Linguo-Propaedeutics of Ethnic Conflicts as a Basis for Stability in Complex Polyethnic Regions

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Abstract

The purpose of the suggested article is to analyze the ethno-linguo-conflictogenity of the modern world based on desharmonizing environment of globalization phenomenon in such migrant-capacious and ethnically complex regions, as Tatarstan and Tyumen Region. Today we observe a tendency for blending of dissimilar elements not only in the society, but also in the psychic of a definite person. The authors suggest the ethno-linguo-propaedeutics to solve the stabilization problems in complex polyethnic regions. By the example of the Tatarstan Republic and Tyumen Region, the authors show the definite ways to implement the linguistic and national safety. Separate moments of the studied problem were reflected to some extent in the works of culture experts, sociologists, politologists, philosophers, philologers, psychologists and pedagogues. However, in these materials, the study problems of the linguo-propaedeutics, as a guarantor of state integrity, were either not considered at all, or were presented fragmentarily, without any attempts to analyze it thoroughly. The suggested work presents an attempt to solve these problems in a complex approach. The authors reasonably prove that there is a need in a new approach to analyze the preventive problems of ethnic conflicts, based on linguistic transformation methods of mental space of the linguistic personality. The suggested new construct "poly-linguo-cultural linguistic personality" is developed by the authors based on the analysis of speech behavior of bilinguals in Post-Soviet space, who speak Russian, but many elements in their mental worldview are replaced with the foreign national components, even if the Russian variant is present. The authors, for the first time, suggest a new approach for tolerance formation and prevention of interethnic conflicts; they name it as an ethno-psycho-linguo-propaedeutic approach. The suggested approach covers different levels of competences: it involves the linguistic competence itself, ethnolinguistic and sociolinguistic competences at the linguistic level; it involves psychological and ethnopsychological competences at psychological level; it involves linguo-cross-cultural, culturological and common cultural competences at sociocultural level; it involves communicative, social and pedagogical-propaedeutic competences at the communicative-propaedeutic level. Ethno-linguo-propaedeutic approach suggested and brought into practice by the authors, helps to pass on from the ethnocentrism position to cultural relativism. It opens great horizons for the interested representatives of the whole humanitarian science. The authors suggest using both interactive technologies and vivid training work for linguo-propaedeutics of ethnic conflicts. The achievement of the set aim of modern ethno-linguo-propaedeutics is connected with the solution of the following fundamental tasks: 1) to imagine yourself behind the limits of your own ethnocultural area; 2) to understand and realize the variety of the world, we live in,; 3) to get acquainted with different cultures and forms of ethnosocial contacts in them; 4) to learn to treat ethnocultural variety positively; 5) to form the positive attitude towards the orientations, values, behavioral features of the representatives of another cultures and nations. The authors reasonably consider that the use of combined methods of vital training and interactive mediums provides the maximum effect to prevent the interethnic conflicts in modern youth environment. Active training forms stimulate the activity of linguistic cognition and provide motivation for organization of polycommunicative-ethnocognitive activity of the second linguistic personality. Ethno-psycho-linguo- propaedeutic approach is aimed at mobilization of cognitive reserves of bilinguals to get new knowledge, based on the present base of knowledge, at the development of linguistic, cross-cultural, psychological and speech potentials, competency in organization and conducting of linguistic communication in

complex situation of interethnic dialogue.

Keywords: linguo-propaedeutics, linguistic personality, informational space, ethnolinguistics, communication, psycholinguistic strategies, bilinguals, ethno-psycho-linguistic approach, competence levels, training work, interactive technologies

1. Introduction

Interlinguistic interaction of nations-contactors in conditions of polyethnic space forms a stable local color, expressed in conditions of regional material and spiritual culture and language. We proceed from the assumption that the linguo-propaedeutics and linguo-safety are the new applied directions in linguistics, as the reality of the modern world challenges different linguistic cultures and the humanity itself (Yarmakeev, 2012; Karabulatova et al., 2013; Karabulatova et al., 2013). Globalization, as a natural-historical process of universalization of various connections and relations of the humanity, is considered by politologists (Kloosterman, 2012), economists (Iscander et al., 2013), pedagogues (Yarmakeev, 2012), historians (Blij, 2008), geographers (Rodrígues-Pose, 2013). Polyaspect character of the modern informational space make us think about the specificity of verbal-non-verbal constituent of the language of any message, as the phenomena of linguistic cultural shock, in case of intense migration flows, can strengthen the ethnic-linguo-functional unbalance in the person's structure (Niyazova, 2007).

In "spatial" cross-cultural aspect, it is possible to observe, that a child, born and living in Tatarstan or in another region (for instance, Saratov, Novosibirsk, Tyumen regions etc.), is brought up exclusively on the fairy-tales and legends of North American Indians of fantasies of J. Tolkien (Hen, 2014), instead of listening to Tatar fairy-tales; the ethnofunctional disturbance of content elaboration of ontogenesis stages is manifested here. It is interesting to note, that it is the shamanism of North American Indians and the novels and fantasies of J. Tolkien, that generated the whole young subcultures in modern Russia (as well as in the countries of Europe and USA), factually rent off natural and ethnocultural reality and fully dipped into "another world" of relative world outlook and behavioral stereotypes. In these subcultures, the individuums frequently fully adopt the way of thinking and living, clothes, language, beliefs, type of food and other features, relevant to the adopted outlook (Cowan, 2008). Wide and deep adoption of nonethnic subcultures became possible only in these days due to development of the mass media and communication. They present a sample of Gumilev's "anti-systems" in relation to the specific ethnocultural and natural environment; they can have a destroying influence both on the psychic and organism of a definite person, and on ethnos, socium, landscape and climate in whole (Gumilev, 2004, p. 827).

Modern ethno-linguo-propaedeutics are based on the attempt to shift gradually from the position of ethnocentrizm to cultural relativism. The main content of cultural relativism can be formulated in the form of the following thesis: "All cultures are different, but they are equal", with the meaning, that your own cultural norms, values, traditions are not better or worse, than the others, and the others are not better or worse than your own. The reasons and sources of negative prejudices, stereotypes, orientations, in relations to the representatives of other cultures, are mainly determined by the deformation of cultural relativism principle.

The classification of cultures, in the context of cross-cultural psychology, is of great importance for the development of the ethno-linguo-propaedeutics, in terms of which such notions, as "cultural syndrome" (Triandis, 2007) and "measurement of cultures" (Hofstead, 2001; 2010), were suggested. G. Triandis understands the cultural syndrome as a definite set of values, orientations, believes, norms and models of behavior, with which one group differs from another. G. Triandis distinguishes three main cultural syndromes, namely: 1)"simplicity-complexity", 2) "individualism-collectivism", 3) "openness-closeness" (Triandis, 2007). In particular, he mentions that the more complex the culture is, the more attentive people treat the category of time. For instance, people of different ethnical cultures answered the question "If you are appointed with your friend, how long are you going to wait for him?" differently. Thus, the Russians are ready to wait up to 15 minutes; the Tatars-Kazakhs can wait up to half an hour. These replies are similar to those, given by G. Triandis: people of industrial cultures (the USA, Japan) also gave a reply in minutes, people of cultures, average in complexity, (Greece, Italy) replied in hours (Triandis, 2007). It is mainly connected with the stereotyped presentation about time in different ethnic cultures: in Western cultures, time is understood as a linear vector from past through present to the future; in Eastern cultures, time presents in continuity of repeated cycles in nature and in human life. In this connection, the relation to future in different cultures is illustrative. Thus, for the Russians, as well as for the majority of nations, the future precedes, and the past stays behind (for instance, the proverb "He was bent by the burden of the past"); at that time, the future of Chinese is behind (because it is unknown, and we cannot see it, we also cannot see our own back). Thus, the richness of the surrounding world is shown in the great diversity of cultures, languages, states, societies, ethnic and confessional groups.

2. Procedure

We developed a construct "poly-linguo-cultural linguistic personality"; it involves titular ethnic groups and diasporal groups, living behind their maternal culture. We involve the native language of the ethnos to the core (for instance, the Tatar and Kazakh, living in China (Yusupova et al., 2013), or the Ukrainians in Canada). When developing, we used the development tendencies of world educational space (Ayouby, 2013; Frankl, 2010), which can be characterized as a complex ethnolingual correctional methodology, involving pedagogical, linguistic, psychological and logopedic methods. The combination of these methods provides the correction of both psychological and linguistic constituent of personality, providing the propaedeutics of interethnic unbalance in socium.

For this purpose, we developed the ethno-psycho-linguo-propaedeutic approach, which presents the theoretical-methodological base of polycommunicational-ethnocognitive model to prevent the interethnic conflicts and technology of linguo-correction, when forming tolerance in complex conditions of polyethnic environment.

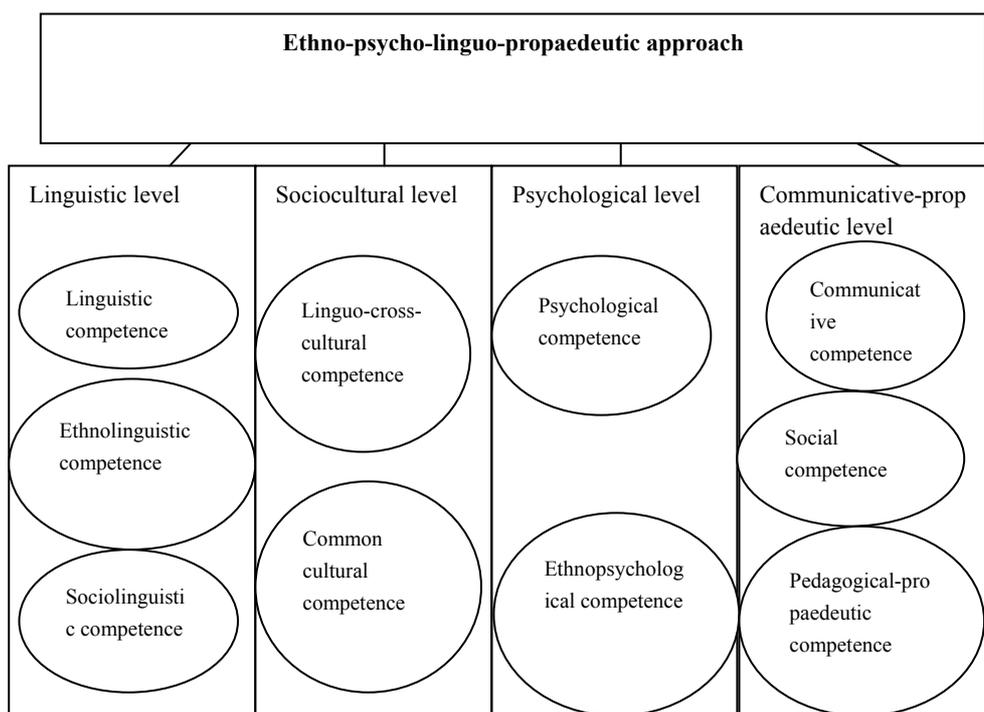The important constituents of the suggested approach can be presented in the following Figure:

Figure 1.

The approach, suggested by the authors, provides the understanding of importance and necessity to know the native language, as an ethnic identifier of the personality: to know Russian as a state and state-forming, then, to know confessional language (as an identifier of religious affiliation) and another foreign language, as a mean for international communication.

The training work, implemented by the authors of this article, is carried out in accordance with all levels of competencies. Respectively, the execution of tasks while playing provides rather high level of tolerance screening, formed in some social strata. For instance, a training "Russia, as a motherland for different nations: the intercultural dialogue" for schoolboys-upper formers (nearly 80 people). The following task was among the others. The representative of each team elects blindly a representative of one or another ethnos, living in the city. Then, the team shall provide five distinctive features for this nation (in written form) and show this nation without words for the audience to name it. If the audience has difficulties with the answer, then the team representative reads the first characteristic (and so on). In the course of task fulfillment, it was found out, that the contemporary youth faces great difficulties in identification of nations of the region per ethnonym. Thus, for instance, schoolchildren of Kogalym described Mordovian as women in Black Muslim clothes (!) with brightly expressed Eastern appearance or the Kubachins (one of Dagestan nations) as the ones from Cuba. There were a

lot of such casus of interethnic illiteracy. At that, both Mordovians and Kubachins live in Kogalym.

The training program for formation of interethnic tolerance consists of three parts. The theoretical part presupposes the persons' realization and understanding of specific, cultural universals, shown in traditions, rituals, customs and rites. The realization of proper egocentrism, the influence of ethnical orientations, stereotypes, prejudices, as the ones, preventing from formation of ethnocultural competence. The program practical part consists in the development of ethnocultural sensitiveness, the increase of intercultural competence in the situations of intercultural communication, formation of the management strategy and overcoming the negative ethnical orientations, drilling of skills, required for the successful intercultural interaction. The third part after the training is the analytical one.

The methodological bases of the training include the traditional procedures of group work, such as psycho-gymnastic exercises, the reflection of experience, discussions-talks, interactive modeling, role-playing, group discussions. The use of these methods provides an opportunity to train the participants for effective contacts with another culture, to teach them to understand, feel and analyze both their own behavior, and the behavior of the representatives of another cultures.

Psychogymnastic exercises allow creating and supporting the working capacity in the group. Role playing is the execution of role situations by the participants; these situations reconstruct frequently repeating cases of intercultural communication. The basis of the method is the playing experience in the situations "as if", when the hidden rules and standards are perceived; they present the basis for norms and values of the foreign culture. This method generates the playing feeling, thanks to which the interests of the interacting sides are acknowledged deeper, as well as the forms of their behavior; the ability to perceive the norms and values of foreign culture is being developed.

The reflection of experience presupposes the students' understanding of their own cultural, ethnic belonging. Biographic reflection means the understanding of proper biography for the purpose of revelation of proper (ethnic) identity and forms of its manifestation in everyday life.

Interactive modeling is a conscious reproduction of different regularly emerging situations of intercultural communication. The analysis and evaluation of interactive models provides the participants with the opportunity to learn the ways and types of relations in intercultural contacts better, than in reality. The value of this method lies in the following peculiarities: 1) facilitates the beginning of training process, as it creates more natural environment for mutual activity; 2) cooperates and organizes the participants for mutual activity; 3) it creates the conditions for development of more outspoken relations of participants to each other; 4) it makes to look back at the experience of participants and to evaluate present practical communicative situations through this experience.

Simulation is the artificial creation of definite situations of intercultural communication and prediction of possible variants and results, based on different viewpoints of participants.

The achievement of the training aim on ethno-linguo-propaedeutics of conflicts is connected with the solution of main tasks, which can be formulated in the following way:

to imagine yourself beyond your own ethnocultural area;

to understand the diversity of the world, we live in;

to get acquainted with different cultures and forms of contacts in them;

to learn to see the manifestations of ethnical and cultural diversity positively;

to form positive relation towards orientations, values, peculiarities of behavior of other nations and cultures.

The processes of interethnic integration found their reflection in all life spheres. In linguistic sphere, they manifested themselves, firstly, in wide spreading of bilingualism. It shall be taken into consideration that polylingualism is typical of the Muslim nations of Volga Region and Siberia; it is conditioned by the obligatory condition to speak Arabic language, as a language of Islam (the language of confession), Russian language, as a language of state, English language (a language of world migration processes and interstate communication), combined with the native language (Tatar, Kazakh, Bashkir etc.). All this poly-linguo-mental variety in the structure of linguistic personality makes an impact on the character of communication and the degree of implementation of polylingualism at different linguistic levels.

Thus, one of the youth student teams of Kogalym illustrated tolerance with the following sketch. The young man reads a namaz, and two girls ask each other what he is doing. The boy, passing by, explains that it is the religious communication in Islam. Inaccurate understanding of tolerance bases can be a fertile ground for racism, intolerance, extremism and terrorism in youth environment.

Inobservance of linguo-propaedeutic principles is a "linguistic racism", "linguistic revolt", "linguistic terrorism", "linguistic aggression", "linguistic war", "linguistic break". As a rule, such actions are supported or inspired by third forces, studying their own interests in the name of globalization or another specious excuse. The sample of linguistic break of the state are the modern Ukrainian events, when the Ukrainian language was selected as the only state language, resulting in mass riot in Crimea and some districts of Ukraine. The problem of linguistic safety in Russia is connected with not only the problems of self-identification of nations, inhabiting its nations, but also with close neighbors of former Soviet space, sociocultural connections with many of them are still very strong.

For instance, southwards of Tyumen Region (Tobolsk, Tyumen) and in Tatarstan, Tatar language is taught as a language of communication, but not a strict linguistic discipline. In this connection, in Tatarstan, the internet-project "Ana Tele" ("Native Language") is actively implemented; it allows Tatars, living in different regions and countries, preserving their positive ethnic identity. This project has a bright linguo-propaedeutic orientation. The online-school for Tatar language and culture teaching, suggested by our scientific-research team of theorists and practitioners, is aimed at all, who want to learn Tatar both in Russia and abroad. The access to study is possible from any point of the world at any time of day. It provides a unique opportunity to increase the level of practical acquisition of Tatar language, as a mean of speech communication, acquaintance with the culture of Tatar nation (OSOTL, 2014).

The first stage: sociolinguistic monitoring to determine the percentage of proficiency level of Tatar and Russian languages, to reveal the priorities in language selection. Statistically, 99.9% of Russians and 95.5% of Tatars speak Russian in the republic, and 92.4% of Tatars and only 3.6% of Russians speak Tatar. The second stage: the analysis of the obtained results, the development of new program. First of all, it is the creation of strong motivation to study Tatar language. Thus, equal speaking Russian and Tatar are obligatory for civil service in Tatarstan. The new program is aimed at the use of new technologies in Tatar language teaching. The third stage: screening of residual knowledge on Tatar language and culture, elaboration of methods of additional stimulation and correction.

Tyumen Region chooses another principle. First of all, it involves the study of ethnically complex collectives and carrying out the trainings on intercultural and interethnic tolerance. Such form of work provides an opportunity to transform the ethnocultural consciousness while playing quite quickly. Such trainings were held by the authors in Tobolsk, Tyumen and Kogalym in different social strata, in the cities with different degree of tolerance. The main groups are the youth (upper-formers, students of first courses), chiefs of National Culture Trusts and autonomies, and the workers of social-cultural and pedagogical sphere.

The variety of cultural manifestations, intercultural connections and communications enrich not only the particular personality, participating in this process, but the society in whole. That is why the solution of this task provides an opportunity to learn, how to work in with other cultures, overcoming the feeling of fear of unknown and strange, as well as to understand, that just as each person has something good, so that each culture has something worthy and interesting for understanding. Each cultural community knows something unique and particular to study, and each culture can teach the "civilized and industrially developed society" something important and useful.

3. Results

This study of national languages in large federative states can be a practical mechanism to provide the linguistic pluralism and vitality of languages of different ethnic groups. Modern education is a world of meanings and interpretations of participants of pedagogical dialogue. The suggested model of linguo-propaedeutics of ethnic conflicts, as a way of inclusive education, provides an opportunity to preserve ethnocultural and linguistic variety both in Russia and abroad. The first results of this project implementation allowed reducing the ethnocultural intensity in the region by 3.45 times, providing the formation of tolerance in Tatarstan. The first ten thousands of distant participants started their online-education in the state project "Ana Tele" in February of 2014 (OOTL, 2014). 2/3 of participants are the people with Tatar origin, and 1/3 involves the representatives of another ethnic groups. The first lessons found out the presence of cultural lacunas in mental worldview of both Tatars-bilinguals and the representatives of the other ethnic groups.

Module-test system for Tatar language teaching was developed in collaboration with acknowledged leaders of Western online-education the online-school "ANA TELE" itself has nine linguistic levels. The structure of education is standard. The innovation is that this type of language and culture teaching is developed for minority language of the state. Each lesson is finished with the final task. After each level, the user passes the level test and has a right to get the relative certificate. The online-school "ANA TELE" contains specific sections on orthoepy, orthography and grammar; online-dictionary; materials for conversational lessons for each section of all levels and 9 level tests. Each user has an access to the training room, where the conversational lessons with the Tatar language

teacher are held in accordance with the timetable. Each lesson lasts for 45 minutes; 6 users can take part in it simultaneously. When the lesson is over, the teacher estimates the replies of the audience in points and writes his comments with particular feedback to each of them. The most noticeable changes in linguistic identification take place in Tatar youth environment, they deal with recognition of Tatar language as native. Thus, the inquiry of youth in 1999-2000 showed the share of those, who name two languages, as native ones, increased among the young Tatars: Russian and Tatar-20.3%; at that, 7.7% of Tatar youth name only Russian and 71.8% name only Tatar as a native language. At present, these indices changed: the share of bilinguals' increased-23.8%; Russian language is native for 8.4% and Tatar for 80.7%. Concerning the language speaking, the indices are different-20.5% of respondents speak Tatar fluently, 42.9% speak both Tatar and Russian well. The transition of educational component into informational system of coordinates resolves preservation and revival of minority languages and cultures.

At that time, the training work, executed by the authors, shows positive results on tolerance formation and transformation of ethnocultural consciousness of inhabitants in polyethnic regions. The growth of interethnic tolerance among the youth constituted 98%. The participants of training in Kogalym, in the course of tasks fulfillment, understood, what they feel, staying behind the limits of their own ethnic and cultural area. It is important to understand, what can promote the creation and development of positive relations and what can be the subject of potential and real difficulties for the communicants for those, who stay behind their own cultural area. It is possible, that in this situation, norms, forms and ways of behavior, habitual for us, cannot be universal and generally accepted, but it is important to note, that the acquaintance, which usually begins the work in group, can be held in non-traditional form. For instance, the exercise "Boomerang" helps to develop the involvement and attentiveness to each other. In the course of this exercise execution, there is not only the acquaintance of the group participants with each other, but also their mobilization for the group work, the creation of atmosphere of openness and kindness. In this exercise, each participant shall show such qualities, as involvement to the group work, attentiveness, observation and good memory.

It is possible to continue the acquaintance with different ways and forms of greetings, peculiar of different cultures, thanks to the exercise "Hello-Bonjour-Salam-Hijao". The participants shall try to recollect and reproduce the traditional forms of greetings, accepted in different cultures and nations, trying not to be repeated. This exercise causes vivid interest in different audience; the participants demonstrate not only the ethnic competence, but also social and cultural, recollecting the greetings from different layers of vocabulary of both native and foreign languages.

It is appropriate to continue the group work, paying the participants' attention to the fulfillment of tasks while playing, for instance "Intercultural flash lights". The purpose of this task is to teach to see and to understand the situation from the viewpoint of another culture; to realize the reasons of incomprehension, emerging with the representatives of another cultures; to create the atmosphere of creativity and creative work, requiring intellectual mobilization, involvement and interest both in the process of individual and group work. The exercise is based on the use of so called "cultural assimilators". The first "cultural assimilators: were developed by the psychologists from Illinois (the USA) in the beginning of 1960 under the guidance of G. Triandis. They were designed for Americans, working for Arabs, Iranians, Greek, Thais, and Turk. "Cultural assimilator" is a technology of cognitive orientation. All "cultural assimilators" consist of the description of situations, where the personages of two cultures work with each other (Triandis, 2007). Special attention is paid to the orientation of culture at collectivism or individualism; interpretation of behavior of personages in each situation, which can be treated as causal attributions about the observed behavior. At that, the information is selected in such way, that it will become possible to imagine the situations, where the most significant key differences between cultures are shown. Finally, the participants get the important knowledge about foreign culture.

Based on the suggested structure of ethno-psycho-linguo-propaedeutic approach, there was determined the following content, which becomes the basis for the requirements to the formedness level of definite competences:

at the linguistic level:

1) Linguistic competence is the knowledge of language material and types of speech activity in a foreign language in intercultural exchange; the ability to choose lexical units in accordance with the content of utterance in both studied and native language;

2) Ethnolinguistic competence is the knowledge of lexical units with national-cultural specificity (background and nonequivalent vocabulary, language aphoristic, phraseology, realias); the ability to distinguish and use these linguistic units; knowledge of customs, traditions of the country of studied language;

3) Sociolinguistic competence is the ability to distinguish the sociolinguistic component in linguistic units; the ability to use in practice socio- and culturally-based behavior scenario, using the communicative technologies, accepted in this culture;

at sociocultural level:

4) Common cultural competence is the knowledge of the system of universal cultural values, facts of world history;

5) Linguo-cross-cultural culturological competence is the knowledge about bearers and sources of ethnical, national-cultural information; knowledge about stereotypes of verbal and non-verbal behavior in separate socium of the region (country) of the studied language; the ability to use necessary behavioral tactics in accordance with the knowledge about these stereotypes in communication;

at psychological level:

6) Psychological competence is an ability to perceive tolerantly the manifestations of foreign culture, to have flexible thinking, i.e. the lack of stereotypes. For instance, not everyone can speak native language well: some are shy, they have difficulties in expression of their thoughts orally, they are inclined to written, but not oral speech; the others have the limited memory and remember the new material badly; the third suffer from dyslexia, dysgraphia, (legasthenia), conditioned somatically, but not by unknowing of definite rules; the fourth have rather small vocabulary for playing computer games, they prefer to devote all their free time to sport; the fifth had never an access to good education, and sixth studied badly and finished only some classes. All these groups in the situation of bi/polylingualism can show worse knowledge of second language, rather than the native one;

7) Ethnopsychological competence involves the knowledge about psychological peculiarities of the representatives of other ethnic cultures;

-at communicative-propaedeutic level:

8) Communicative competence involves knowledge about different means of communication, permissible in different ethno-socio-cultural spheres and situations;

9) Social competence is the understanding and use of knowledge about sociocultural environment, used for work with bilinguals; the knowledge about linguodidactic discourse, used by the pedagogue in correction of competence based space of bilinguals.

10) Pedagogical-propaedeutic competence involves the whole complex of competences. *Educational-searching skills:* to use the learning and teaching and/or program means; to use the search systems and catalogues; to find the required information; to keep and extract the information and to use it for educational purposes. *Comparative skills:* to evaluate the information critically; to compare cultural-significant information with the correlates of native language; to compare different linguistic levels of the first, second and third languages. *Evaluative skills:* to evaluate the correctional-potential resource of bilinguals; to evaluate the possibilities of corrector in the work with bilinguals.

At that, the problem of selection and sequence of presentation of illustrative material, taking into consideration the psycholinguistic peculiarities of personality development in the second language, becomes very urgent.

4. Discussion

In conditions of globalization, the informational space acts as: 1) an action system, 2) a system of communications, which are reproduced in the course of constant communicative processes (Knegt et al., 2010). "Ethno-linguo-functional unbalance of human psychic elements predetermines his psychic deadaptation to proper internal and external environment" (Karabulatova & Polivara, 2013, p. 823).

Ethno-linguo-propaedeutics join the forces of specialist of allied sciences in humanitarian sphere (Triandis, 2007; Hofstead, 2001; 2010). As per G. Hofstead, the cultures of individualistic type are the USA, Great Britain (England), Australia, Austria, Belgium, Germany, Denmark, Ireland, Spain, Italy, New Zealand, Netherlands, Canada, France, Sweden, Switzerland. At the same time, he refers Vietnam, Guatemala, China, Columbia, Korea, Indonesia, Venezuela, Costa-Rica, Portugal, Pakistan, Peru, Russia, Ecuador, the countries of Arabic East and Japan to the collectivist cultures (Hofstead, 2001; Hofstead, Hofstead, & Minkov, 2010).

In our opinion, it is quite disputable to refer Russian culture to feminine type, because we, following P. Sorokin, consider, that cultural distances in Russia between the Russians of Cuban and the Russian of Ural are more significant, than between the Russians and those nations, who inhabit one or another region (Sorokin, 2008). Besides, it is possible to speak about some relativity of this category. Thus, the Russians of North Caucasus will be more

masculine, due to the impact of masculine Caucasus culture, than the Russians of Siberia. That is why, in our opinion, it is impossible and inadmissible, at least, to speak about total masculinity and/or femininity of Russian culture in whole. In this connection, the ethno-linguo-propaedeutics of interethnic conflicts is urgent in case of migration of Russians from one region to another. It is not for nothing, that the Russians, migrated to Russia from Kazakhstan, are named as Kazakh by the local Russians, and the ones from Ukraine-Ukrainians.

The globalization process in informational sphere is the functioning of multidimensional process, based on interaction of information creation and distribution means, which, by means of concentration of joint forces, form the principally new level of information impact on the society (Tahmasebi et al., 2012). There appears a hologram, which has a significant impact on real processes in the society and forms them to a great extent.

Ethno-linguo-conflictogenic situation is based on the base division "us-them" inside the Russian culture. The Russian culture, which can be called sociocentric (as distinct from cosmocentric and egocentric), is based on the dichotomy us-them. A fundamental peculiarity of sociocentric culture is the dissolution of personality in some "We". Another important peculiarity of sociocentric culture is the constant presence of image about some others, who are the enemies, in the consciousness of individuum. The division into us and them can be executed in accordance with different bases. Within the frameworks of sociocentric culture, all other meanings of "tolerance"-support, patience etc. are applied only to fix us. Hence, the non-admission of foreign is an obligatory characteristic. Alongside with that, practice shows that there are definite stereotypes at the level of national self-consciousness, which record the prevalence of this type of culture (Yarmakeev, 2013).

One has to agree with Hofstead, that different level of distance in different cultures has a significant impact on the success of communication. Thus, he says that strict and dictating style of management dominates in social organizations of cultures with high distance; the subordinates are afraid of expressing disagreement with the chief and they have a fear to lose the confidence of colleagues, as compared to the cultures with low power distance (Hofstead et al., 2010). "A way to success" within the meaning of members of cultures with low power distance presupposes the inclusion of such indicators, as knowledge, love, happiness, to the basic system of values. Within the meaning of members of cultures with high power distance, it is blood, inheritance, wealth, meanness and sometimes deceit (dishonesty and business dishonesty) (Hofstead, 2001).

Human consciousness, as "an outside world", is also a system, using the meaning to connect its dynamic elements-feelings. Despite the self-referring qualities, N. Luhmann proves that modern mass media presents one of the key cognitive systems of modern society, by means of which the society builds the illusion of its own reality (Luhmann, 2000). The addressee of communication does not have the "substantial", "substrate" origin, but is only a scheme for distinction, code, nonentity, the function of which is to organize the order in chaos of feelings" (Luhmann, 2000, p. 100).

5. Conclusion

Thus, modern linguo-propaedeutics presents a complex scientific problem, the solution of which is possible using the poly-aspect scientific-expert evaluation and development of new tool set, aimed at analysis, solution and linguistic prevention of ethno-linguo-conflictogenic situations, the phenomena of nationalism and extremism through the prism of language. The presented author's attempt to bring the ethno-linguo-propaedeutics into linguistic research sphere will provide the scientists with the opportunity to use the linguistic tool set for restructuring and transformation of mental space of the native speakers as a way of ethnic conflicts prevention. Linguo-propaedeutics shall go before the study of specific sciences as special branches of knowledge to form the harmonic ethnic climate in polyethnic region.

Communications present the specific substation of reality. In the process of confirmation of definite human identity or his consciousness, the informational space takes an important place, as it produces the reality, as well as the schemes, by means of which the personal identification is implemented. Thus, mass media inculcates foreign experience, something authentic, secondary, experienced by somebody else for the first time, but at the same time provides the individual observation by means of this difference authentic/secondary, thus, providing an opportunity to create and/or differentiate "my" original, experienced by "me", reality. As distinct from the mass media, the online-school for Tatar language and culture studying presents a unique experience of state linguistic modeling of poly-linguo-cultural linguistic personality of Eurasia, which appeals to traditional constants of traditional Turkic culture, refracted through the prism of modern paradigm of linguo-pedagogics (Fathkulova et al., 2013).

Being a new and young branch of humanitarian knowledge, ethno-linguo-propaedeutics opens great opportunities for linguists, ethnologists, economists, historians, pedagogues and psychologists. It is not for nothing that propaedeutics in art is denoted as a manifestation of "cultural phenomenon", the search for high living philosophy

and means to transform a person and society in accordance with the ideals of their development (Cowan, 2008). Alongside with that, we shall note, that it requires weighted tool set and methods. The society lacks really strategic organizational forms and methods to extract the required information, to analyze it and to bring into condition, suited for use. Thus, there is a paradox: the lack of information in conditions of its abundance.

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