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The proceedings are the papers of students, undergraduates, doctoral students and young researchers on topical issues of natural and technical sciences and humanities.

В сборник вошли доклады студентов, магистрантов, докторантов и молодых ученых по актуальным вопросам естественно-технических и гуманитарных наук.

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культурными особенностями каждого языка. Некоторые фразесочетания могут быть культурно обусловлены и иметь более широкое использование в одном языке, чем в другом. Поэтому, при переводе текстов на тему политики, важно учитывать, как значение, так и культурный контекст, чтобы избежать неправильного понимания искажения идеи.

Итого нами были исследованы 70 фразесочетаний, из них 35 в русском языке и 35 во французском языке; идентичных фразесочетаний 12 в сопоставляемых языках.

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### **ASSIMILIATION OF NATIONS OF THE SLAVIC LANGUAGE GROUP AND THEIR CULTURAL MODIFICATION**

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At present the assimilation of nations of different language groups is happening much faster and this is due to the rapid growth of innovative technologies, and with it the emergence and development of new ways of communication.

Slavicization - becoming a Slav in language and customs, giving a Slavic appearance, character to someone or something. [1]

Slavicization takes place in a situation where the Slavic element begins to clearly dominate in society, and the adoption of the Slavic language is associated with an increase in their own prestige, social status, etc. Today, Slavicization occurs, for example, among the small peoples of Siberia, who take the official Russian language for their own, they also adopt the Russian way of life, while quite often refusing their own centuries-old traditions, which are considered lower status and worse.

In the IV-VII centuries AD. e. the second "great migration of nations" began. From their ancestral home during this period, part of the Slavs began a mass movement to the south of Europe, and as a result of the assimilation of the local population, southern Slavs arise. On the basis of the Slavs who settled the territory from the Elbe to the Carpathians, the Western Slavs were formed. The third part of the Slavs, moving from their ancestral home to the north through the Poleskaya

lowland and to the northeast in the interfluvium of the Volga and Oka, formed the eastern branch of the Slavs, assimilating the Baltic and Finno-Ugric peoples along the way. [2]

An example of Slavization is the change in the ethnic composition in the Balkans after the arrival of the Slavs there in the 5th-7th centuries. Many of the tribes that inhabited this territory, not related to them, became Slavic (for example, the Thracians) and adopted the Slavic language as their own, adopted Slavic beliefs and customs. Nevertheless, certain traces of the former culture remained among the peoples who became Slavic, whether in the language (for example, a certain number of words of unknown, and in any case not of Slavic origin in the Bulgarian language), or in traditions (for example, *nestinarstvo*, a well-known ritual of walking barefoot in Bulgaria). by fire, which is an echo of ancient pagan cults). [2]

The process of assimilation of peoples by the Slavs was most clearly observed among the population of Eastern Europe. Geographical information and grave excavations indicate a merger with the Balts, Estonians, Finns and tribes located in the territories of the Volga and Dnieper regions. Many of the peoples were completely Slavized, borrowing unusual cultural traditions and linguistic features.

Baltic. The tribes of eastern Latvia were also assimilated. On vast territories, archaeologists with enviable frequency discover objects of indisputably Russian origin: dishes with ribbon patterns, slate whorls, twisted bracelets made of precious metals and traditional beads.

Eastern Lithuania of the 10th-11th centuries is similar in its material culture to the Slavic, which indicates the process of natural assimilation. Experts point out the identical potter's wheels, the wavy theme of the pottery, sickles similar in shape, and characteristic features of the burial rites.

The Finno-Ugric tribes also partially lost their ethnic features, most of which irreversibly became Russian. The second part managed to preserve the linguistic and cultural features, but all of them were forced to become tributaries of the Russian princes.

The Baltic culture under Slavic influence was transformed more and more significantly when moving to the east. The speech of the Baltic Finno-Ugric peoples is a direct witness of close friendship and joint trade. Common state features and Christianity were brought to the Baltic territories by the Slavs.

Somewhat higher in terms of social development was the Finno-Ugric Merya, which, following the example of its neighbors, also became Russified. This is evidenced by changes in the way of life, culture and customs. Numerous cremations are observed on the lands of Merya, ceramic and bronze objects are brought into everyday life. The only thing that remains of the memory of the primordial Merya is the toponymy of the Upper Volga region and partial bilingualism. [3]

Estonia. On the lands of Estonia, the Eastern Slavs assimilated the territories of Lake Pskov. There are burial mounds and hills characteristic of the Krivichi and Ilmen Slovenes. They also apply to the stone graves of Estonians.

Mordva.

Signs of the Russification of the Mordovian tribes are expressed in the rituals of cremation characteristic of the Slavs. On the territory of Erzi, archaeologists find objects that speak of a borrowed material culture. Mordovian things are common among northerners and Vyatichi: anklets, *sulgams*, rings. It is assumed that the Russian Ryazan came from the name "Erzya".

Lower Volga.

Moving to the southeast, the Slavs reached the Lower Volga region, where there was a whole Russified region in the capital of Khazaria. A court was organized there, where everything was held according to pagan traditions.

The steppes of the Don region were also completely assimilated, where the Khazar fortress Sarkel became known as the Russian White Tower. There is a craft center there. In the steppes of Tmutarakan, a Caucasoid racial type was observed.

Dnieper

The territories of the Dnieper Left Bank became Russified only partially. The Iranian-speaking population, being completely Turkicized by the Bulgarian peoples, adopted many traditions from the Slavs. Mixed burial rites were added to the settled culture of the Alans. Russian stoves appeared in the dwellings of the northern Saltovians, in which they began to cook porridges that were not at all Alanian. [4]

Assimilation did not bypass the region of Taman and the North Caucasus. Kabardians gladly mastered Russian writing, adopted Slavic traditions.

Early Slavic vocabulary and places of settlement of the Proto-Slavs.

Attempts were made to establish the Slavic ancestral home by analyzing the early Slavic vocabulary. According to F. P. Filin [5], the Slavs, as a people, developed in a forest belt with an abundance of lakes and swamps, far from the sea, mountains and steppes:

"The abundance in the lexicon of the common Slavic language of names for varieties of lakes, swamps, forests speak for itself. The presence in the common Slavic language of various names of animals and birds living in forests and swamps, trees and plants of the temperate forest-steppe zone, fish typical of the reservoirs of this zone, and at the same time the absence of common Slavic names of the specific features of mountains, steppes and the sea - all this gives unambiguous materials for a definite conclusion about the ancestral home of the Slavs ... The ancestral home of the Slavs, at least in the last centuries of their history as a single historical unit, was away from the seas, mountains and steppes, in the forest belt of the temperate zone, rich in lakes and swamps ... "[6]

Based on the beech argument, the Polish botanist Józef Rostafinsky tried to localize the ancestral home of the Slavs in 1908:

"The Slavs transferred the common Indo-European name of yew to willow, willow and did not know larch, fir and beech ..." [6]

Beech is a borrowing from the Germanic language. In the modern era, the eastern border of the distribution of beech falls approximately on the line Kaliningrad - Odessa, however, the study of pollen in archaeological finds indicates a wider range of beech in antiquity. In the Bronze Age (corresponding to the Middle Holocene in botany), beech grew almost throughout Eastern Europe (except for the north), in the Iron Age (Late Holocene), when, according to most historians, the Slavic ethnos was formed, beech remains were found in most of Russia, Caucasus, Carpathians, Black Sea and Crimea. Thus, Belarus and the northern and central parts of Ukraine, southwest Russia can be a likely place for the ethnogenesis of the Slavs. [7]

All Slavic languages (including Baltic) have the word "linden" to refer to the same tree, from which follows the assumption that the range of the linden overlaps with the homeland of the Slavic tribes, but due to the vast range of this plant, localization is blurred over most of Europe. The regions of Belarus and northern Ukraine belong to the zone of widespread Baltic toponymy. A special study of Soviet Philologists Academicians V.N. Toporov and O.N. Trubacheva showed that in the Upper Dnieper region, Baltic hydronyms are often decorated with Slavic suffixes. This means that the Slavs appeared there later than the Balts. This contradiction is removed if we accept

the point of view of some linguists on the separation of the Proto-Slavic language from the common Baltic one. [6]

From the point of view of linguists, in terms of grammatical structure and other indicators, the Old Slavic language was closest to the Baltic languages. In particular, many words that are not noted in other Indo-European languages are common, including: rōka (hand), golva (head), lipa (linden), gvězda (star) and others (non-exclusively close are before 1600 words).

V. N. Toporov believed that the Baltic languages were closest to the original Indo-European language, while all other Indo-European languages departed from their original state in the process of development. In his opinion, the Proto-Slavic language was a Proto-Baltic southern peripheral dialect, which passed into Proto-Slavic approximately from the 5th century BC. BC. and then developed independently into the Old Slavic language. [2]

According to the linguist V.V. Martynov, the Proto-Slavic language arose according to the following scheme: in the XII-X centuries BC. e. somewhere in central Europe there was a close connection (close to a single language) between speakers of Italic or a Celtic language close to it with speakers of the Western Proto-Baltic language. The speakers of the eastern dialect of the Proto-Baltic language had already separated by this time, probably as a result of migrations. By the 5th century BC e. tribes speaking the western dialect of the Proto-Baltic language, especially close to Old Prussian, came into close contact with the speakers of Iranian languages, which marked the beginning of the formation and separation of the Proto-Slavic language from the Proto-Baltic. [8]

In the modern world, we can observe a slightly different picture.

Personal experience.

According to my observations, traveling and living for some time in modern Eastern Europe, I can say with confidence that the peoples living in those territories are very careful about preserving their culture and traditions, as well as their language. Of course, it is impossible not to notice a certain linguistic similarity of languages. For example, in my case, based on the knowledge of the Czech language, I can understand Serbian speech by about 60-70%. The stress in the Czech language is forceful, as a rule, fixed on the first syllables compared to Serbian.

The historical phonetic-morphological correspondences between the Czech and Serbian languages are very similar, for example (srp-срп- sickle, hrdlo-грло-throat, hlava-глава-head, chleb-хлеба-bread etc)

And this is not the only language that I can understand based on another language of the same language group.

In our time studying history, and knowing the origin of a particular nation, language and tradition, it is almost impossible to assert that any object of culture belongs entirely to only one nation.

Thus, we can conclude that assimilation can be considered both from the negative and from the positive side. In a negative manifestation, assimilation can become a threat and lead to the disappearance of certain cultures and nationalities. On the positive side, assimilation allows us to enrich ourselves culturally and interact with other peoples and cultures without much barriers and obstacles.

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## THE RELEVANCE OF LEARNING ENGLISH IN THE DIGITAL AGE

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**Introduction:** The modern age, which is also referred to as the digitalization age, is characterized by the technological advancements that have made it possible to collect and distribute information at our fingertips. Some of these include the rise of smartphones, tablets and computers. Without communication, people would not be able to achieve various technological advancements. It is the language that enables people to communicate and develop scientific knowledge. English is the most commonly spoken additional language in the world. Since it has long been regarded as a global language, English is very important in today's digital age. It has become a vital part of the global education and business community – “Who does not know Jack Ma, CEO, and founder of Alibaba Group. Through his efforts, Jack Ma succeeded in making Alibaba one of the largest e-commerce companies in the world” [1]. Due to the rise of digital communication, English has become the de facto language of the Internet. It is used for various forms of communication, such as email, social media posts, blogs and online news articles. It is estimated that around 50% of all web pages are written in English making it the most dominant language on the Internet. With the advent of the Internet communication has become much easier, and people from different countries and cultures can exchange information with each other and learn new things using English language. It helps to establish cultural contact between representatives of different nationalities and ethnic groups. Every year new inventions emerge, science is not standing still, and people are increasingly immersed in the world of technology and