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TÍTULO: Tradiciones y costumbres nacionales en el desarrollo del comportamiento lingüístico en el entorno multiétnico.

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RESUMEN: El artículo está dedicado a la divulgación y el juicio científico de las tradiciones y costumbres nacionales en el desarrollo del comportamiento lingüístico en el entorno multiétnico. La relevancia de la investigación se debe al hecho de que al estudiar este fenómeno, el potencial etnosocial en el que radican la mentalidad nacional de los rusos, los significados de un modo de vida en varias comunidades y comunidades étnicas, así como los criterios valiosos en la evaluación de la experiencia y el destino vital de todo el pueblo y sus grupos separados, los representantes de la región política son de interés.

PALABRAS CLAVES: tradición, ambiente multiétnico, etnia, potencial etnosocial, originalidad lingüística.

TITLE: National traditions and customs in the development of language behavior in the Multiethnic Environment.

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ABSTRACT: The article is dedicated to the dissemination and scientific judgment of national traditions and customs in the development of linguistic behavior in the multi-ethnic environment. The relevance of the research is due to the fact that by studying this phenomenon, the ethno-social potential in which the national mentality of the Russians reside, the meanings of a way of life in various communities and ethnic communities, as well as the valuable criteria in the evaluation of the experience and the vital destiny of all the people and their separated groups, the representatives of the political region are of interest.

KEY WORDS: tradition, custom, multiethnic environment, ethnos, ethnosocial potential, linguistic originality.

INTRODUCTION.

The generalized characteristic of conditions of spirituality which define culture as process is expressed in traditions and customs in a way of life of the people of the multiethnic region. Ceremonies, customs, rituals, ceremonials represent related conditions of cognitive and emotional and activity character. They comprehensively open an ethnocultural component of meaning of life

of each people. In their unity, at their integrative level the real, potential and predictive look of each people in a world and monostate civilization is built.

The called components of ethnocultural property of sociohistorical experience of the people prove in two forms: they either are followed by the text, or adjoin to the material procedure, appearance or game action. But text, verbal interpretation arises under all conditions. All this creates effect of an image of ethnocultural heritage and inheritance as intrinsic component of a real way of life of people. In this context also the bifunctional nature of language behavior declares itself.

The problem of interrelation and interconditionality of national traditions, customs, ceremonies and language behavior is mentioned in separate sociological researches where the etnolinguistic behavior is emphasized [See, e.g.: Ethnic groups and boundaries. The social organization of culture difference/Ed. by F. Barth. Universitetsforlaget (reprint,1982)].

DEVELOPMENT.

The idea about language as a basis of identification and an ethnic symbol did not gain sufficient development yet. According to the All-Russian population census of 2010 representatives over 173 nationalities live in Tatarstan: Tatars, Russians, Chuvashs, Udmurts, mordva, Maris, Ukrainians, Bashkirs, etc. It considerably strengthens a status role of a social paradigm behind language behavior.

Language appears as a basis of spiritual culture, as means of mutual enrichment and self-identification of cultures, the indicator of ethnic mentality. As marks out R.F. Mukhametshin," Today mentality is most differently interpreted notion in modern science. Such notions are often used in ethno-cultural analysis of socio-historic and political problems, issues of development of world civilization; in evaluation of national uniqueness of some culture and ethnic particularities of

its people; internal world of a man, its mindset, his world vision" [Mukhametshina & Galimullina, 2014].

The social behavior in that case needs in language a component for familiarizing with values of traditions, customs, procedural actions put in experience of the people. Fixing of this type of functional and role educations is possible on condition of the adequate choice of a set of speech formulas: scientific and interpretative, literary, publicistic and ordinary. There is a natural process of mental loan of all social strata environments and various ethnographic communities that serves as a factor of association of ethnoses and strengthening of the interethnic relations of the people of the Republic of Tatarstan.

Materials and Methods.

The solution of objectives is provided with a complex of social-linguistic methods: the method of a field research included oral poll, questioning, interviewing, and direct observation. Also the method of the correspondence selective questioning with development of the questionnaires aimed at obtaining data on the speech of an informant was applied. Empirical researches on investigated were conducted in the territory of the Republic of Tatarstan over the last 10 years (2008-2018), their results are reflected in works as Gabdrakhmanova, Makarova, 2017; Zamaletdinov, et. al., 2014; Gabdrakhmanova, Iskhakova, Mussina, 2011; Makarova, 2017, etc.

Results and Discussion.

To the achievement of a goal - determination of value of traditions and customs in the development of language behavior of multilingual inhabitants of the poliethnic region was involved works of a number of foreign researchers which theories and concepts are the cornerstone of cross-cultural researches in the field of cross-cultural interaction of the people: G. Hofstede [2011] model and judgment of its application for the people of Russia [Naumov, A. & Puffer, S., 2000], the concept of measurement of values of Sch. Schwartz [2012], A. Aydinli and M. Bender's motivational model

[Aydinli, A., Bender, M. 2015]. Investigating development of language behavior in poliethnic society we could not ignore fundamental works of the Tatarstan researchers of Hanova, et.al. 2018; Muftakhutdinova & Khurmatullina, 2015.

To conformably our ideas of the studied object and opinion of linguists that in respect of the maintenance of units of language there are basic stereotypes which become the base of ethnic culture, the basic cognitive structures predetermining features of adaptation to extra language reality [Zamaletdinov, 2004]. The conceptual provisions on formation of competence of cross-cultural interaction drafted by E.R. Porshneva, determined by its practical ways of implementation of interlingual cross-cultural communication as special speech-thought activity open a scope for our further researches [Porshneva E.R., Abdulmyanova I.R., Zinovyeva I.Y., 2016].

In the context of language behavior the question of communicative motivation, namely of with what intonation names and surnames are said and what at the same time are placed morphological and syntactic emphases is represented important [Hills, 2002]. There is clear a position speaking, as has to cause to it respect, trust or contempt and mistrust with all subsequent actions, expression of the ethnospeech ban which detailed characteristic the expert in intonational structure of the speech I.A. Sadykova gives [Sadykova I.A., 2016]. It is also expression of national tradition in the hidden or frank look, especially in multiethnic society.

In linguistic-folklore forms of language behavior traditional for all people of Russia became folklore type of mentality and its realization in a way of life of the people as representatives of all age groups and certain individuals of one national community, and the different adjoining communities the Place and a role of mentality in formation of culture of language behavior gains really sign character [Hofstede, 2011]. Names of heroes, their ethnoprofessional status act as one of intrinsic factors of language behavior. Substantially it is connected with dialectological subtleties of a speech presentation, personalized deviations and also foreign-language inclusions.

In some cases Nasretdin and other characters of the Russian and Tatar fairy tales, riddles and proverbs act as carriers of such social role of comic character Ivan the Fool, Hodge [Khasanzyanova, et. al., 2018]. It is also a condition of vital purpose of language behavior with a support on folklore types of national traditions.

Quintessence of national traditions, customs, ceremonies, rituals and ceremonials are national holidays. All festive situations are the actions reproducing the whole set of the life situations which are saved up by the people for all the history. Effective festive communication is in essence the concentrated expression of life experience of the people with their social ceremonies and ethnocultural nuances, sets of sign systems of ethnogenetic property. So, Sabantuy at Tatars and Maslenitsa at Russians are the settled national holidays of two people. Installation for a harvest was set by spring and summer Sabantuy (a sickle holiday) that gave joyful tone to communication of the population at all levels. Sound of primordially Tatar musical instruments - accordions (*гармун*), chicken (*курай*), tambourines (*шөлдөрле барабан*), mass songs, incendiary dancing, sports competitions of different types, including fight (*көрәш*), horse races (*чабыш*) create the atmosphere of a festival. All groups of the population, including children, are involved in the various games which are followed by commenting of each action, jokes, characteristics of festive situations. The festive character of the events is demonstrated by selection of texts, the choice of associative comparisons, estimates, selection of names of participants of each of actions.

The integrative effect belongs to language behavior during the Russian Maslenitsa though the March component, unlike a former June temporary component, makes a number of changes. A farewell to winter changes game procedures, a part of actions is moved in the room, Pancake week driving on snow give also to speech communication the specific intonation.

The special sense of ethnocultural traditions, customs, and ceremonies is born in itself by the ethnic cuisine with all its types, functions, role installations. The kitchen as a resource of health, wellbeing, an exit to natural zones of the region, festive ceremonial actions became the important social mechanism. Almost all living conditions of certain people, family groups, the whole ethnic communities contact it. As the ethnic cuisine is included by all the types and versions in a way of life of the person, their verbal a component becomes an important component of its mental characteristic.

The set of products of the ethnic cuisine of each people has the names and recipes and also recommendations about their use. It is enough to pronounce three words - *шурпа*, *өчпочмак* and *чак-чак* that in consciousness and subconsciousness of the subject of communication not only the corresponding dishes of Tatar cuisine, but also all figurative range of the situations put through them in a way of life of the whole people emerged. Terms *квас*, *каравай*, *каша*, *щи*, *водка* as basic products of agriculture, their preparation, tastes, valeological efficiency of use and a psychological incentive are fixed by more than thousand-year experience of life of the Russian people and the Russian community.

The ceremonial importance of various national dishes has important value as an ethnolinguistic component of the speech. It is known that mass festivals and also family celebrations and weddings, a name-day, the act of trimming of the Muslim child, *никах* (an engagement - the Tat.), *укыту* (reading of prayers), a funeral, remembrances are followed by any feasts. Their scale and range proceed from the fact of an event, the number of participants, from the flavoring choice, and they are followed by the corresponding language assessment.

The rich table celebration of Maslenitsa in the story by I. Shmelyov makes "Lord's summer" an impression. "The table is huge that only on it is not present! Fishes, fishes ... caviar plate in crystal, in ice, whitefishes in parsley, a red salmon, salmon, a white salmon - a pearlshell with green eyes of

a cucumber, blocks to cheese, a cartilage sturgeon in vinegar, porcelain vases with sour cream, in which upright spoons, pink butterdishes with the golden boiling oil on rings, small decanters, bottles ..." [Shmelyov, 2002].

Though speech constructions of this sort belong to the author of the story, the terminology of the Russian ethnic cuisine which developed by the end of the XIX century is put and reflected in them, as it is descended to the subsequent generations. According to our social-linguistic and culturological observations [A number of concrete and sociological researches was conducted in the territory of Kazan, Naberezhnye Chelny, Zelenodolsk, Nizhnekamsk, Zainsk, villages of Aznakayevsky, Arsky, Tukayevsky and High-mountain areas (2001-2002)] which results are published in R. Yarmiyeva [2007] researches, Berezina by L. G., [2011] all festive procedures nowadays have multiethnic character. Names of dishes, publication of recipes and the nature of the use are read in radical languages of the people which created them or who adopted from other ethnic communities and from other territories. Such scoring serves as a peculiar international advertising. The Tatar *пермяч*, the Russian *растегай*, Bashkir *тукмас* and *бешбармак*, the Jewish *форшмак*, the Kalmyk *будан*, the Mari *эскалон по-таирски*, Mordovian *шавля*, the Udmurt dish *нугыли* and Chuvash *семах* with a liver - only a small part of rich heritage of culinary art of the multinational republic [Russian ceremonial cuisine. 1991]. Distribution, transferring of this type of language experience becomes one of very valuable and significant signs of both speech, and all ethnic culture of its carriers.

In summary, each people including living in the Republic of Tatarstan for the history underwent many territorial shifts. In this sense, all speech constructions in language behavior of people received deviations in the language formulas, constructions.

They grew up depending on geoposition of the places of residence of ethnoses in peculiar dialectological constructs. Moreover, they got new function of language behavior at the level of diaspora communities. But at the same time the native speech remained a peculiar genetic code of self-expression of the ethnoses inhabiting Tatarstan.

The research confirms a thought that whether each people in the civilized world in bigger smaller degree were affected by another, or other people. In historical aspect the inclusiveness of one ethnic community in another can be either long, or short-term. But regardless of term, the efficiency of influence is expressed in a set of sign systems. The most impressive at the same time is the speech as the steadiest and at the same time dynamic sign system.

CONCLUSIONS.

Finishing our reflections and the review of probabilistic versions in development of language behavior, we claim that the polyethnocultural environment has two resource fields of development, improvement, enrichment. First, the wide range of language behavior works for her. Secondly, the language behavior is enriched at the expense of an organic combination, interrelation, interconditionality to valuable fields of culture.

Polilingual consent and solvency leads to revival of all set of the best ethnocultural traditions and customs of the people, promotes entry of the multilingual people into globalization space, leaving behind them the right to originality and national identity.

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