

**Dr. Sergey Kamolov** - *Head of Public Governance Department, MGIMO University*

Graduated with Honour from the Faculty of International Economic Relations of MGIMO University in 1995. Holds PhD in International Economics since 1998.

Dr. Kamolov worked over 10 years as an executive public servant in Russia, managed investors' relations, finance and auditing. 2003–2009 — First Vice Mayor of the Odintsovo Municipality, 2011–2013 — First Vice Minister of ITC of the Moscow Region, 2013–2014 — First Vice Prime Minister of the Penza Region, 2014–2015 — Head of Inspectorate for Industry, Space and IT of the Accounts Chamber of the Russian Federation.

Since 2012 has been lecturing at School of Governance and Politics of MGIMO University on the following courses: Theory of Management, Strategic Management, Conflictology, Innovations Management and IT in Public Management.

*Address: Prospect Vernadskogo, 76, Moscow 119454, Russian Federation.*

[skamolov@yahoo.com](mailto:skamolov@yahoo.com)

**M.V. Khlopkova** – *PhD in Philology, Associate Professor, Deputy Head of Department, MGIMO University*

Holds a MSc in Linguistics from Moscow Pedagogical State University

Major Fields of Research Interest: Public Administration, innovative systems of education, innovative methods of teaching foreign languages, comparative linguistics.

Since 2008 has been teaching at School of Governance and Politics of MGIMO University the following courses: English Language for Management, English Language for Public Administration, English for Specific Purposes.

*Address: Prospect Vernadskogo, 76, Moscow 119454, Russian Federation.*

[marina15763@mail.ru](mailto:marina15763@mail.ru)

**Polina Artemova** – *Lecturer of Public Governance Department, MGIMO University*

Diploma(s) or Degree(s) Obtained: Law (BA) (2015), MGIMO University; Public and Municipal Administration (MA) (2017), MGIMO University; International Public and Business Administration (MA) (2017), UNIMC

Major Fields of Research Interest: Public Administration, innovations, system of education, Modern Technologies of Administration and Management, Economics

Employment History: From 2017 to present — MGIMO University.

Courses taught at MGIMO University: Theory of Management, Innovation Management, IT in Public Administration, English language.

*Address: Prospect Vernadskogo, 76, Moscow 119454, Russian Federation.*

*artemovapolinamgimo@gmail.com*

## **Institutional and social dimensions of Russian language presence on Cyprus**

*“Language is deeply entwined in the intellectual development of humanity itself, it accompanies the latter upon every step of its localized progression or regression; moreover, the pertinent cultural level in each case is recognizable in it”*

*Vilhelm von Humboldt<sup>1</sup>*

**Abstract.** Russian community is one of the largest communities existing nowadays in Cyprus, since the island has been historically regarded as a preferred relocation destination. The current research on the presence of the Russian language on the island is conducted from the point of view of georusistics, a semi-new branch of Russian philology, considering the Russian language as a variable world-wide language. A retrospective of Russia-Cyprus relationship is provided and the main modern state, public and private Cyprus institutions supporting the Russian language are described. The expanding Russian community in Cyprus is adjusting through various similar features between the two cultures, the wide use of Russian language, establishment of Russian schools, churches, organizations and media.

**Key words:** Russian language, georusistics, Russian language in Cyprus, philology

### ***Introduction. Language as a part of noosphere***

The concept of “noosphere” was proposed by the French scientist Édouard Le Roy and further developed by his two contemporaries and colleagues, Pierre Teilhard de Chardin and V. Vernadsky. Their views on the noosphere are usually assessed as opposing each other, although the sufficiency of grounds for this is rather controversial.

P. Teilhard de Chardin considers the noosphere in the context of a unified philosophical doctrine as a stage in the development cycle of matter – the universe – from the starting point of singulation (alpha) to the final point (omega)<sup>2</sup>. However, Teilhard de Chardin was not only a theosophist, but also a great biologist and paleontologist whose views were imbued with evolutionism. He considered evolution as the basic condition and rule that all systems must obey. Such an approach became a reality in the 70s-80s of the 20<sup>th</sup> century, when ideas about the origin of matter as a result of the "big bang" became a scientific theory.

---

<sup>1</sup> W. von Humboldt, *'On Language': On the Diversity of Human Language Construction and its Influence on the Mental Development of the Human Species* (Cambridge: Cambridge University Press, 2000)

<sup>2</sup> P. Teilhard de Chardin, *Le Phenomenene Humain* (Paris: Seuil, 1955)

Subject to Teilhard de Chardin the emergence of the human mind is a natural result of the development of matter, prepared by the whole course of the development of the world. These representations are close to the framework of the "anthropic principle". The emergence of the human mind is a qualitatively a new stage in the evolution of the living matter, the transition of evolution from the biological phase to the social, spiritual; the prevalence of the spiritual principle over the material in the organization and functioning of the biosphere<sup>3</sup>.

Man, as the carrier of the mind, does not adapt to the environment, like other animals, but changes and subordinates it to himself, eliminates and conquers every form of life that is not human. Social evolution is objectively aimed at the unity of mankind, the social and spiritual convergence of races, nations, different strata of society, at the formation of a "like-minded" person in the world outlook. Thus, the noosphere is the result of the activity of all mankind, starting from the moment of the appearance of man; at the present stage, it, like the biosphere, includes "former noospheres"<sup>4</sup>.

Almost all of the abovementioned provisions were supported and further developed by Vladimir Vernadsky, who undoubtedly was familiar with them as a result of personal contact with Le Roy and Teilhard de Chardin. Vernadsky's views on the noosphere were quite outstanding as he attached decisive importance to the scientific knowledge of the laws of the organization of the biosphere, its transformation under the influence of human activity, as well as conscious activity to accelerate the formation of the noosphere in the present time<sup>5</sup>. His ideas are rather a general concept of the pattern of development of the biosphere in a state controlled by the human mind. Vernadsky's ideas about the noosphere are in many respects close to the ones developed by Teilhard de Chardin.<sup>6</sup>

The works of Vernadsky, as well as of Teilhard de Chardin, were not recognized during his lifetime. The Doctrine of the Noosphere was claimed only later when the official communist doctrine on the building of communism was compromised and there was a need for a different, natural science substantiation. This was facilitated by Vernadsky's belief in the unlimited possibilities of scientific and technological progress, the reality of achieving the full independence of humankind from nature, its transition to autotrophy. From the objective nature of the transformation of the biosphere into the noosphere, a conclusion was made about the possibility of the harmonious coexistence of man and nature and, as a consequence, the coevolution of nature

---

<sup>3</sup> P. Teilhard de Chardin, *L'Apparition de l'Homme* (Paris: Seuil, 1956)

<sup>4</sup> P. Teilhard de Chardin, *Le Phenomenene Humain* (Paris: Seuil, 1955)

<sup>5</sup> V. Vernadsky, *Scientific thought as a planetary phenomenon* (Moscow: Science, 1991)

<sup>6</sup> G. Krasnoschekov, G. Rosenberg, *Ecology "in the eyes of law" (theoretical constructions of modern ecology in quotes and aphorisms)* (Tolyatti: IEVB RAN, 2002)

and society. However, the idea of coevolution was subjected to critical analysis in the work of V.I. Danilov-Danilyan<sup>7</sup>, who considered it to be completely inconsistent from the scientific point of view.

Thus, Le Roy, Teilhard de Chardin and Vernadsky all saw the formation of the noosphere as a natural process, evolution, independent of the will of man, but which can be accelerated by human activity.

In 1928, in “The Origins of Humanity and the Evolution of Mind” Le Roy wrote, that human evolution is carried out by new, purely mental means: through industry, society, language, intellect, etc. ..., and thus the biosphere goes into the noosphere.<sup>8</sup> A global world of human languages as one of the most important parts of our planet’s noosphere is not just a variety of separated standard languages sheltering behind a bastion of its rules and confronting every external impact as a source of harm and distortion. Language is meant for social interaction. Language is a tool of regulation that is expressed in communication, thus, the better the language serves social interaction of its speakers, the better it is. The point at issue is that the language gives its speakers a possibility to reach their goals within the widest range of regulation situations.

Social interaction speed is getting higher and languages cannot avoid this trend as well. Consideration of this issue from a broad point of view will help us to describe the genuine functional nature of language units.

### ***Georusistics: the Russian language beyond Russia***

From where we stand, it is the functional concept of natural language that provides for obtaining adequate scientific knowledge in planet-scale language universe, one of the most important parts of which is Russian language.

The Russian language belongs to the group of Slavic languages that is part of the Indo-European language family. It is the state language adopted on the territory of the Russian Federation and it is the most numerous in terms of geographical coverage and the number of speakers in Europe.

---

<sup>7</sup> V. Danilov-Danilyan, (1998) ‘Is the coevolution of nature and society possible?’, *Problems of philosophy*, Vol. 8, pp. 15-25

<sup>8</sup> E. Le Roy, *Les origines humaines et l'évolution de l'intelligence* (Paris: Bolvin & cie, 1928)

Modern lexical and grammatical norms of the Russian language appeared as a result of the long-term interaction of various East Slavic dialects that existed on Russian territory and the Church Slavonic language, which arose as a result of the adaptation of the first Christian books.

East Slavic, also known as Old Russian, in the 14<sup>th</sup> -15<sup>th</sup> centuries was the basis for the formation of the Russian, Ukrainian and Belarusian languages, however, the dialectical features by which they differ so much appeared a little earlier<sup>9</sup>.

In the 15th century on the European territory of Russia two main groups of dialects were established – the southern and northern dialects, which have a number of distinctive features. In addition, a number of Central Russian dialects appeared, which were essentially intermediate between the north and south and partially absorbed their distinctive features<sup>10</sup>.

A prominent representative of Central Russian dialect – Moscow – was the basis for the emergence of the literary Russian language, currently being the classic Russian language, literature and media in other dialects are rarely issued.

A large stratum of Russian vocabulary is represented by words of Greek origin. So, for example, “crocodile”, “bench” and “beets” in Russian are words of Greek origin; moreover, it is no secret that most of the names that are given at baptism also have come to Russia from Greece, and these names are not only Greek, such as, for example, “Catherine” or “Fyodor”, but also of Hebrew origin, such as “Ilya” or “Maria”.

In the 16<sup>th</sup>-17<sup>th</sup> centuries, the main source of the emergence of new lexical units in the Russian language was Polish, thanks to which such words of Latin, Germanic and Romanic origin as “algebra” or “dance”, and directly Polish words, such as “bank” and “duel”, fell into our speech.

In Belarus, Russian is the state language, along with the Belarusian language. In Kazakhstan, Kyrgyzstan, South Ossetia, Abkhazia and Moldavia, the Russian language is recognized as official, that is, it has a privileged status despite the presence of the state language.

In the United States of America in the state of New York Russian is one of the eight languages in which all official electoral documents are printed, and in California you can take an examination for obtaining a driver's license in Russian.

---

<sup>9</sup> A. Rudyakov, *Georusitics: Russian Language in the Global World* (Moscow: LEKRUS, 2016)

<sup>10</sup> V. Kostomarov, *Russian language among others world's languages* (Moscow: Education, 1975).

Until 1991, Russian was used for communication on the territory of the USSR, in fact, being the state language. For this reason, for many residents of the republics that left the USSR the Russian language is still native.

In literature there are such names of the Russian language as Russian and Great Russian, however they are used mainly by linguistic scholars and are not used in modern colloquial speech.

The alphabet of the Russian language, consisting of thirty-three letters has existed since 1918, and was officially approved only in 1942. Until that time, the alphabet officially had thirty-one letters.

The Church Slavonic language from the moment of its appearance to the present day is the language used in Orthodox church services. For a long time, it was the Church Slavonic language that was used as an official written language and prevailed in colloquial speech.

The oldest monument of literary art, written in Russian, is the Novgorod Codex, its appearance dates back to the beginning of the 11<sup>th</sup> century. Besides it, historians mention the Ostrom Gospel, written in Church Slavonic language in 1056-1057<sup>11</sup>.

Modern Russian, which we use, also known as literary language, appeared in the 17<sup>th</sup>-18<sup>th</sup> centuries, after which some serious amendments were made in 1918. Many changes were introduced, for instance, the use of a hard sign at the ends of the words was abolished. By the way, the official changes did not affect the use of izhitsa (ѣ), this letter was hardly used before the reform, and with time it naturally disappeared from the alphabet.

Differences in dialects have never been a hindrance to communication between people, but compulsory education, the emergence of the press and the media, and large-scale migration of the population during Soviet times almost completely drove dialects out of use, because they were replaced by standardized Russian speech. Currently, the echoes of the use of dialects are heard in the speech of the older generation, living mainly in rural areas, but due to the spread of television broadcasting, their speech has also gradually leveled, acquiring the outlines of the literary Russian language.

A lot of words were introduced in modern Russian by Church Slavonic. In addition, the languages with which it had been in contact for a long time significantly influenced the vocabulary of the Russian language. The oldest layer of borrowing has East German roots, evidenced by such words as, for example, “camel”, “church” or “cross”. The few but frequently used words were borrowed

---

<sup>11</sup> A. Zaliznyak, B. Yanin, (2001) ‘Novgorod Codex of the beginning of the 11<sup>th</sup> century is the oldest Russian book’, *Herald of the Russian Academy of Science*, Vol. 71, No. 3, pp. 202-209

from the ancient Iranian languages, the so-called Scythian vocabulary, for example, “paradise” or “dog”. Some Russian names, such as “Olga” or “Igor”, have German, and, most often, Scandinavian origin.

Since the 18<sup>th</sup> century, the main stream of words has been coming to us from Dutch (“orange”, “yacht”), German (“tie”, “cement”) and French (“beach”, “conductor”) languages.

Today, the main stream of words comes to us from the English language, and some of them began to appear in the early 19<sup>th</sup> century. The flow of English borrowed words increased in the first half of the 20<sup>th</sup> century and gave the Russian language words such as “station”, “cocktail” and “container”. Some words from the English language even twice reappeared in Russian while displacing each other, an example of such a word is “lunch”; in addition, modern English words are gradually replacing the words in Russian that were earlier borrowed from other languages, for example, the English word “bowling” replaced the old German word “kegelbahn”, and the old French “omare” became the modern English “lobster”.

It is necessary to note the influence of other languages, although to a much lesser extent than English, on the modern sound of the Russian language. Military terms (“hussar”, “saber”) came to us from Hungarian, and musical, financial and culinary terms (“opera”, “balance” and “pasta”) – from Italian.

Despite the abundant influx of borrowed vocabulary, the Russian language developed on its own, managing to give the world a lot of its own words, which became international. However, Russian studies of the beginning of the 20<sup>th</sup> century resemble an introvert, preferring to abstract from the processes of understanding the essence of what is happening in the world around it. This “Russian studies in itself” has safely lived to this day and will live in this state for a good many years as well. Today, in the public linguistic consciousness, at a time when the Russian language seems to be complete and formed, there still does remain excessive, in our opinion, desire to still protect it from the “pernicious” influence of everything and everyone on the planet. However, in our deep conviction, Russian language under no circumstances will lose its identity, its unique system, its value for the earth civilization<sup>12</sup>.

Undoubtedly, all the languages of the earth are (at varying degrees) endangered. Of course, the competition of languages for the right to provide for the needs of the social interaction of humanity of the distant future is extremely acute, but the Russian language might cope successfully with all

---

<sup>12</sup> A. Rudyakov, *Georusitics: Russian Language in the Global World* (Moscow: LEKRUS, 2016)



the challenges, especially if the internal and especially foreign language policy becomes even more professional, even more conscious, more pragmatic and even more relevant to the current time.

In the course of planar discussion at the conference “Russian language in a multicultural world” in 2007 A.N. Rudyakov stated that the object of Russian philology is a global Russian-speaking domain, called “Rusophony”<sup>13</sup>. Rusophony is an objectively existing supranational, supracultural, non-denominational language community. It is a complicated system that represents from substantive point of view the community that uses the Russian language for social interaction.

Today, the Russian language is used by many linguistic groups, which introduce their own features in it due to objective factors. It is important to emphasize that in this and similar cases we are elaborating on the concept of codified Russian. For instance, rusophones living in Cyprus prefer using “kinitó” instead of “mobile phone” even when speaking Russian. In the foreseeable future, the norm will of necessity become planetary, reflecting the whole diversity of linguistic states; description of the Russian language in the future will be based on the understanding that Russian of the Russian Federation is one of the possible Russian languages. Yes – the most important, yes – the original, yes – the main, but not the only possible one.

Development of such a science as Russian philology is visible in terms of perception of Russian language world as a single piece. As a whole, actively interacting with its brother languages. Recently a new sphere of its study has been created, and it is called “Georusistics”. Georusistics<sup>1</sup> is based on the assumption that in our modern world there are no units separated from influence of global economical and informational processes: global climate changes, planet-scale informational and commodity flow, spates of labor force, ideas, brands, the Internet and media sources go beyond all artificial and natural barriers, borders and stereotypes.

Today the Russian language exists as a variety of “Russian languages”, more usually as a variety of functional models of Russian languages, which in different extents serve needs of social interaction in Russia, Ukraine, Kazakhstan, Belorussia, USA, Germany, Israel, Lithuania and in Cyprus, which forms planet-scale Russian-speaking world. Thus, it is necessary to perceive language oecumene from another perspective: Russian philology has to become a geographically based science oriented towards study of interaction between Russian language world and other language worlds<sup>14</sup>.

---

<sup>13</sup> Ibidem

<sup>14</sup> A. Rudyakov, (2009) ‘Georusistics and national language varieties’, *Culture of Black Sea nations*, No. 168, Vol. 1, pp. 7-10

Geographical borders of Rusophony are defined by one factor only – usage of the Russian language as a tool of social interaction. Obviously, in different subsystems of Rusophony the intensity of usage of the Russian language fluctuates: somewhere – it is the main and only communication tool, which is true for center of the system, somewhere – it is the main, but not the only one communication tool, which is true for core of the system and finally on the periphery of the system language is neither the main, nor the only one communication tool.

The Russian language being used in other country must provide to its speakers tools for naming day-to-day realities of this country, this is the consequence of the principle, according to which world of words becomes more corresponding to world of terms. A language is perfect not for someone who exists out of time and space, it is perfect for “here” and “now”, in the precise country where the speaker lives.

It is this – obviously, not Russian – reality, where due to certain historical or personal reasons live millions of Russian language speakers that makes them use Russian language that differs from the one used in the Russian Federation. Another form of Russian can emerge and successfully function regardless of its official status in a non-Russian reality, because in this case legal status is just a record of entitative fact.

You become a geolinguist when you realize that it is naïve to reduce the world of a language to a simple set of its carriers. This is a fairly common mistake associated with the nondiscrimination between the categories “element” and “component” of the system. Russophony, or the Russian language world (as well as any other) is not reducible to a multitude of Russophones, just as a person is much more complex than a simple set of cells, and society is more than a set of individuals; the whole is much more than just the sum of its parts<sup>15</sup>.

You become a georusist when you understand that the traditional classification of language situations helps to understand only what is happening inside a particular country and does not say anything about what the planetary language situation is beyond its borders.

### ***Russian language presence in Cyprus: retrospective approach***

As it has already been mentioned before – one of functional models of the Russian language serves the needs of social interaction of Russian-speaking population in Cyprus – the third largest island of the Mediterranean Sea. As of today, Cyprus Russian-speaking diaspora is one of the biggest, but before considering this element of rusophony it is necessary to describe centuries-long

---

<sup>15</sup> A. Rudyakov, *Georusitics: Russian Language in the Global World* (Moscow: LEKRUS, 2016)

relationships between Russia and Cyprus in order to understand how this element has been formed and how it managed to put its roots down there.

Strong relationships between Russia and Cyprus are mainly determined by spreading of Christianity – and Orthodoxy later<sup>16</sup>. Cyprus was some kind of rest stop point for many Russian pilgrims on their way to holy places of Palestine. This was the case of Russian pilgrim Hegumen Daniil. Later, in the early 12<sup>th</sup> century in his book “Life and pilgrimage of Daniil, Russian hegumen” he will write three chapters to describe holy places of the island, especially monastery on Stavrovouni mountain established on the top of a 700-meters-tall rocky mountain by Saint Helena, mother of Constantine the Great.

After this important event, there was an almost tercentenary break in relationships between Russia and Cyprus, caused by seizure of island by crusaders in 1191 and depredation of Russia by Mongol-Tartar Yoke. Monk of The Trinity Lavra of St. Sergius Zosim, who visited island in the early 15<sup>th</sup> century, gave more precise description of towns, villages and monasteries of Cyprus later.

The second part of the 16<sup>th</sup> century marked by the seizure of Cyprus by the Ottoman Empire became the beginning of a new break in relationship with Russia, since pilgrimage of Russian monks was ceased. Only in 1708 Russian monk Hyppolytus Vischinskyi visited Cyprus and witnessed failing state of Cyprus Church under oppression of Turks. In the 18<sup>th</sup> century several Russian pilgrims visited island, namely: famous Russian monk and science communicator Vasilyi Grigorievich Barskyi, who paid 4 visits to Cyprus in total, chapman Matvey Nechaev, as well as hiermonks Silvestre, Nikodim and Milyeti.

In later years the life of the island was described in travel essays of pilgrims, who visited Cyprus in the 19<sup>th</sup> century. Nevertheless, the biggest contribution to the development of relationships between Russia and Cyprus was made by Russian nun Varvara (Kataeva)<sup>17</sup>. In 1840 she visited Varvara Monastery, that is located on the north-west shoulder of Stavrovuni mountain. After coming back to Russia she collected sufficient donations for this monastery.

In 1964 USSR-Cyprus Friendship Society was established. Members of this society were famous scientists, people of culture and art, churchmen. Many Cyprus citizens got education at Soviet universities within the scope of the society’s activities. USSR-Cyprus Friendship Society arranged Days of USSR culture, performances of ensembles, Soviet films festivals, expositions on the

---

<sup>16</sup>N. Zykova (2010) ‘Russian trail in Cyprus’, *Education and Orthodoxy* [<http://www.orthedu.ru/news/2449-10.html>]

<sup>17</sup> Ibidem

territory of Cyprus. Official delegations, representatives of Soviet society visited Cyprus in order to learn more about its history and culture. This society lasted until 1992, when the Soviet Union collapsed and Russia-Cyprus Friendship Society became the legal successor of USSR-Cyprus Friendship Society.

### ***Modern dimensions of Russian language presence in Cyprus***

Considering a long-lasting history of relationships between Russia and Cyprus it is no wonder that such a big and powerful language community emerged on the island. As of today, Russian-speaking community of Cyprus amounts to about forty thousand people, which is not that small for an island with total population slightly above one million people<sup>18</sup>.

Nowadays there are multiple Russian kindergartens and five Russian schools in Cyprus.<sup>19</sup> Those who graduate these schools are awarded with diplomas of the Russian Federation and Cyprus. There is a state school under authority of the Russian Embassy, three private elementary schools which work under the program of the Ministry of Education and Science of the Russian Federation and Russian art school “Angara”. These schools constitute a genuine stronghold of Russian culture on the island. Their role is very important for one more reason – children from mixed families also study there. When it comes to “adult” education, the majority of students (businesspersons, bank and travel companies’ employees, doctors, educators and public servants) study the Russian language in classes provided by the Russian Centre for Science and Culture in Nicosia and other main cities of the island. After a short break the Russian language is now being taught in the Police academy as well.

There are also many educational centers established in the Republic, Russian-speaking Orthodox Churches, printed media issued in Russian, broadcasting station “Russkaya Volna”, Russian magazines are being delivered on a regular basis. The Russian language has penetrated even TV broadcast of the island, first it was just a 45-minutes-long news program, but now there is a 24/7 Russian-speaking TV-channel.

The vast majority of the Russian-speaking population lives in Nicosia, Larnaka, Pafos and Limassol. The last one is deemed to be the main Russian-speaking city of the island. There are about fifteen thousand Russians living there permanently<sup>20</sup>. The biggest Russian-Speaking media holding “Vestnik Kipra” is headquartered in Limassol and issues the same-named newspaper and

---

<sup>18</sup> A. Kades, (2017) ‘While Russians elsewhere in the EU are flooding home, in Cyprus they are staying put’, *Cyprus Mail* [<http://cyprus-mail.com/2017/03/19/russians-elsewhere-eu-flooding-home-cyprus-staying-put/>]

<sup>19</sup> Cyprus Developers Alliance: Education in Cyprus <https://cyprus-alliance.ru/cyprus/education>

<sup>20</sup> A. Kades, (2017) ‘While Russians elsewhere in the EU are flooding home, in Cyprus they are staying put’, *Cyprus Mail* [<http://cyprus-mail.com/2017/03/19/russians-elsewhere-eu-flooding-home-cyprus-staying-put/>]

magazines “Uspeshnyi Business” and “Doma i Ludi”. Nevertheless, the activity of this company goes far beyond printed media. Established in 1995 “Vestnik Kipra” provides active support for events which help to strengthen the Russian language in Cyprus. Here are just some of them: Annual Cyprus-Russian Festival in Limassol, Children’s Crafts Day, Russian Poetry Contest KIPRUSS.<sup>21</sup>

However, the activity of Russian-speaking people of Limassol extends beyond festivals. The community shows the highest commitment when it comes to politics and social issues. Thus, in June, 2018, a meeting was held in Limassol, where representatives of the Russian-speaking community met the Mayor and the Police Chief officer. One of the main topics under consideration was the Russian language. The Mayor marked out that Russian diaspora is the biggest in Limassol, which definitely has to be taken into an account by the local authorities and police. For example, at that time 60 police officers who spoke Russian were present there. There is also an educational program for police officers that provides them with an opportunity to study in Russia, which might act as an indicator of the level of acknowledgment and status of Russian-speaking community in Cyprus.

From our point of view, georusistics constitutes scientific basis for development of the global language of politics, which will be able to satisfy today’s needs. We would like to emphasize that we are not speaking about internal language policy of some country, but rather about an “external” language policy of planet-scale Russian-speaking world.

In general, there are a number of public organizations and educational centers supporting the development and dissemination of the Russian language in Cyprus. Among others, there is a Russian Orthodox Educational Center in Larnaka, Association of Russian Businessmen on Cyprus in Limassol, Association of Russian-speaking residents “Gorizont”, Cyprus Women Association CLC and Russian Center for Science and Culture in Nicosia (Representative Office of Rossotrudnichestvo in the Republic of Cyprus)<sup>22</sup>. The main tasks of the Representative Office are to develop cultural, humanitarian, scientific, and technical cooperation with the Republic of Cyprus, as well as the promotion of the Russian culture and popularization of the Russian language.

Russian Center for Science and Culture in Nicosia takes active part in implementing state policy oriented towards supporting Russian fellow countrymen abroad, consolidating Russian-speaking

---

<sup>21</sup> Report of the Ministry of Foreign Affairs of the Russian Federation, (2003) ‘Russian Language in the World’ [[http://www.mid.ru/ru/maps/cy/-/asset\\_publisher/wslw4pBwxwex/content/id/549378](http://www.mid.ru/ru/maps/cy/-/asset_publisher/wslw4pBwxwex/content/id/549378)]

<sup>22</sup> Official web-page of the Russian Center for Science and Culture in Nicosia [<http://kyp.rs.gov.ru/ru/about>]

diaspora. The Center supports close contacts and aspires to fruitful cooperation with state and public agencies, scientific organizations, cultural institutions. There are Russian language classes under the auspices of the Representative Office, as well as an educational center named “Pioneer”. Educational center “Pioneer” is a project of Russian Center for Science and Culture implemented within the framework of concept “Russian School Abroad” in accordance with main goals and targets of Rossotrudnichestvo in terms of popularization of Russian language and promotion of Russian education abroad.

This project is an aggregator of Russian best educational practices, programs and methods in the sphere of teaching Russian and foreign languages, supplementary education of children and adults, in arts and culture, and in tutorials for teachers.

“Pioneer” provides services for people of all ages. All programs meet modern requirements in the sphere of education and are oriented towards the development of skills, which will be in great demand in the economy both today and in the near future.

“Pioneer” provides informational guidance for educational projects related to e-learning, usage of tutorial materials, development of interactive practices and their introduction in Russian schools abroad through the Internet.

However, the Russian language gains support not only from public organizations. There is a lot of state activities. For example, three large Cyprus cities (Nicosia, Limassol, Pafos) annually hold Russian spelling quiz. The Concept of Russian compatriots’ organizations’ activity, introduced on 20<sup>th</sup> of October 2017 during annual Cyprus conference of Russian compatriots, is aimed at, on top of all, “promotion of the Russian language and culture”.<sup>23</sup>

As it has already been mentioned above, Orthodoxy is a very important link between Russia and Cyprus. This trend continues even today. In 2017 by joint efforts of Metropolitan of Tamasos and Orini Isaiah and Russian art patron Vyacheslav Zarenkov an Orthodox Cathedral in honor of St. Andrew the Apostle and all Russian Saints was built not far from Nicosia. According to the Russian church traditions, all worships are held in Old Church Slavonic.

The concept of "Russian Cyprus" is already quite firmly established among the citizens of the island. But will it be relevant in ten or fifteen years? There are several factors that bluntly answer this question. First, the entry of Cyprus into the European Union put an end to the offshore

---

<sup>23</sup> The Concept of Russian compatriots organizations’ activity, (2017) [<http://kyp.rs.gov.ru/uploads/document/file/3796/Conc.pdf>]

paradise. Taxes are slowly but steadily catching up with the average European level. So, the number of wealthy Russians dwelling in Cyprus is likely to be declining<sup>24</sup>.

The changes might also affect the less well-off part of the Russian-speaking population. Especially, the younger generation. Due to the gloomy situation in the labor market, many plan to leave for the continent in search of work. Most do not even want to get higher education in Cyprus. Given the high cost of living, it is often less costly for parents to send their offspring to study to the Czech Republic, Belgium, Italy or even Russia. Some of them will return home, but most are unlikely to. This concerns native Cypriots who speak Russian and children from mixed marriages as well. Of course, the number of Russian speakers on the island is not going to plunge drastically, but one should not expect a significant increase in their number either.

### ***Conclusion***

Such a big and comprehensive system of Russian-speaking organizations in Cyprus is definitely able to provide for dignity of Russian diaspora on Cyprus, thus strengthening the Russian language there.

Russian is anthropocentric as any other language. That is why it has to reflect heterogeneity, variability, multiplicity of its speakers, who live in different counties but maintain their language. Russian is the basis of their day-to-day life, it is expressed in many institutions, which helps to support and promote its social and linguistic presence.

Paradoxically as it may seem, but the variability of expression of the Russian language depending on the country where it is spoken is a factor that makes the language even more perfect. We may think that according to Russian philology perfection of the Russian language is centered around its codification. Far from that. We are sure that variability of a language facilitates its perfection. The Russian language is vital for those who live in the planet-scale Russian language world, which is why georusistics takes to the fold everyone who uses the Russian language for social cooperation, including those, who speak “non-russian” Russian language while living outside Russian linguistic environment.

### ***References***

---

<sup>24</sup> T. Khruleva, (2014) ‘Will the “Russian Cyprus” continue existing?’, *Rosbalt* [<https://www.rosbalt.ru/main/2014/02/15/1233278.html>]

1. Artemova, P. and Degtyarev, A. (2017) 'Georusistics and "soft power" of Russia (review on the book of A. Rudyakov "Georusitics: Russian Language in the Global World")', *Power*, Vol. 8, pp. 204-205.
2. Danilov-Danilyan, V. (1998) 'Is the coevolution of nature and society possible?', *Problems of philosophy*, Vol. 8, pp. 15-25
3. Ferdinand de Saussure, (1916) *Course in General Linguistics*. London: Forgotten books.
4. Filin, F. and Kostomarov, V. and Skvortsov, L. (1974) *Russian language in the modern world*. Moscow: Science.
5. Finch, G. (1999) *Linguistics Terms and Concepts*. London: Macmillan.
6. Gal', N. (2012) *Alive and dead word*. Moscow: Time.
7. Hill, G. (2010) *A history of Cyprus*. Cambridge: Cambridge University Press; Reissue edition.
8. Kades, A., (2017) 'While Russians elsewhere in the EU are flooding home, in Cyprus they are staying put', *Cyprus Mail* [<http://cyprus-mail.com/2017/03/19/russians-elsewhere-eu-flooding-home-cyprus-staying-put/>]
9. Khruleva T., (2014) 'Will the "Russian Cyprus" continue existing?', *Rosbalt* [<https://www.rosbalt.ru/main/2014/02/15/1233278.html>]
10. Kostomarov, V. (1975) *Russian language among others world's languages*. Moscow: Education.
11. Krasnoschekov, G., Rosenberg, G. (2002) *Ecology "in the eyes of law" (theoretical constructions of modern ecology in quotes and aphorisms)*. Tolyatti: IEVB RAN.
12. Le Roy, E. (1928) *Les origines humaines et l'évolution de l'intelligence*. Paris: Bolvin & cie.
13. Mallison, W. (2008) *Cyprus: A modern history*. London: I.B.Tauris; Revised edition.
14. McWhorter, J. (2003) *The Power of Babel: A Natural History of Language*. New York: Harper Perennial.
15. Nietzsche F. (2012) *Homer and Classical Philology*. Scotts Valley : CreateSpace.
16. Peile, J. (2010) *Philology*. Charleston: Nabu Press.
17. Pinker S. (2000) *The Language Instinct: How the Mind Creates Language*. New York: Harper Perennial Modern Classics.
18. Pollock, S. and Elman, B. and Chang, Ku-Ming K. (2015) *World Philology*. Cambridge: Harvard University Press.
19. Report of the Ministry of Foreign Affairs of the Russian Federation, (2003) 'Russian Language in the World' [<http://www.mid.ru/ru/maps/cy/>]



/asset\_publisher/wslw4pBwxwex/content/id/549378]

20. Roland, K. (1923) *Language & philology*. Atlanta: Marshall Jones Company.
21. Rudyakov, A. (1998) *Linguistic functionalism and functional semantics*. Simferopol: Tavria-plus.
22. Rudyakov, A. (2009) 'Georusicistics and national language varieties', *Culture of Black Sea nations*, No. 168, Vol. 1, pp. 7-10
23. Rudyakov, A. (2016) *Georusicistics: Russian Language in the Global World*. Moscow: LEKRUS.
24. Teilhard de Chardin, P. (1955) *Le Phenomenene Humain*. Paris: Seuil.
25. Teilhard de Chardin, P. (1956) *L'Apparition de l'Homme*. Paris: Seuil.
26. Teilhard de Chardin, P. (1959) *L'Avenir de l'Homme*. Paris: Seuil.
27. The Concept of Russian compatriots organizations' activity, (2017) [<http://kyp.rs.gov.ru/uploads/document/file/3796/Conc.pdf>]
28. Turner, J. (2014) *Philology: The Forgotten Origins of the Modern Humanities*. Princeton: Princeton University Press.
29. Vernadsky, V. (1945) 'The Biosphere and Noosphere', *American Scientist*, Vol. 33, pp. 1–12.
30. Vernadsky, V. (1991) *Scientific thought as a planetary phenomenon*. Moscow: Science.
31. Zaliznyak, A., Yanin, B. (2001) 'Novgorod Codex of the beginning of the 11<sup>th</sup> century is the oldest Russian book', *Herald of the Russian Academy of Science*, Vol. 71, No. 3, pp. 202-209
32. Ziolkowski, J. (1990) *On Philology*. University park: Pennsylvania State University Press.
33. Zykova N., (2010) 'Russian trail in Cyprus', *Education and Orthodoxy* [<http://www.orthedu.ru/news/2449-10.html>]