The delegitimation of multiculturalism resulted delegitimation of political order on which it is based. The notion of “multicultural citizenship” proposed by M. Kymlicka and based on recognition and support of minority by the state in all spheres of activity<sup>2</sup> has been increasingly questioned. The authors of the article assume that modern “challenge of ethnical” requires an analysis actually known approaches to administration of the interethnic relations that are implemented in different states. Different models of ethnic policy can be realized within multinational empire, nation state, national territorial autonomy or superethnic community. It is a matter not only of institutional frameworks of ethnic policy but its substantive content.

The question of ethnicity politicization is inextricably linked to the factors that influence the process of ethnicity politicization and its various manifestations. Until today two contradictory models of ethnic identity formation have competed with each other: within the political nation model ethnic differences were ignored in the societies under consideration but for the cultural nation model belonging to certain national, linguistic and religious community were given a decisive role. In the latter case the nation is understood as independent from the state “destiny community” in which such factors as language, culture and common identity or “cultural self-determination” have remained in force for decades<sup>3</sup>. In practice it is accepted to allocate two basic models of national policy – on of them is assimilation model, another one is integration model and intermediate versions between them.

The assimilation model implies the dissolution of smaller ethnic groups in the structure of unified ethnic nation (or predominant ethnic community). Within this model is in the pro-

1 Kuzio T. Western Multicultural Theory and Practice and its Applicability to the Post-Soviet States // Journal of Contemporary European Studies. 2005. № 13 (2). 222 p.

2 Kymlicka M. Multicultural Citizenship. – Oxford: Oxford University Press, 1995. 1 p.

3 Ridel S. Politisierung von Ethnizitaet in Transformationsgesellschaften // Welt-trends. – 2003. № 11. P. 62-63.

cess of ethnic cultural takeover of less numerous community representatives by more numerous ethnic community representatives (e.g. dissolution of some Finno-Urgic peoples by Russian ethnic group).

The integration model, for its part, implies inclusion of certain ethnic groups in the political community structure (multinational nation) without any assimilation but with the persistence of ethnic political diversity expressed in the system of political representation.

In fact there are some basic models which are close to the assimilation or integration models within line up interethnic (ethno-political) relations in specific states.

The model of melting pot is close to the assimilation model – the situation when in the result of intermingling process various ethnic groups lose their initial ethnic identity and form a new one containing features of assimilated cultures (e.g. classic example of this is the USA).

So called the model of cultural pluralism is close to the integration model – the situation when representatives of different ethnic communities coexist in harmony within the state, in so doing the society considers them as equally valuable within the common ethnic cultural complex. It is possible in the states with strong tradition of democracy, tolerance and pluralism (officially Russia belongs to this type).

The model of core (or centre) – periphery and internal colonialism, is interim model in between those ones. This model is typical for countries with ethnic dominant and more developed centre which as a result of economic and political power but the backward periphery subordinates to it. In these conditions the representatives of “main” ethnic group (core) which are the upper deck in socially class pyramid cooperate with the representatives of other ethnic groups (“little brothers”). It is characterized by ethnic tension, conflicts and instability.

Describing the ongoing perspectives of allocated models of ethnic policy it should be mentioned that the modern world

does not conducive to the assimilationist model influenced by such factors as globalization<sup>4</sup>, regionalization<sup>5</sup>, decentralization<sup>6</sup> and information expansion<sup>7</sup>.

The assimilation policy of various ethnic groups into unique nation may conduct powerful and self-sufficient state (the system-country in terminology by Russian researcher A. Neklessa<sup>8</sup>).

According to R. Abdulatipov the modern centralized national state is characterized by:

- relationships between authority and command based on coherent and joint legislation adopted by the representatives of all ethnities
- common traditions and symbols
- socio-political solidarity
- incorporation and parity of interests of all peoples in multi-ethnic state
- patriotism<sup>9</sup>.

For its part, in the current circumstances the realization of assimilation model requires:

- presence of strong centralized state
- powerful ideological apparatus
- consolidated society (in political and ideological ways)
- strong traditions of loyalty to political culture

In turn for integration model are necessary:

- sustainable traditions of state-building “from bottom to top”
- lack of official state ideology

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4 Albrow M., King E. *Globalization, Knowledge and Society*. – London: Sage, 1990.

5 Cordell J.L. *Globalization and Regionalization: Strategies, Policies, and Their Economic Environment*. – Psychology Press, 1998.

6 Schumacher E.F. *Small is Beautiful: Economics As If People Mattered*. – London, 1973.

7 Castells M. *The information age: economy, society and culture*. – Oxford: Blackwell, 1996.

8 <https://libking.ru/books/sci-/sci-politics/576526-aleksandr-neklessa-gosudarstvo-i-korporatsiya.html>.

9 Abdulatipov R.G. *Russia on the threshold of the XXI century: The state and prospects of the federal structure*. – M., 1996.

- deep traditions of democracy
- strong pluralistic traditions in political culture.

For its part, in modern states the constitutional and legal ways of dealing with national issue are different and depend on the form of state structure, the type of political regime, ethno-political traditions, the size of ethnic groups, their formal legal status and the level of social and political activity.

The best known form of multi-ethnic state in history is empire.

Empire is controlling a large area of plurinational state that is characterized by universalism, reliance on a specific supra-national idea (monarchy, spiritual mission, etc.), a clear separation between metropolis and periphery, certain level of political, legal and cultural unification.

A unitary state suggests its own approach to implement national policy and it is more common political form nowadays. In its most consistent term the latter implies a rate for political and legal and socio-cultural unification, assimilation with integration of all ethnic groups living in a country into a unified political nation.

At the same time a unitary state can use such constitutional law form as autonomy in order to better reflect the principles of ethnic variety and better management of interethnic relations sphere. Autonomy gives the right to self-government of any part of the state and this right is enshrined in the Constitution or other legal rules. There are two different kinds of autonomy; the first one is national territorial, another one – national cultural.

National territorial autonomy implies allocation in a separate political and administrative unit of territory which is characterized by certain economic integrity and differs from specific national composition and welfare.

National territorial autonomy is implemented in two basic forms: political (which presupposes the establishment of national republics as specific forms of nation states) and admin-



istrative (which envisages the establishment of autonomous regions or areas as particular self-governing units in the structure of unitary state).

National cultural autonomy comes down to creation of ethnic communities or associations in nationally mixed areas and ethno-cultural centres with the introduction of education in their mother tongue, promotion of many diverse ways of national development and folk traditions.

In its approach to solution of national issue the federation is an alternative state-political form; it is a stable union of political subjects (including those founded on ethnic territorial grounds), independent within distributed competence between them and the centre with their own legislative, executive and judicial authorities and Constitution and often with dual citizenship.

By its design a federal state structure is intended to ensure free association and equal interaction of communities possessing considerable ethnic, historical and cultural, religious, linguistic and other features; to create the best possible opportunities to express regional and other interest of minorities, for the gradual preparation of opposition to implement governmental functions; to bring the power and governance to citizens. However, as in the modern world the unitary states obviously prevail (178 of 200) and the experience of national policy of federations is ambiguous; it seems more appropriate to focus on examination of political practice of unitary state entities.

Ultimately, the national policy of modern state provides the regulation of various existing ethnic statuses using political and legal instruments. Social ethnic status is a combination of its positions held by a social system of a particular community and its subsystems (political, economic, educational and cultural, etc.)

A social ethnic status is a combination of its positions held by a social system of a particular community and its subsys-

tems (political, economic, educational and cultural, etc.) It is a moving phenomenon and it can change – nations, which had privileged status before could become at once pariahs and victims of ethnic discrimination; being disadvantaged in rights in the situation of collapse of the former common or imperial state. For its part, there is also a certain graduation of ethnic groups depending on the status within a defined ethnic and state system (ethnic majority, ethnic minority, titular nation, etc.)

The political status of ethnic group is defined by scale, nature and specific forms of representation for its interests in political life (existence and impact of its own political and social associations), scale and forms of representation in government (legislative, executive and judicial authorities), and also in the structure of political elite.

The legal status of ethnic group is provided by the Constitution and laws of certain country and the right guaranteed by the state (so called “ethnic right”).

The term “ethno-class” is based on the combination of ethnic statuses and means a layer or stratum in the structure of particular ethnic group with certain official positions (that is a certain volume of authorities, economic wealth, educational level, certain social prestige) etc.

For its part, an ethnic minority is a part of ethnic group separated from major ethnic group and living in another ethnic environment.

As the experience of many countries has demonstrated national cultural autonomy and even status of federal units as a form of internal self-determination do not fully condone minority rights. This is due to the lack of generally accepted the definition of the term “minority” among international law specialists. There was no success in a lively discussion about it in United Nations at the time.

As for realization of the political rights of the minorities and people who do not have their own statehood, the modern

international law and UN framework recommend them the status of federative entities in a federal state or a quota representation in state authorities (parliament and government) and national cultural autonomy without secede from the state in which they live. The same way to address the problem implies the Final Act of the Conference on Security and Cooperation in Europe (well-known Helsinki Accords 1975).

The link of ethnic structure of a society and ethnic policy traditionally involves the effort to dominate within ethnic system of ethnic group to achieve ethnic policy so that to secure dominance in policy, authorities, economy and culture of a certain state. In this way ethnic policy should be adapted to the conditions of certain ethnic political system existing within a state. In this regard it should be remembered that different kinds of societies in terms of their ethnic structure have a programme for introduction of ethno-political systems of various kinds. In general terms from the point of view of ethnic stratification there are mono-ethnic, multi-ethnic and ethnic particulate societies. The mono-ethnic societies are characterized by predominance for any one nationality (e.g. Japan or Armenia); in the multi-ethnic societies several ethnic groups prevail in the ethnic structure; the large number of ethnic and subethnic groups which do not form compact habitat but are dispersed are called disperse ethnic societies.

The political scientist D. Horowitz allocates central and disperse ethnic systems<sup>10</sup>.

Central ethnic systems are systems dominated by representatives of clearly predominant ethnic majority and other ethnic groups form its periphery that, as a rule, provide dominance in policy, economy and cultural and educational sphere. It is more appropriate to use the assimilation model of national policy (in its hard or soft option).

Disperse ethnic systems are systems where there is no dom-

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<sup>10</sup> Horowitz D.L. *A Democratic South Africa? Constitutional Engineering in a Divided Society*. – Oakland, 1991.

inant (clearly prevalent and “system-forming”) ethnic group within existing ethno-political system there are several ethnic groups with about the same ethnic, political and economic status (Byzantium or modern Switzerland). It is more appropriate to use the integration model of national policy that provides for a multi-ethnic political nation when multi-ethnicity is reflected in the system of state institutions.

At the same time in the majority of multi-ethnic states it is uncommon that one or other ethnic community has the same high status at all main areas of the life of society. The most frequent situation is when one or other ethnic group turns out predominance in one or few spheres of public life. According to these principles D. Rothchild<sup>11</sup>, an American researcher, has developed a typology of multi-ethnic states. The author allocates six types of such states:

1. Politically dominated majority opposes to subordinated minority or several minorities. The most obvious case in point is Canada with politically dominated English-speaking majority and opposing to it French-speaking Quebec. The assimilation by virtue of the special regional status of ethnic minority living in a compact area (Francophones) is difficult in this case, and the representatives of ethnic minority themselves can oppose the full integration.

2. Politically dominated minority opposes to subordinated majority. This situation was characteristic for all colonial countries where the political power belonged to white minority; just recently it has been about The Republic of South Africa. In this case it is difficult to implement both the assimilation and the integration strategies; the ethnic political system remains unaltered in a situation of increasing internal tension.

3. Dominated central core (not majority) which is considering itself as a symbolic nation-builder opposes to conglomerate (not to coalition) of peripheral ethnic groups. A clear example

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<sup>11</sup> Lake D.A., Rothchild D.S. (eds). *The International Spread of Ethnic Conflict: Fear, Diffusion, Escalation.* – Princeton, NJ: Princeton University Press, 1998.

of such interaction is former USSR with dominated Russian core and numerous non-Russian peoples and the modern USA. The most likely option of ethno-political strategy follows the integration model with assimilation elements.

4. The system in which one ethnic group dominates politically and another one – economically (bipolar balance). Ethnic interaction in the majority of the former Soviet republics was based on such principles (Russian, more precisely, Russian-speaking part of the population was title people of the Republic). The majority of republics as part of the modern Russian Federation belong to this type. Malaysia is a foreign example (Malayans dominate politically, but a position of economic strength belongs to Chinese community).

5. A multi-layered graduation of influence and number of ethnic groups (Kenya). In the situation of similar multi-layered structure, it is difficult to conduct as assimilation as well as integration models of ethnic policy.

6. The diversity of ethnic communities of various configurations and criterions for ethnic differentiation (Zaire and a few other African countries). In this case it is hampered not just the assimilation or integration but even political consolidation.

From the above we can conclude that despite the existing vast experience of application ethno-political strategies and technologies any known and proven models of ethnic policy cannot be considered unconditionally effective regardless of the context of the implementation nowadays. According to the authors, in the situation of numerous conflicts and splits is required new flexible and multifunctional strategy which can be adapted to specificities of various ethno-political systems and particular situations.

In our opinion the constructive response to modern ethno-political challenges might comprise consistently building within modern societies and states of supranational, multi-ethnic and multi-faith identity and civil political community

based on it. This decision implementing the logic of “unity in diversity” could provide peaceful and progressive development of numerous multi-national societies and states and ethno-political systems created on their basis. However, it is clearly that for it is required the will of the main ethnic communities and their elites forming this society; and first of all the willingness to renounce the negative stereotypes and destructive practices related to interethnic conflicts and dramatic historical events.

From our point of view the root of such “ethno-political building” should form the basis of ethno-political consensus nature technology – the consolidation of various ethnic groups and elimination preconditions for ethnic hatred, generation of new national and supranational (international) ideals and symbols, psychological and information assistance to perpetuation into public consciousness, generation positive workplace behavior in interethnic relations, promotion of “shared responsibility” of various ethnic communities and their political representatives for inter-ethnic peace (power-sharing model).

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**Resources of formation of lexical structure of modern economic media text**

**Abstract.** Based on the research, the authors analyze the features of the formation of the lexical composition of the economic media text. Due to the fact that the language of professional communication «serves» the modern information space of the economic sphere, the authors analyze and give examples of methods of replenishment and creation of the language of the economy.

Attention is paid to such methods as cognitive metaphorization and lexico-semantic method of economic lexical formation. The authors come to the conclusion that modern economic media text is a part of economic discourse and a tool of forming the language of professional communication.

Modern economic media text is actively developing and replenished by the formation of new lexical units and word collocation used to indicate modern economic realities.

**Key words:** economic lexis, media text, borrowing, phraseological names, semantic structure, economic discourse.

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**Ресурсы формирования лексического состава современного экономического медиатекста**

**Аннотация.** Опираясь на исследования, авторы анализируют особенности формирования лексического состава экономического медиатекста. В связи с тем, что современное информационное пространство экономической сферы профессиональной деятельности обслуживается с помощью языка профессиональных коммуникаций, авторами рассматриваются и иллюстрируются примерами методы пополнения и формирования языка экономической сферы деятельности. Уделяется внимание таким способам, как когнитивная метафоризация и лексико-семантический способ формирования экономической лексики. Авторы приходят к выводу, что современный экономический медиатекст не только является частью экономического дискурса, но и представляет собой средство формирования лексических единиц языка профессиональных коммуникаций. Он активно развивается и трансформируется. Для него свойственно пополнение за счет образования новых лексических единиц и словосочетаний, используемых для обозначения современных экономических реалий.

**Ключевые слова:** экономическая лексика, медиатекст, заимствования, фразеологизация наименований, семантическая структура, экономический дискурс.



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**Resources of formation of lexical structure  
of modern economic media text\***

Economic media text is a special category of texts. It helps to analyze and disseminate economic information as a result of communicative and pragmatic manipulations. Economic media text is designed for a competent audience.

The transfer of information in such materials depends on the author, who chooses the method of its transmission, the amount of economic terminology, and ways to explain the economic lexis.

Without claiming the completeness of the elucidation of the issue, in our article we will try to consider the peculiarities of the formation of the lexical composition of the modern economic media text.

In the modern information space, the economic sphere of professional activity is served by the language of professional communications. The formation of economic lexis today is due to the knowledge of the essence of new processes or phenomena arising in the field of economics. Such professionally terminated lexis is the result of transterminologization and tracing of the professionalisms of the origin language. Depending on the variety of areas of borrowing, metaphor terms can be taken

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from the social and everyday life of a person (married option, voting shares), the world of nature and animals (land shark, watchdog, butterfly spread), objects and spatial states (long/short hedge, overestimate the profitability bar), the scientific world (symptoms of the unfavorable state of the market, dollar injection).

Lexical-semantic method of formation of concepts plays an important role in the modern formation of economic lexicon, too. Lexical units formed in this way can be divided into several groups.

The first group includes borrowings from the donor language. The substitution of information gaps is due to the active study of Western Economics, translation of textbooks, development of business communications between organizations, interpersonal communications, etc. Reputable foreign economic terminology gives the usual designations for major areas of the nominative space of various spheres of economic activities.

Borrowing of the term occurs together with its interpretation. For example, «outright» (normal, direct) – 1) the exchange rate for interbank futures currency transactions, taking into account the premium or discount; 2) direct exchange transaction<sup>1</sup>.

Besides that borrowing is used in order to save linguistic resources, when existing concepts are replaced by short foreign-language term, for example, a counter-offer – «countervert», agree to terms of the dealing «acceptance».

Direct borrowing is terminology that is transferred from the donor language in sound and graphic form with saving of the meaning of the word-prototype, for example: «outsourcing», «derivative», or formed by word-for-word translation from a foreign language: «big figure» – it's usually refers to the first three figures of the exchange rate, which rarely change during

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1 Райзберг Б.А., Лозовский Л.Ш., Стародубцева Е.Б. Современный экономический словарь. 2-е изд., испр. – М.: ИНФРА-М, 1999. 291 с.

the trading day, therefore aren't listed in the rate<sup>2</sup>.

Indirect borrowing is a lexis that assimilated into the language through the language-mediator. For example, the latin word «capitalis» was translated into French and English as «capital», and later the term «capital» appeared in Russian.

Tracing is a type of borrowing in which there is a transfer from the donor language of a semantic structure or only the value of a lexical unit, for example, non-tangible assets, most favored nation treatment.

This process involves the integration of the nomination of the original and the tracing concept and vice versa. For example: bull – a market participant who plays to increase. This concept is assimilated in the Russian language, and a concept of «pressure on the bulls» (the measures taken by the Central Bank to exert pressure on market participants playing to increase) appears. Thus, there is a process of establishing semantic links between the components of the phrase.

The second group includes the phraseology of names. Modern economic lexis rich of phraseological turnovers that occur in the term system through metaphorical reinterpretation of the phenomena, processes and events related to the economic activity of enterprises and organizations, new stock exchange trends, etc. For example, «coal generals»<sup>3</sup> are directors of large mining departments, «black Monday»<sup>4</sup> – a sharp drop in the stock market.

Besides that, phraseological units-homonyms are present in the modern economic terminosphere: «gold rush» – the growth of demand and the increase in the price of gold curren-

2 Finance-Forex.ru [Электронный ресурс] – Режим доступа: <http://finance-forex.ru/slovar-forex/bolshaya-figura-big-figure/>(дата обращения 10.08.17).

3 Угольные генералы сдали погоны фельдмаршалу // Флот 2017 [Электронный ресурс]: Флот2017. 2012. 19 сентября. // <http://flot2017.com/item/monitoring/56200> (дата обращения 19.12.12).

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cy due to the unstable price of other currencies, «cross crisis Rubicon» – to overcome the state of economic recession.

Terminative phraseological units are used in economic lexis to express economic concepts that don't have their own version of the designation. These expressions are characterized by expressiveness and imagery.

Homonymization belongs to the third group. In this case, the terminated name becomes homonym to the common lexical unit as a result of semantic or metaphorical transformation.

For example: «flash» – 1) a rapid rise in business activity, unexpected and unpredictable in advance, followed by a period of stagnation of the entire market or its fragment; 2) active supply of securities, the demand for which is very high, and which are distributed almost immediately.

Moreover, homonymization happens not only with terms but also with a number of phenomena in the modern economic lexis. The development of technologies, the introduction of innovations in modern society, the impact of hi-tech on the economic sphere has created a new way of formation of economic concepts. There is a transition of names of technical phenomena and names of innovative programs in the economic sphere and their rooting in modern economic lexis.

This process can be attributed to the fourth group of lexical-semantic formation of concepts in the economic terminological system.

The development of such lexis occurs through economic media text. G.Y. Solganik writes: «... Nowadays the media are the creators of the literary norm and the media have a language of power»<sup>5</sup>.

Modern media texts are a source of enrichment and development of the Russian language, therefore new words that have appeared, for example, on the pages of printed publications, easily occupy a place in the vocabulary of a person.

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5 Солганик Г.Я. О закономерностях развития языка газеты в XX в. / Г.Я. Солганик // Вестник Московского университета. Сер. 10. Журналистика. – 2002. № 2. 64 с.

The rhetorical category of colloquiality and the dialogical model of building journalistic texts allow to achieve the maximum trust of the reader, therefore, when information about new technologies used in world payment systems is published in the column «Economics», it's perceived by the reader as economic, and the names of hi-tech technologies are considered as an economic phenomenon and later terminologized.

In addition, Apple Pay, WebMoney, Android Pay, Sc-rill, Neteller systems expand the package of services and begin to perform traditional banking functions. In this regard, the semantic structure of the lexical unit is being replaced in the modern consciousness, and the names of electronic payment systems in the mind of the commoner acquire a new meaning, starting to be associated, for example, with fixed-term loans.

Accordingly, we can say that at first there is a process of recognition of the phenomenon and then its association with economic processes. At first the new terminated name used in individual speech and into the usus. There is a lexical transformation of the name in the word usage, when the concept is borrowed from a foreign language, for example, transliteration: Visa – vi:zə, PayPal – peɪ pæl, Perfect Money – pɜ:fɪkt mʌni, Google Wallet – gu:gl wɒlɪt. Then there is a semantic shift in the structure of the terminated name, the lexical unit has a new meaning. For example, the concept of «visa» at first begins to be associated with a bank card (debit or credit) and started to be used as a synonym.

The words with a new semantic structure often contribute to the emergence of new names, related semantically and lexically, for example, such as «put money on kiwi» – to replenish the e-wallet Qiwi, «throw off a MasterCard» – to transfer money to a Bank card, «Propaypalit» – to make an electronic payment.

Thus, it can be concluded that the modern economic media

text is an important part of the economic discourse, its transformation is actively continuing. In the lexical composition of the modern economic media text, we can emphasize specific statumes, which include: borrowings from the donor language; homonyms to common linguistic units; phraseological terms; names of technological phenomena that have become economic concepts.

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**Khanty-Mansiysk hosted a conference  
“The role of Siberian Cossacks in building historical  
and cultural heritage of the north regions between  
Ob and Irtysh rivers”\***

The conference was organized by the autonomous institution of Khanty-Mansi Autonomous Okrug - Yugra “District House of folk arts” which since 2018, in addition to the main activities, serves as a Regional center of Cossack culture.

The aim of the conference was to deal with a range of issues related to the revival of the West Siberian Cossacks traditions, desire to connect the historical background of Cossacks and modern sociocultural situation, in which the newly created Cossack public organizations only outline the ways of their development and are in search of their own spiritual supports and guidelines. Therefore, in the first part of the conference the questions related to cultural and historical aspects of Siberian Cossacks were discussed. The second part dealt with mechanisms of implementation of public policy to support the Cossacks in Yugra, modern development of Cossack culture in the autonomous okrug through the creation of a network

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**В Ханты-Мансийске прошла конференция «Роль сибирских казаков в формировании историко-культурного наследия северных районов между реками Обь и Иртыш»**

of Cossack culture centers in the municipalities of the autonomous okrug.

The reports on historical topics were presented by A.M. Verkov, (Beryozovo urban village), Y.G. Solodkin (Nizhneartovsk city), M.F. Yershov (Khanty-Mansiysk city).

Mikhail Yershov, the Candidate of Historical Sciences, analyzed the origins of Siberian Cossacks. In particular, he drew attention to the following points, largely explaining the mentality of the modern Cossacks.

The Cossacks, who were historically living in border regions, had to carry out those functions that, in fact, belonged to the preoccupation of the public authorities. The exercise of public functions in a private law way clearly demonstrated the conquest of the Khanate of Sibir by Yermak Timofeyevich. Up to now, historians have not thoroughly figured out the motives and initiators of his famous Siberian conquest. Scientists discuss the time of the conquest, the personality of the chieftain, the circumstances of his death, and the burial site.

There is an important thing to Siberian Cossacks. After defeating Kuchum and capturing his capital Isker, the Cossacks decided to transfer Siberia to Russia and wait for help from Moscow. Their conscious decision cannot be explained by anything other than patriotism. Runaway kholops and serfs, criminals and robbers who left the severe country, had a deep feeling of love for the stepmother-homeland that was higher than material benefits and their own lives. They realized that fortune had given them (and the entire Russia) a historic chance to join Siberia. They took full advantage of it, despite the high price for that.

Within several years, Yermak and his associates did a qualitative sociocultural evolution that had not been accessible to many. They came a long way from an anarchist life of crime to a relatively civilized military recruitment, and then to selfless service to the homeland.

Yermak's militias laid the foundation on which in later



times Siberian Cossacks based. The royal service and loyalty to Russia were the most important.

Siberian Cossacks were distinguished by lateral mobility, because the colonization of Siberia required constant displacements. The Cossacks had good opportunities for developing personal characteristics while exploring natural and geographical conditions in the vast developing region. They were distinguished by the preservation of high surge capacity, tolerance in the inter-ethnic and interfaith environment, and tremendous adaptability. At the same time, Siberian Cossacks had almost no developed upward mobility. For example, Siberian Cossack officers for a long time had no rights of officers in the regular forces, and it was extremely difficult to leave the estate.

As for Russia, morbid closed nature of Siberian Cossacks led to its perception losses. Up to now, in the historical consciousness Siberian Cossacks are represented extremely faded, vaguely, mainly in an image of atamans such as Yermak and several pioneers. All other relevant actors are massively overlooked. Meanwhile, Russia soon felt the strategic importance of the “Siberian capture” after the death of Yermak and Ivan the Terrible. Our country lost its own statehood in the Time of Troubles. In order to expel the invaders it needed soldiers, money, and most importantly, devotion to liberation. So, Cossack Siberia here had its say. *Yasak*, collected from the natives, covered military expenses before the recognition of any of the adventurers.

It is known that the life of Yermak’s Cossacks and their successors served as a model of heroism for future Cossacks generations. In the seventeenth century Cossack detachments went through the Siberian jungle. They sought new lands as the country desperately needed furs. Traders, peasants, priests, and representatives of great Russian culture followed the Cossack detachments.

The second part of the conference was devoted to the modern Cossacks.

The issues related to the implementation of public policy to support the Cossacks in Yugra were described by Oleg Shatalin (Khanty-Mansiysk city), the Deputy Chief of the Department of inter-ethnic and interfaith harmony, prevention of extremism based on national and religious intolerance, and interaction with Russian Cossacks of the Department of internal policy of the Khanty-Mansiysk Autonomous Okrug – Yugra.

His report and subsequent communications said many times that Siberian Cossacks are going through a difficult period of their development. Among Siberian Cossacks there are few hereditary Cossacks left, who keep the memory of their ancestors, traditions, faith: the repression of the first half of the 20th century and the ideology of the Soviet state affected. In the present situation, almost anyone can join the Cossacks and become a member of the Cossack society: people come with their well-formed individual views, attitudes and beliefs, often for their own purposes. Under these circumstances, it is necessary to develop clear spiritual guidelines that would contribute to the internal unity of Siberian Cossacks, which should be based on the traditional culture, where all the moral commandments preserved by previous generations are laid.

The establishment of Cossack culture centers, including cultural and leisure institutions, can largely solve the problem of preservation and transmission of traditions, as all activities related to the preservation, study and transmission of tangible and intangible heritage of Cossacks will accumulate in these Centers. In this regard, a report on the design features of the Cossack culture centers, presented by I.V. Galanova (Moscow), the Deputy Chairman of the Council of the Assembly of peoples of Russia, aroused great interest among the audience.

In addition to the project activities, Irina Vladimirovna's speech raised another important question concerning the role of the Cossack woman in the preservation of family values, and

also the place of woman among the Cossacks. The relevance of the topic was confirmed by another speech: Daria Tolstova from Nizhnevartovsk, assistant ataman for culture, spoke about organizing activities to preserve and develop traditions and culture of Siberian Cossacks using the example of Nizhnevartovsk society “Farm Cossack society “Priobskiy”. The topic of women’s presence in the Cossacks society caused a controversy and the idea of a woman’s service grew into a lively debate, during which a large number of its opponents among the Cossacks, participants of the conference, were revealed. But the further arguments of the speakers largely reconciled the disputing parties. In fact, it’s more typical for men than for women, to go to kindergarten or primary school, to talk with children about the traditions of the Cossacks in simple terms, to sing, to play traditional games. The common purpose to educate citizens, the patriots of the country, does not depend on gender attitudes.

The conference was attended by more than 80 representatives of 14 Cossack public organizations of municipalities of Yugra. For comparison, only 3 organizations participated in the 2016 conference. This indicates the increased interest of the Cossack societies of Yugra in the history and culture of Siberian Cossacks, as well as the awareness of the need to build a spiritual basis for the development of strategies for their further development.

*The article is translated by Aysel Sulkhayeva,  
the student of Yugra State University,  
Khanty-Mansiysk, Russia  
2018*

## Abstracts

Tovuu N.O.

**Research on psychology of the Tuvans  
in the conditions of introduction  
of new information  
and communication technologies**

Results of the research of ethnopsychological characteristics of the Tuvans, including those who live in remote areas of Tuva are presented. The meaning of life and the value-purpose for Tuvans are such categories as care for children (family), relations with relatives, love for the native nature and traditional culture. The majority of Tuvans are characterized by respectful, equal relations. Families traditionally have many children and are stable, tribal relations are steady and preserve traditional values: hospitality, respect for elders, politeness. Rationalism, punctuality and flexibility of the life position are still not very acceptable. We have also investigated features of formation and course of cognitive processes in the conditions of using of information and communication technologies in training and daily life. Use of digital equipment affects deep layers of mentality and changes not only formation and functioning of the speech-thought sphere, but also the processes of perception. The information technologies that have entered the modern life are a little focused on real communities: at best they are adapted to writing.

**Key words:** ethnos, Tyva, psychology, information and communication technologies.

Mikhailov V.A.

Dvoretzkiy A.A.

Nazarov I.I.

**On the question of relation  
of state ideology and national idea  
in the Russian Federation**

This article discusses current problems of the relationship between the state ideology and the national idea, establishes their practical significance and role in the domestic system of public-state relations, analyzes the features of the evolution of these phenomena. The authors conclude that today the core of the ideological sphere of the Russian state is the national idea which, unlike the state ideology, contributes to the genuine consolidation of society and its stable development.

**Key words:** ideological sphere, ideology, state ideology, national idea, "Russian idea", national interests, constitutional values, society, nation, state, politics.

Dolgenko A.N.  
Murashko S.F.  
Rudakova S.V.

**Media text as a result of textual activity in the Russian  
and foreign languages in a non-linguistic university**

The article considers media text as a result of textual activity in Russian and foreign languages in a non-linguistic educational institution of higher education. The authors proposed the concept of “linguistic-sociopsychological abilities”. These abilities can serve as a basis for building situationally (contextually) adequate media texts that provide relevant communication.

**Key words:** media text, text activity, linguistic-sociopsychological abilities, relevant communication, media education, media literacy.

Akhmadullina Z.V.

**Socio-cultural activities of the commonwealth  
of Australia for building one nation**

The article analyzes the cultural policy of the Commonwealth of Australia. The author pays special attention to the how government institutions and community organizations create conditions for the integration of Aboriginal and Torres Strait Islanders into the modern cultural field of Australia with the preservation of their cultural identity. The author draws conclusions about the possibility of using the Australian society’s mechanisms of social solidarity in the Russian Federation.

**Key words:** mentality, Aboriginal and Torres Strait Islanders, society, cohesion, globalization, discrimination, national communities, social networks.

Sharov K.S.

**Religious Tolerance Program in Russia**

The article discusses the problem of religious tolerance in Russia as a cultural tradition, legislation and social policy. It is indicated that Western spiritual elements are included in the fabric of Russian culture mainly as pathogenic, destructive, individualistic principles, but the eastern elements strengthen and stabilize Russian religious identity. The diverse ethnic and cultural composition of Russia is being studied: special attention is paid to the territorial distribution of believers of different faiths. It is noted that the percentage of Muslims is highest in the republics of the North Caucasus, Tatarstan, Bashkortostan, Crimea; Jews in the Jewish Autonomous Region; Buddhists in Tuva, Kalmykia, Buryatia; Lutherans in the Volga region; Hindu in the Republic of Altai and Altai Territory; traditional pagan believers in Siberia and the Far East. It is emphasized that Orthodox Christianity has historically played and is currently playing a unique role in the religious, cultural, and spiritual life of Russians. It points out the recent sharp increase in the level of extremism, religious fundamentalism and terrorism, and also describes the legal opposition to these dangerous tenden-

cies of Russia's modernization. The difference between religious tolerance in Russia and ecumenism is emphasized. Finally, the author hypothesized that the long-standing Russian traditions of religious tolerance are closely connected with its imperial past and Eurasian heritage.

**Key words:** Russia, religious tolerance, Orthodox Christianity, Orthodox, King John the Terrible.

***Biryukov S.V.***

***Shiker T.P.***

### **Models of national policy and possibility of effective anti-crisis strategies in ethno-political sphere**

The article considers the nature and possibility of basic models of policy which are aimed at responding to national issue in a form as it exists in various countries and within various ethno-political systems. The authors of the article come to the conclusion that there are no one-size-fits-all formulas and technologies that provide stability in the international relations system of various countries and we need new approaches in response to modern ethno-political problems and challenges.

**Key words:** national policy, interethnic relations, ethno-political systems, models of national policy, status of ethnic group, interethnic balance, interethnic peace.

***Bazanova A.E.***

***Popova E.O.***

### **Resources of formation of lexical structure of modern economic media text**

Based on the research, the authors analyze the features of the formation of the lexical composition of the economic media text. Due to the fact that the language of professional communication "serves" the modern information space of the economic sphere, the authors analyze and give examples of methods of replenishment and creation of the language of the economy.

Attention is paid to such methods as cognitive metaphorization and lexico-semantic method of economic lexical formation. The authors come to the conclusion that modern economic media text is a part of economic discourse and a tool of forming the language of professional communication.

Modern economic media text is actively developing and replenished by the formation of new lexical units and word collocation used to indicate modern economic realities.

**Key words:** economic lexis, media text, borrowing, phraseological names, semantic structure, economic discourse.

## Аннотации

Товуу Н.О.

### **Исследования по психологии тувинцев в условиях интродукции новых информационных и коммуникационных технологий**

Представлены результаты исследования этнопсихологических характеристик тувинского этноса, в том числе в труднодоступных кожуунах (районах) Тувы. Смыслом жизни, ценностью-целью, тувинцев являются такие категории, как забота о детях (семья), отношения (связи) с родственниками, чувства любви к родной природе и национальной культуре. Для большинства тувинцев характерны уважительные, равноправные отношения. Семьи традиционно многодетны и устойчивы, а родоплеменные отношения – стабильны и сохраняют традиционные ценности: гостеприимность, уважение старших, вежливость. Рационализм, пунктуальность и гибкость жизненной позиции еще мало приемлемы. Исследовались особенности формирования и протекания когнитивных процессов в условиях использования информационных и коммуникационных технологий в обучении и повседневном быту. Использование цифровой техники затрагивает глубинные пласты психики, изменяя не только формирование и функционирование речемыслительной сферы, но и процессы восприятия. Входящие в жизнь информационные технологии мало ориентированы на конкретные сообщества: в лучшем случае они адаптированы к письменности.

**Ключевые слова:** этнос, тыва, психология, информационные и коммуникационные технологии.

Михайлов В.А.

Дворецкий А.А.

Назаров И.И.

### **К вопросу о соотношении государственной идеологии и национальной идеи в Российской Федерации**

В данной статье рассматриваются актуальные проблемы взаимосвязи государственной идеологии и национальной идеи, устанавливается их практическое значение и роль в отечественной системе государственных отношений, анализируются особенности эволюции этих явлений. Авторы приходят к выводу, что сегодня ядром идеологической сферы российского государства является национальная идея, которая, в отличие от государственной идеологии, способствует

ет подлинной консолидации общества и его устойчивому развитию.

**Ключевые слова:** идеологическая сфера, идеология, государственная идеология, национальная идея, «русская идея», национальные интересы, конституционные ценности, общество, нация, государство, политика.

Долгенко А.Н.

Мурашко С.Ф.

Рудакова С.В.

### **Медиатекст как результат текстовой деятельности на русском и иностранных языках в неязыковом вузе**

В статье рассматривается медиатекст как результат текстовой деятельности на русском и иностранных языках в неязыковом образовательном учреждении высшего образования. Авторами предложено понятие «лингвосоциопсихологические способности». Эти способности могут служить основой для создания ситуативных (контекстуальных) адекватных медийных текстов, которые обеспечивают соответствующую коммуникацию.

**Ключевые слова:** медиатекст, текстовая деятельность, лингвистически-психопсихологические способности, релевантное общение, медиаобразование, медиаграмотности.

Ахмадуллина З.В.

### **Социокультурная деятельность содружества Австралии по созданию единой нации**

В статье анализируется культурная политика Содружества Австралии. Автор обращает особое внимание на то, как государственные учреждения и общественные организации создают условия для интеграции аборигенов и жителей островов Торресова пролива в современное культурное поле Австралии с сохранением их культурной самобытности. Автор делает выводы о возможности использования механизмов социальной солидарности австралийского общества в Российской Федерации.

**Ключевые слова:** менталитет, аборигены и жители островов Торресова пролива, общество, сплоченность, глобализация, дискриминация, национальные сообщества, социальные сети.

Шаров К.С.

### **Программа религиозной толерантности в России**

В статье обсуждается проблема религиозной толерантности в России как культурных традиций, законодательства и социальной



политики. Указывается, что западные духовные элементы включены в ткань русской культуры главным образом как патогенные, разрушительные, индивидуалистические принципы, но восточные элементы укрепляют, стабилизируют российскую религиозную идентичность. Исследуется разнообразный этнический и культурный состав России: особое внимание уделяется территориальному распределению верующих разных конфессий. Отмечается, что процент мусульман наиболее высок в республиках Северного Кавказа, Татарстане, Башкортостане, Крыму; Евреи в Еврейской автономной области; Буддисты в Туве, Калмыкии, Бурятии; Лютеране в Поволжье; Индуист в Республике Алтай и Алтайском крае; традиционными языческими верующими в Сибири и на Дальнем Востоке. Подчеркивается, что православное христианство исторически играло и играет в настоящее время уникальную роль в религиозной, культурной и духовной жизни россиян. Указывается недавний резкий рост уровня экстремизма, религиозного фундаментализма и терроризма, а также описывается юридическое противодействие этим опасным тенденциям модернизации России. Подчеркивается различие между религиозной терпимостью в России и экуменизмом. Наконец, автор выдвинул гипотезу о том, что давние российские традиции религиозной толерантности тесно связаны с ее имперским прошлым и евразийским наследием.

**Ключевые слова:** Россия, религиозная толерантность, православное христианство, православие, король Иоанн Грозный.

***Бирюков С.В.***

***Шикер Т.П.***

**Модели национальной политики  
и возможности эффективных антикризисных стратегий  
в этнополитической сфере**

В статье рассматриваются сущность и возможности базовых моделей политики, направленных на реагирование на национальный вопрос в том виде, в каком он существует в разных странах и в рамках различных этнополитических систем. Авторы статьи приходят к выводу, что не существует универсальных формул и технологий, обеспечивающих стабильность в системе международных отношений различных стран, и нам нужны новые подходы в ответ на современные этнополитические проблемы и вызовы.

**Ключевые слова:** национальная политика, межэтнические отношения, этнополитические системы, модели национальной политики, статус этнической группы, межэтническое равновесие, межэтнический мир.

Базанова А.Е.Попова Е.О.

### **Ресурсы формирования лексического состава современного экономического медиатекста**

Опираясь на исследования, авторы анализируют особенности формирования лексического состава экономического медиатекста. В связи с тем, что современное информационное пространство экономической сферы профессиональной деятельности обслуживается с помощью языка профессиональных коммуникаций, авторами рассматриваются и иллюстрируются примерами методы пополнения и формирования языка экономической сферы деятельности. Уделяется внимание таким способам, как когнитивная метафоризация и лексико-семантический способ формирования экономической лексики. Авторы приходят к выводу, что современный экономический медиатекст не только является частью экономического дискурса, но и представляет собой средство формирования лексических единиц языка профессиональных коммуникаций. Он активно развивается и трансформируется. Для него свойственно пополнение за счет образования новых лексических единиц и словосочетаний, используемых для обозначения современных экономических реалий.

**Ключевые слова:** экономическая лексика, медиатекст, заимствования, фразеологизация наименований, семантическая структура, экономический дискурс.

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