



Ethnic Auto Stereotypes in Paroemias of the Tatar Language

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ABSTRACT This research studied ethno-cultural stereotypes that are used as a measurement for Tatar national character. Ethno-cultural stereotypes are considered as one of the important parts of knowledge about the present reality. These stereotypes contribute to the generation of images of “good” and “bad” peoples, helping the nation to search for allies and partners, as well as rivals and enemies. In general, people acquire ethnic stereotypes in the acculturation and socialization processes. The research methods were chosen according to the goals and objectives of the study and the specifics of the studied material. The research was conducted using key traditional methods such as grammatical analysis, descriptive, comparative-historical, descriptive-analytical, and continuous sampling. The descriptive method involved material collection and systematization, allowing us to see different types of general and specific features. In fact, a comparative-historical approach allows revealing the interaction distinctions of the Tatar language with other languages.

INTRODUCTION

Understanding the meaning of such phrases as “linguistic and axiological world view” presupposes understanding the meaning of “stereotype”. However, the word “stereotype” has a negative meaning in dictionaries. As an example, consider the definition of “stereotype” in the dictionary of psychology by Mike Cardwell: “A stereotype is a fixed, often simplistic generalization about a particular group or class of people.” As people are essentially “cognitive misers”, they form stereotypes about others so that there is greater predictability in the behavior of those around us. Such stereotypes are often negative and unflattering and may underlie prejudice and discrimination. In fact, stereotypes may not necessarily be false assumptions. They often contain a “grain of truth” and maybe a widely shared set of beliefs, which contribute to their reinforcement. Of course, stereotypes may change over time, but those who hold them are often reluctant to abandon them” (Cardwell 2000; Alyokhina et al. 2016).

In this regard, “Short dictionary of cognitive term” provides this definition: “A stereotype is a standard opinion about social groups or individuals as representatives of these groups. It is a logical form of judgment in a sharply simplifying and generalizing form,

with emotional coloring that ascribes certain properties or attitudes to a particular class of people, or, vice versa, deny these properties or attitudes. It is often expressed in the sentences like: Italians are musical, southerners are hot-tempered, professors are scattered, and so forth: (Kubryakova et al. 1996; Belova 2015).

It is notable that the term “stereotype” (Greek. “Stereos” – hard, “typos” – print) was introduced into the scientific circulation by the American sociologist W. Lippmann. According to Lippmann, the word “stereotype” means a special form of world perception, which affects our feelings before these feelings reach our consciousness (Lippmann 2017).

However, Ufimtseva distinguishes ethnic and cultural stereotypes. According to him, “Ethnic stereotypes are not available to self-reflection of the naive member of the ethnic group and are the facts of behavior and collective unconscious; they are impossible to teach when cultural stereotypes are available to self-reflection and are facts of behavior, individual unconscious of consciousness, and can be taught” (Ufimtseva 1996; Alefirenko 2015).

In addition, the stereotypes can be both negative and positive, so it is necessary to differentiate between stereotypes and prejudices, which can only be negative. In fact, ethnic stereotypes result from ideas, formed by a folk-mythological

consciousness and exist in the system of traditional culture. This is not just an evaluative image of the “alien”, fixed in the language (nominative models, paroemias), but also a significant concept, which is a mandatory element of the worldview.

According to the special literature, it is common to distinguish between direct and figurative, neutral and evaluative, and auto- and hetero stereotypes.

National character is a set of the most important and defining features of the ethnic group and the nation, which can be used to differentiate one nation from another. In other words, national character is a part of the culture. It is formed in cultural and historical conditions and is transformed into an independent national feature (Grushevitskaya et al. 2002; Kulwicka-Kamińska 2016).

Objectives

The primary purpose of this study is to study ethno-cultural stereotypes that are used as a measurement for Tatar language.

METHODOLOGY

This study was conducted using traditional methods of grammatical analysis such as descriptive and its components: observation, generalization, interpretation, and comparative-historical, descriptive-analytical, and continuous sampling methods. The descriptive method involves material collection and systematization, allowing us to see different types of general and specific features. Moreover, the comparative-historical approach allows revealing the interaction distinctions of the Tatar language with other languages and studying social formation and transformation of Tatar language. In the study was used a preliminary stage of data processing that creates a summary of historical data to yield useful information and possibly prepare the data for further analysis.

The method implemented in the current study included as analysis of ethnic stereotypes in the language literature that is a synthesis of what has been published by scholars and researchers on some aspect of language. The purpose of the written review is to summarize, synthesize, and evaluate published material on a problem or issue (Koriakina 2018; Khusnutdinova and Safina 2019).

The inter-ethnic communication is in many ways based on the main regulations of the language philosophy, developed in classical and modern works in global issues of the interconnection between language, thought and ethnicity. We can explain our applying to them by the essence of the interethnic communication phenomenon, inextricably linked by causal relationships with such phenomenal formations as language, thought and ethnicity (Suyunova et al. 2014).

RESULTS AND DISCUSSION

Studies showed that there are multiple proverbs and sayings in different nations, having similar ideas so that semantic similarity is even more common for them. For example, proverbs and sayings urging to love Homeland and people, aspire to knowledge and work, to be strong, brave, honest, fair, and educated. All nations have these ideas, which hold an important place in peoples' minds. In fact, lexical and grammatical features of folk texts, images and ways of description, details concerning vital-household and natural-geographical foundations and different names help us to define some national features in proverbs and sayings.

Moreover, the Tatar proverbs and sayings give rise to a lot of topics related to morality, education, and deeds. Actually, there is a special place for those that call to respect the elderly, to be hospitable, kind, modest, and patient, and to know where to draw the line. In addition, they condemn greed, hypocrisy, and chattiness.

There are also proverbs and sayings that renounce the established moral and ethical views of the nation; however, in this case, it is necessary to consider specific circumstances (when, at what time, and by whom) of the appearance of such proverbs (Alyokhina et al. 2016).

It is widely accepted that proverbs teach, give advice, contemplate about the future, warn against bad, entertain, make people laugh, and raise their spirits. Tatar proverbs and sayings with direct meaning often function mentor and transfer knowledge: *Ariş çäçsäñ, kölgä çäç* (If you sow a rye, sow it in the ash) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987); *Sıylı köneñ sıyrı belän* (If you have a cow, you can feast every day) (Татар

халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987); Sarı mätrüşkä-citmeş törle awırudan im (Yellow marjoram is a cure for seventy kinds of diseases) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987).

However, thousands of proverbs and sayings contain tips on farming and behavior in the family, communicating with neighbors, living in the country and Homeland, and understanding the nature: Yort salğançı kürşe äzerlä (Before you built your house choose your neighbor) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987); AZ söylä, küp tıñla (Be swift to hear, slow to speak) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987).

Some of the proverbs and sayings are associated with historical events and personalities: Aç frantssuzğa ala qarğa da aş (Even a crow is the food for hungry French) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987); Räsäydä frantssuzlarga salqın buldı, faşistlarğa yalqın buldı (In Russia, the French felt cold but the Germans felt hot) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987).

Actually, there are several proverbs and sayings in different nations that have similar ideas, and semantic similarity is even more common. For example, proverbs and sayings urging to love your Homeland and people, to aspire to knowledge and work, to be strong, brave, honest, fair, and educated. All nations have these ideas, which hold an important place in people's minds (Kajumova et al. 2017; Zagidullina and Yusupova 2017). Therefore, how can you define specific national features in the whole scope? Lexical and grammatical features of folk texts, images, and ways of description, details concerning vital-household and natural-geographical foundations and different names can significantly help.

For example, when Tatars are in trouble, they say: Uttan qaçır, yalkına töşkän (Ran from the fire and hit the flame) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987); Uttan kotıldım, suga töştem (Escaped from the fire and fell into the water) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987);

Yañğırdan qaçır, batqaqqa töşkän (Ran away from the rain and fell into the mud) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987); Töptän qurqır, tümgäkkä abingan (He minded bumps but tripped over a stump) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987).

Moreover, the Tatar proverbs and sayings reflect the Tatars' attitude to the tribal society. In ancient times, these proverbs were obeyed as the canon and rules: Yrılı IL – oyalı qaz (Country with tribes is like geese within one nest) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987); Yrıma kürä jolası (Each tribe has its own traditions) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987).

In fact, proverbs and sayings that make people believe the sun and the stars came from past generations: Küzeñ açsañ, köñne äjt (Opened your eyes, say a day) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987); Yıldız atılgannı kürsäñ, üzeñ bel dä tik tor (If you see a shooting star – be silent) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987).

And if you “come down to earth”, you can see that there are even more of such proverbs: Elan ayağın kürgän bähketle bulır (One who sees the snake's feet will be happy) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987); Qır qazın sanarğa yaramıy, isäbe yuğala, di (Don't count wild geese – they will break the line) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987).

However, the next group of proverbs and sayings warns about the deceptiveness of external properties. You can notice Tatars' cautiousness: Tışı göl kebek, eçe köl kebek (Outside like a flower, inside like ash) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987); Elannıñ tışı yomşaq, eçe zähär (The snake is beautiful outside but poisonous inside.) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987).

In other words, it is impossible to ignore the proverbs and sayings that show the faith of the Tatars in Allah: Alla yazmağan eş bulmas (Things disliked by God will never happen) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987); Alla

taşlamasa, büre aşamas (Whom the good lord a hand lends, no one in the way stands) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987).

However, this does not exclude the fact that there were critical and satirical issues about the believers among the Tatars: Sorau küktän, cavap tegermännän (Question from heaven, the answer from the mill) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987); Atıñ Allağa tapşırsañ da, dilbegäne üzeñ tot (God helps those who help themselves. Trust in God but rely on yourself) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987).

In fact, the proverbs and sayings of the Tatar people praise unity and friendship: Berlek barda tereklek bar (Where there is the unity, there is life) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987); Kürçelek kajda – köç şunda (Strength in unity) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987); Kümäk qulğa eş totmas (Together we can do everything) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987).

In addition, the strength of unity is reflected in proverbs about the country, Homeland: Berdä tügel, ildä köç (Strength in unity) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987); İl atqan taş ıraqqa kitä (A stone, thrown by the country, reaches far) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987); İl belän etärgäç, tau küçkän (A country can move a stone) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987); İle berdämneñ köne berdäm (In a united country, there are united days) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987).

Since olden times, Tatar proverbs and sayings discuss family life, moral, ethical, pedagogical, and aesthetic views of people. It is well known that an important role in life is given to family and love: Koşlar oyasız bulmıj, keşe semyasız bulmıj (There are no birds without nests and people without families) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987); Semya kürmi bähket kürmässeñ (No family - no happiness) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит.

Нәшр 1987); Mäkhäbbätsez semya – tamırsız ağaç (Family without love is a tree without roots) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987).

However, when talking about family, it is impossible not to remember about the children. Here, two important points are emphasized, namely, a child is a wealth of parents and parents have a great responsibility for raising a good person: Öyneñ yäme bala belän (House is beautiful with the children inside) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр, 1987); Balalı keşe – baj keşe (Man with children is a rich man) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987); Bala –ata-anaga altın bagana (Child is a golden pillar for his parents) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987).

As mentioned earlier, most of the proverbs and sayings are instruments for fostering good qualities in people. Moreover, they urge to fight with bad habits. Tatar proverbs are no exception: Ädämñän här yaxşılıq köteler (Only good things are expected from a person) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987); Ağaç cimeşe belän, keşe yaxşı eşe belän (Judge a tree by its fruits and man by his deeds) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987); Qulıñnan yaxşı eş kilmäsä dä, küñeleñdä niyäteñ yaxşı bulsın (If you don't know how to do anything, make good intentions) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987).

Therefore, some issues have been said about proverbs with an image of the Homeland, native land, and country. In fact, love for the Homeland is the highest moral quality of a person: Vatan barıñnan da ğaziz (Homeland is the most important thing) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987); İlneñ tötene dä xuş isle (The very smoke of one's homeland is sweet) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987); Altın- kömeş yawğan cirdä tuğan- üskän İl artıq (Homeland is more precious than a golden rain) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987); Keşe ilendä soltan bulğançı üz ileñdä oltan bul (Better be a slave in own country, than the Sultan in a

foreign one) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987).

It should be noted that Tatar people do not talk about this love passively or vague, but instead they openly declare that love to country should be seen in man's acts: *İl köyengändä köyen, İl söyengändä söyən* (When the country is grieving, grieve, when it rejoices, rejoice too) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987); *Vatanga khezmat- üzeña khezmat* (Service to your Homeland is a service to yourself) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987).

This condition also contains proverbs and sayings about batyrs, devotion, and protection of the Homeland: *İl ömeten ir aqlar, irneñ danın İl saqlar* (Man lives up to expectations of the Homeland, and the Homeland defends the honor of a man) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987); *İr - egetneñ yakhşısı İl belän* (Real man stands for his Homeland) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987); *Batır danı İl telendä, qurqaq uyı gel ülemdä* (Words of the strong is in the language of the Homeland, the thought of the weak is always about death) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987); *İlen satıp aşğan Ike genä kön yäşägän* (The one, who betrayed his Homeland lived only a few days) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987).

However, there are a lot of contradictions in the worldview of any nation. They are reflected in the Tatar proverbs and sayings, which only emphasize on the ambiguity in the relations (Husnutdinov et al. 2017; Akhunzhanova et al. 2016). Actually, people appreciate work and any labor. They characterize work as the only source that gives life. Many proverbs reveal such feature of the Tatar people as the ability to appreciate the work that they considered to be the source of life: *Bulır keşe eşennän bilgele* (Brave person can be seen by his acts) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987).

In addition, attitude to work is the main feature of a moral man in Tatar proverbs. In fact, labor is a condition of existence: *Eş eşlägän intekmäs,*

eşlämägän kön itmäs (Who works will not suffer, who doesn't work, won't see a single day) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987); *Keşeneñ asılı eştä belener* (The essence of man is in his work) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987); *İr quanıçı – khezmat* (Man's happiness is in labor) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987); *Eşle keşe – köçle keşe* (Busy man is a strong man) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987); *Eşne eşläüdä ber khikmät, yaratıp eşläüdä UN khikmät* (One thing is to do something, another thing is to love what you do) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987); *Yalkau utııp yoklıy, yatıp eşli* (Lazy man sleeps while sitting and work while lying) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. Нәшр 1987); *Eşe töymädäy, şaw-şuı döyädäy* (Good words and no deeds) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. нәшр 1987); *Eş batırı – il batırı* (Who is good at work is a pride for his country) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. Казан: Тат. кит. нәшр 1987).

According to the studies, Tatar proverbs contain a significant number of tips, generalizations, and indications of specific demonstrations of labor activity such as cattle breeding, hunting, land cultivation, and so forth. There is also a glorification of knowledge of craft, labor, and profession: *Hönäre bar Qom östendä köjmä jözdered* (Those who care, will launch a boat even under sand) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. нәшр 1987); *Belgän hönär iñsane basmıj* (There is no such thing as extra knowledge); *Eget keşegä citmeş törle hönär dä az* (Even seventy deeds is not enough for a man) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. нәшр 1987); *Hönärle qol ülmäs* (Who knows how to do something will not be lost) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. нәшр 1987).

Another traditional topic for Tatar proverbs and sayings is science, knowledge, reading, writing, and role in life: *Belem – belgeçlek patşalıqtan yuğarı* (Knowledge is more important than the kingdom) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит.

нәшр 1987); Belem – bajlıqnıñ çige yuq (There is no limit to wealth in knowledge) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. нәшр, 1987); Altın – дәүләт kenä tügel, ğıjlem – дәүләт (Wealth is not in gold, but in knowledge) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. нәшр 1987); Paşa – üz ilendä genä paşa, ğalim – härqajda da ğalim (A king is a king only in his own country, but a wise man is wise everywhere) (Татар халык ижаты. Мәкальләр һәм әйтемнәр. – Казан: Тат. кит. нәшр 1987).

Tatar people strive for knowledge and work, they want to be strong, brave, honest, fair, and educated, and labor is a condition of their existence. On the other hand, thousands of proverbs and sayings have tips on householding and behavior in the family, communicating with neighbors, and living in the country and Homeland, and they also teach to be cautious (Lippmann 2017).

To sum up, some of Tatar proverbs, which are focused on the fight against injustice, have survived to the present day. They deny the power of money and do not tolerate lies and laziness. They contain the love of Tatar people to their land and Homeland.

CONCLUSION

Proverbs and sayings of the Tatar language with direct meaning often have a character of mentoring, the transfer of knowledge. In fact, the proverbs and sayings about love for the Homeland and faith in Allah have a special place in Tatar folklore. It is well known that proverbs and sayings are reflections of folk wisdom, preserve the idea of the nation about itself, and therefore the features of the national character can be understood through the sayings of the people. On the other hand, national character is a set of the most important and defining features of the ethnic group and the nation, which can be used to differentiate one nation from another.

Therefore, studying paroemias helps in revealing historical, cultural, and religious prerequisites to form a particular attitude to other cultures, which allows, ultimately, to explain the reasons for the negative or positive attitude of the cultures to the representatives of other nationalities.

RECOMMENDATIONS

Results obtained from this study can be used for teaching, and meta-analysis study in Russian history in the social and cultural spheres.

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