

Die Russen Kommen: The German View of the Russians

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Abstract: The phrase “Die Russen kommen” gained the status of a special mental unit in the consciousness of the citizens of Germany during the completing stage of the Second World War when the Russian army started rushing towards the German boundaries. The perception of the image of a Russian soldier instigated by the efforts of the German military propaganda for a long time remained connected with such associations as barbarism, violence, destruction. In this study, the researchers attempted to analyze the evolution of the phenomenon “Die Russen kommen” as a special form of objectification of relationships between Russia and Germany. The study was performed on the basis of comparative analysis by which the modern functioning of the phrase “Die Russen kommen” in the culture and journalism was projected to the historical facts that caused formation of the stable mental unit in the German consciousness. During the study we managed to establish that in the modern German journalism the phrase “Die Russen kommen” is a frequently used marker focusing attention on the information relating to Russia. Moreover, the historical context of this phrase allows efficiently using it in the cases when it is referred to for example, the striving of the Russians to occupy a niche in any sector of the German (European) economy.

Key words: Die Russen kommen, German-Russian relationships, Second World War, literature of the WW II, modern German mass media, heading of an article

INTRODUCTION

“Die Russen kommen” is a capacious metaphoric expression fixed in the language consciousness of both the German people and Russians which is preconditioned by the events of the WW II, namely, the events at the Eastern and Western fronts of the USSR and Germany. The military background of this term, its direct relatedness to the most large-scale war of the 21st century determines the topicality of this material: the year 2015 is the 70th anniversary of the completion of the WW II. No less important is the factor of covering in this study different theoretical materials that are fundamental for understanding of historical, political, literature and cultural context of time slice starting from the Weimar Republic and ending with these latter days. Besides, the paper presents the publicist, social reaction to the phenomenon as well as synchronous and diachronous generalizations thereof.

The relations of the Russian and German nations represent the relatively complex synthesis predetermined by the history of these states. The view of the issue of relationships of the states Russia and Germany that today are the leaders of the world political arena is especially, relevant to this study. And of course, with regard to the

above-mentioned components incorporating different disciplines (history, political study, sociology, culture, mass media), our study seems to be rather topical as of today: at the time, when the two states that were newly formed on the basis of the past historical-socio-cultural fundament enter the new stage of development of international relations.

The phenomenon “Die Russen kommen” chosen by us exists, primarily in the journalism media. The materials incorporating this phrase feature many-sided directionality which is explained by the presence of the high-value marketing component of the phenomenon which in each turn is preconditioned by representativeness, certain notional content that was transformed in time. Despite the popularity, fixedness and precedent nature of this phrase in the modern linguistic community its origin and peculiarities of functioning have not been subjected to scientific analysis yet.

In the scientific and journalistic literature, there is exclusively the descriptive characteristic of this phenomenon to be found on which the presented study is based. The sources thereof were various heading complexes of the German mass media incorporating this set of lexemes.

The subject of the study is the phenomenological cognitive component of the set expression “Die Russen kommen” which is directly related to the presented issue. The peculiarities of perception of the phenomenon “Die Russen kommen” by the German (rarely by the Russian) nation from the historical-political, cultural, literature and journalistic perspective constitutes the subject of the survey performed.

The methodological framework of the study is determined by its interdisciplinary nature and multidimensionality; it incorporates the general scientific methods. The descriptive method is used for characterization of the historical periods covered by the paper. Along with it the method of synthesis is actively used in the study for consolidation and summarization of the material obtained. For analysis of the historical sources we used the comparative method and for interpretation of the fiction texts the Cultural-historical Method of research. Along with the specific methods of the history and literary studies the linguistic methods of research are actively used: contextual that allows singling out the pragmatic component of the phenomenon “Die Russen kommen” as well as the conceptual method with the use of which the investigated phenomenon was considered by us as a single semantic compound in the language consciousness of the language speakers.

The attempt to describe and analyze the evolution of the phenomenon “Die Russen kommen” as a special form of objectification of relationships between Russia and Germany was the objective of this study. According to the goal set, we have specified the following tasks: firstly, to study the historical-political motives of the phenomenon origin, secondly to analyze the existing literary interpretation of the WW II events in the literature of Russia and Germany. Another important task is analysis of the pragmatic and semantic content of the phenomenon “Die Russen kommen”. And, finally, it was necessary to design the logically substantiated image explaining the peculiarities of perception and origin of the phenomenon “Die Russen kommen”.

The novelty of the study consists in the fact that we introduce into the scientific use the new matter that covers this phenomenon from several culturological perspectives as well as in terms of the German (and partially) of the Russian world-image.

The practical relevance is determined by the possibility of the further processing of the material provided, inclusion of the new, multi-aspect view in the investigation of this issue in the educational process. The presented material may constitute the part of the theoretical-methodological framework of further scientific research dedicated to the phenomenon “Die Russen kommen”.

RUSSIAN-GERMAN RELATIONS YESTERDAY AND TODAY: HISTORICAL-POLITICAL CONTEXT

The Russian-German relations including the cooperation of the states Germany and Russia as well as of the German and Russian nations historically feature the close pragmatic nature which is predetermined by the significant influence on the development of not only the region of their location but on the entire world community as well.

The USSR and the Weimar Republic (1919-1933) were the strategic partners at the time of the international isolation, since they had a low political prestige across the world which brought them together. The sign of weakening of the close cooperation of the two states was coming of Adolf Hitler to power in 1933 at the head of the National Socialist German Workers' Party. The political-territorial expansion of the Third Reich (1933-1945) and statements of A. Hitler concerning resignation of the giant Eastern State caused the response of the Soviet government: pursuing the anti-fascist policy (Anonymous, 1935) and the anti-German propaganda, the attempt of creation of the collective security system (Ivashov, 2011). But, the geopolitical situation that was establishing not for its good pushed the USSR to signing a number of agreements with Germany in 1939: Non-Aggression Treaty, Treaty of friendship and borders, trade agreement and the “Molotov-Ribbentrop Pact”.

Starting without warning of the Great Patriotic War on June 22, 1941Г for a long time remained the reason of hate of both the German people who took a Russian man for a ‘pig’, ‘Untemensch’ and of the Russians to German people: according to the memoirs of the war witnesses in the consciousness of the Russians the absolutely negative image of a German was established that associated just with an ‘enemy; and ‘fascist’ (Goebbel, 1945). It is a commonly known fact that at the post-war time the children refused to study the ‘enemy language’.

The stereotype thinking was to a large extent formed due to propaganda and resulted in to unjustified cruelty: numerous cases of raping German women by the Russian soldiers (for example, proved by the Record in the diary of March 2, 1945 by the Minister of Propaganda of the Third Goebbels (1945) and burning by the Germans of the enemy villages (Zdravomyslov, 2003). However, even these facts were used further on by the state propaganda.

The founding after the war of the German Democratic Republic (the USSR sector) and the German Federal Republic (the sector of the Great Britain, USA and

France) resulted in the tragedy within the formerly unite state-construction of the Berlin wall and opposition of the capitalist and socialist models. Of course, the cold war 'that started in 1946 between the two states (Russia and USA) and their allies complicated any relations between Russia and the Federal Republic of Germany. According to the doctor of the Bielefeld University Harbach, 'the result of the war was not the liberation of Europe but the Cold War' (Novikov, 2003). Only after signing on the trade and economic cooperation agreement the situation changed and the Federal Republic of Germany again became the main trade partner of the USSR.

At the current stage Germany is one of the leading states of the European Union this is why the political cooperation with the Federal Republic of Germany is of strategic importance both to Russia and Germany. The relations between Russia and Germany to a large extent depend on the heads of both countries. Thus, the policy of the Federal Chancellor of the Federal Republic of Germany H. Schroeder and the President of the Russian Federation Putin that were friends contributed to the fruitful cooperation between the countries. The political leaders sincerely stated their disagreement with the policy of the USA concerning the war in Iraq; at the time of the fruitful cooperation the German investments in the Russian business increased significantly and the reason of the deep connection between the Russian and German nations was the fact that in Germany the year 2003 was announced to be the year of Russia and the 2004 the year of Germany in Russia.

Coming of the Chancellor A. Merkel to power in 2005 changed the foreign policy course of Germany that started to orient more towards the USA, at the same time staying a strong state and protecting its own interests at the international arena. The example thereof is the statements by A. Merkel concerning construction of the ABM system in Europe (Kumanev, 2011).

The economic and political relations of Russia and the Federal Republic of Germany were significantly deteriorated in 2014-2015 because of the war conflict in Ukraine and incorporating the Crimea Peninsula to Russia followed by the mutual economic sanctions that have an adverse effect on the economies of both countries and mutual relationships. The USA, European countries including Germany headed by A. Merkel consider the annexation of the Ukrainian Crimea to be illegal as well as holding the so-called referendum at this territory. According to V. Putin, the Charter of the UNO provides for the right of people to self-determination that was used by the citizens of the Crimea and Sebastopol in the form of referendum concerning the status of the Crimea. According to official figures, the voters' turnout in the

Autonomous Republic of Crimea made 83.01% of the population, 89.5% in Sevastopol. 96.77% voted for 'reunification of the Crimea with Russia as a constituent entity of the Russian Federation' in Sevastopol 95.6%. However, the 'Normandy Four': the Chancellor of Germany A. Merkel, the President of France F. Oland, the President of Russia V. Putin and the President of Ukraine P. Poroshenko in the beginning of the February 2015 undertook the attempt of the peaceful settlement of the situation in Ukraine.

Thus, despite the instability of the political situation, Russia and Germany are still the key economic and political partners, countries with rich spiritual-cultural relations.

LITERARY WORKS AS THE LITERARY INTERPRETATION OF THE WW II EVENTS

In the Western Germany, the perception of the war against the USSR for a long time depended on the political orientation towards the West, primarily the USA and the anti-communism ideology of the first post-war decades. Primarily, the German were considered to be the victims of war: the civilians that suffered from bombings of allies, the German war prisoners that were still in the USSR, the German emigrants from the Eastern districts of the former Reich (that are recognized to be 'expelled' in Germany) as well as the German women the victims of violence of the alliance forces. Within this context the war against the USSR became the symbol of sufferings of the Wehrmacht soldiers these are the sufferings with which the central event of the war in the German consciousness the defeat at Stalingrad is associated. As the result of this the myth about the army appeared that was defeated and became the victim of the political and ideological abuse on the part of the criminal authorities, however, completely fulfilled its military duty and remained to be 'clean' and unspotted. This image of the 'clean Wehrmacht' was created in 1950-1960's due to a huge number of memoirs of the ex-Wehrmacht-generals, apologetic historiography and last but not least the belles-lettres. For example, in the memoir prose of Guderian "Erinnerungen eines Soldaten" (1951) in the memoirs of Manstein "Lost Victories: The War Memoirs of Hitler's Most Brilliant General" (2004), etc.

The Soviet citizens that became victims of the war (26.6 million people (Krivoshcheyev, 2001) do not constitute the part of the German 'culture of memory' and political culture. In the speeches delivered annually on the 27th of January on the 'Day of remembrance of victims of the national-socialism' the stable set of the Nazism victims is present. These are the Jews at that it is usually referred

exclusively to those Jews that became victims of the organized murder at the death camps and to the German Jews. This list also includes the Gypsies, mentally and physically challenged people, political opponents to the regime, gay people. Three and a half million of the Soviet war prisoners that were starved to death in the Nazi camps, over 1 million of the Leningrad citizens that died during the blockade as well as millions of the Soviet citizens that became victims of the extermination war are not mentioned in this speeches.

Most of the researchers (Boll, 2007; Wess, 1994) in the Western Germany (including the members of the anti-fascist 'group 47' that have made the great contribution to overcoming the Nazis part in the Federal Republic of Germany) focused in their narrations about the war on the sufferings of a German soldier without thinking much about the general historical context.

For example, in the novel by Boll (2007) "And where were you, Adam" (1949) the private soldier Feinhals is described, namely, his military everyday life during 1945 when the German already felt the negative result of the war against the USSR. The novel describes the broken-down people brought to apathy: the 'damn war' made them to be indifferent, they are only able to feel hate to those who sent them to die. The final of the work is also symbolic: Feinhals that finally arrived at its native town is walking to its paternal home at which a huge white flag is hanged out. The soldier recognizes in it the best table-cloth that his mother used to put on the table. At the same time the gun shelling started 'a shell stroke against the house fronton the bricks fell down, plaster fell down to the pavement and he heard his mother giving a yell at the basement'. He rapidly crawled to the steps, heard the approaching whizz of the seventh shell and screamed in a ghastly bore. He continued screaming for a few seconds and suddenly felt it was not easy at all to die; he was screaming loudly until the shell reached him and pushed his death body to the steps of his own home". At the end of the Boll's novel, we see the image of a German soldier once again he strives for reaching home until his very death (Boll, 2007).

As a rule, the Soviet war victims are not mentioned and the descriptions of Russia and the Russians do not go beyond the frameworks determined by the war: frightening cruelty of the Slavic nation and the terrifying methods of struggle. Despite the fact that the action of most of these novels takes place at the Eastern front, the crimes against the civilians on the occupied territory of the USSR are glossed over. Such suppression demonstrates the implicit continuation of the ideology of the national socialists that saw in the war against the USSR the crusade of the Western Europe against bolshevism and substantiated, it as necessary and defensive.

The novel by Wess (1994) "Dogs, do you want to live forever?" (Remarque, 1959) published in 1958 and then successfully turned into a film may be considered as a generalized view of the war prevailing in the post-war Western Germany. Wess shows the German soldiers sent by the Command to Stalingrad where they have a rough time and either die or fall the Soviet prisoners. The scene of the novel is laid in 1942 and the author does not wonder at all why the German army appeared at Stalingrad.

The novel by Remarque (1959) 'The time to live and time to die' is a unique phenomenon in the German post-war literature by the clarity of the author's attitude to the issue of the liability for initiation of the war end consciousness of guilt for the crimes committed by the German army at the Eastern front. The novel begins with the scene of execution of the Soviet partisans by the Wehrmacht soldiers and the sufferings that the main character experiences at the front and in his native town destroyed by the allies are put under the sign of this military crime: "We justify by necessity everything we do. When we bomb the cities this is the strategic necessity and when our cities are bombed this is a heinous crime"; "The Golden Age has come for the worms of Europe, Asia and Africa. We left the armies of the worm-food to them. For many generations we will enter the worms' legends as the kind goods of abundance". Thereby, Remarque explicitly introduced the Soviet Union as a victim of the German aggression. As the result, his book was censored by the publisher Joseph Caspar Witch: all indications of the mass murders of the Jews beyond the frontline and rapes of women before executions were deleted; the examples of the practical application of the National-Socialist policy in respect of the Communists and Slavic sub-humans were absent in the Cologne edition of the novel in 1954.

The analysis of the works of the modern German prose about the war against the Soviet Union reveals the small number thereof, especially as compared to the huge number of novels and autobiographic notes concerning other aspects of the war, the German refugees from the 'Eastern territories', shelling by allies, the military and political elite of the Reich, Jew-baiting. The literary discussion about the war at the Eastern Front does not go beyond the German territory as the historical-geographical border; just like the subject of the works about the war does not cross the line, the line beyond which a German soldier is not a victim but a conqueror (Stepanova, 2010).

"DIE RUSSEN KOMMEN": THE NATURE OF FEAR, OR HOW THE RUSSIANS BECAME THE NIGHTMARE FOR THE GERMAN

The Second World War exerted the strongest effect on the evolution of relationships between Russia and

Germany. Up to now, it may be noted that the Russian public consciousness has not completely released from perception of Germany as an aggressor and invader. At the same time, the image of a Russian ignorant and cruel soldier that beggared and raped Germany during the last months of the war has settled in the German consciousness. During this period the phrase "Die Russen kommen" gained for each German citizen (thanks largely to propaganda) a quite specific meaning "the chaos and death are coming".

In 2004 on the German TV the documental "Der Sturm. Die Russen kommen!" was shown (Der Sturm, 2004). The film directors Christian Frei and Mario Sporn attempted to put together the records of the German combatants and civilians about the events taking place during the last 6 months of the Great Patriotic War when the attack of the Soviet troops at Berlin started.

In January 1945, the quiet and level life of the German gave way to the anxiety and panic. The information received from the front in different ways was very controversial. Rumors to the effect that the Russian army sweeps everything before, it was interleaved with the version of the official German propaganda that stated "The enemy may be anywhere. But no matter where he is our tanks stand up against him"

The truth was known only by those who were at the front. Lothar Lipmann thinks back to the time that his unit was on reserve inside of the country and when the information about the attack by the Russians arrived they were sent to the front in order to strengthen the defence: "We have already arrived at the destination point and were about entering the battle when a small disjointed group of soldiers ran up to us. They screamed: "go away from here, the Russian tanks are already showing here" (minute 03:00). A few days later this unit was defeated by the troops of the Red Army and Lipmann himself was taken prisoner and a severe examination awaited him: "We came down a small hollow. All my fellows were there they were dead killed by headshot. I should have stroked them all in the face, each of my dead fellows. I didn't want to but the Russians kicked by back with the automatic rifles until I obeyed" (minute 04:00).

One of the core ideas of the documental "Der Sturm" is the attempt to justify the unspeakable cruelty of the Russians in respect to the German nation: "The burning Russian villages, children without parents the murderous war initiated by Germany claimed the lives of millions. There was no a single soldier in the Red Army that would not wail over the dear people. The Soviet soldiers thirsted for revenge for the devastated lands of their motherland" (minute 04:50).

"This is it the damned Germany" The sign at the borderline stated. And now the German cities were burning, the German civilians including the innocent people were suffering" (minute 04:20).

The horrible pictures of violence appear from the memoirs of witnesses. Trude Rendel: "The Russian soldiers broke into our house. My father-in-law managed to provide us with the shelter. Raped women. It was terrible to hear them yelling. Wanted to close my ears" (minute 06:37).

Ilse Jinrizh: "We were about stating to have a dinner when three officers entered the room. They looked at us, then took Frau von Kleist and her friend to another room" (minute 07:43).

Gunnar von Kleist: "We (children) had to beggar for bread crumbs. When I was 6 years old I remember I came to the bakery. There was a Russian service woman there. We beggared in Russian "bread, some bread". She told to wait, took a broom and swept the floor. Then she put in my hands everything she swept out, all the dirt and kicked me away" (minute 09:15).

Arnulf-Otto Sprunk: "Cruelty knew no limits. We were so helpless. We depended on their mercy. We stared into the barrel of a gun and could not do anything. They took away everything we had" (minute 36:05).

Liselota Meier: "They were breaking into screaming "come here, woman". We were taken from the apartment to another house. One of the Russians ran at me immediately. Another one was sitting on a bench at the stove; he was going to be the next" (minute 36:55).

Meanwhile, the German propaganda added fuel to the flames. When it became clear that the forces of the German army are almost used up, Goebbels sat up to perform the morale activities inside of the country in a radical way: all news about robberies and assaults in the cities occupied by the Russians were exaggerated and widespread so fast that within a few weeks the image of a Soviet soldier started to be associated in the German consciousness with a real monster. The passage from the German propagandist movie magazine "Wochenschau" for the year 1945 is demonstrated: "They did not have mercy even for a mother. She was 60. They raped her like wild men. We were exposed to the wildest and unnatural violence" (minute 11:10).

The scream "Die Russen kommen!" aroused such a strong fear in the citizens of the Eastern German lands that many of the them could not regain self-possession. Ruth Trinx thinks back: "We heard on the radio over and over again that some town or village was won that so-and-so many women were raped. This was the main subject for propaganda like epidemic. In our village, a few young girls

hanged themselves. From my class alone three girls took their own lives because of the fear of the Russians” (minute 11:25).

Meanwhile, the secretary of Goebbels Brunhilda Ponsel confesses: “We overstated the number of victims. If there were three raped women it was said there were ten of them. Everything was exaggerated in order to raise the moral spirit of Germany and desire to hold out” (minute 12:40).

“None of the civilians dared to cross the door except for the old men that said they had nothing to lose anymore. This was a real nightmare. We were completely chilled with terror” Trude Rendel thinks back (minute 10:30).

Narrating about all the crimes of the Russian soldiers in Germany the filmmakers imply that this was the answer that should have been expected. The revenge of the Russians was as unhuman as the attempt of the Nazis to murder the Russian people was. Surprisingly to them the German experienced the horror they suggested for a few years across the entire Europe: “The loss of the motherland that was the price paid for the Hitler’s madness” (minute 48:47).

At the end of the film it is said that for all participants of those events all the things experienced remained in the past forever. During the 60 years in peace the pain smoothed, only the wish not to repeat the same mistakes remained: “Time heals the wounds given by the history” (minute 50:35).

MILITARY PROPAGANDA AND MARKETING: FEAR GIVES WAY TO INTEREST

Today, after 70 years the phrase “Die Russen kommen” often appears in the German journalism and culture both in the original form and in the modified versions. This phrase is most frequently put to the headings of the articles and news in the newspapers, magazines and websites on information agencies due to its historical-cultural value and cognitive focus on attracting attention to the issue of relationships between Germany and Russia. Such relationships may be observed in different social spheres and branches: economy, business, policy, information technologies, tourism, etc.

For example, the German newspaper “Handelsblatt” uses the crossheading “Die Russen kommen” in the article “Athen, Tsipras und Europas Linke” (transl. “Athens, Tsipras and the Left Europeans”). The study raises, the issue of the prospects of diplomatic and

economic sanctions against Russia upon the foreign policy of the new Prime Minister of Greece Alexis Tsipras elected at the end of January, 2015. The head of the Greek government puts in question the reasonability of sanctions and declines the opinion that established in Europe of Russia as an aggressor in the conflict in Ukraine. Since Greece is the member of the European Union the newspaper “Handelsblatt” believes that by means of Greece Russia may bring discord into relationships within Europe.

Referring to the political relationships between the two countries another example of use of this phrase may be provided-this time in a slightly modified version: on the website of the German TV channel “N-TV” on the 7th of March 2014 there was published the article titled “Lasst Die Russen kommen” (“Let the Russians come”) in which the author proposes to develop the cooperation between Russia and Germany at the level of the civil society. One of the measures proposed suggests the plan of visa liberalization between the countries. The core idea of the article consists in the fact that Russia is not only Putin, magnates and corruption but also the hospitality and rich national culture.

It is also interesting that the same expression used in the heading of a journalistic text may bring two different senses. For example, in one of the articles of the German edition “Die Tageszeitung” the phrase “Die Russen kommen” is used in the heading with regard to the share exchange transaction between the companies “Deutsche Bahn” (“German Railways”) and the “Russian Railways”. The author of the article has concerns about the fact that the Russian company will become the co-owner of the German railways (Anonymous, 2007). However if we refer to the article in the newspaper “Badische-Zeitung” d/d June 6, 2009, we will see under the same heading the positive news about the increase in the number of Russian tourists in Germany (Badische, 2009).

When it comes to stereotype ideas related to the behavior of the Russians at the foreign resorts the descriptions gain the negative shading again. In August, 2005 on the pages of the German magazine “Stern” there was published the article “Die Russen kommen” where the author expresses his negative attitude to Russian tourists having a rest at the Turkish resorts that cause discomfort to European (including German) tourists by their provoking behavior (Anonymous, 2005).

Policy, economy and tourism are the largest spheres of cooperation of the Russians and German. However, sometimes it comes to the other issues, for example, automotive industry or information technologies.

The German magazine "Auto Motor und Sport" writes the article about the motor show "Essen Motor Show-2013" at which the unknown Russian company "Larte Design" appeared to be the center of attention due to its exhibition samples demonstrating original design solutions for different car models. The article was published under the title "Die Russen kommen".

At the German information portal "Kontakter.de" on the 28th of November 2014 there was published a note titled "Browser-Krieg: Die Russen kommen". The note is dedicated to the fact that the Russian Internet-giant "Yandex" designs a browser that will become the competitor of the world leaders "Google", "Firefox" and "Microsoft".

Drawing the historical parallel to the meaning of the phrase "Die Russen kommen" fixated in the German consciousness it may be concluded that the use thereof features a certain pragmatic potential meaning the response to the large-scale social interactions between Russia and Germany. Firstly, the reference to the generalized term "The Russians are coming" that became topical during the years of the WW II is implemented through making mention of the geographical relocation of huge masses of the Russian population towards Germany (tourism, immigration). Secondly, the phrase "The Russians are coming" in the context of the Second World War is metaphorically motivated by the striving of the Russians to occupy a niche in any sector of the German (European) economy.

In other cases the reference to the phrase 'The Russians are coming' may be related to the idea of attracting attention to the Russian culture. In Germany, the issue-related events often take place where the pieces of art of the Russian origin are exhibited.

In 2002 in Hamburg under the slogan 'The Russians are coming' a cycle of plays was performed within which the works of the modern Russian play-writers were shown. For example, the play of the 25 years old Vasily Zigarev "Plasticine" that enjoyed great success at the International Theater Festival in Bonn in the same year as well as the performance "Ben Laden. Miracle lamp" by Alexey Shipenko. In 2006 in the same city there was established the Foundation the 'Russian-German Youth Exchange' the purpose of which is the study of the Russian culture by German pupils and students. A number of events of this community are held under the slogan "Russisch kommt!".

In 2007 in the German town Bad-Ems the artists' festival "Die Russen kommen" was held. The poster of the festival stated that it was created in order to make the image of Russia more attractive, to release it from

prejudice and reveal the new prospects of interaction of the Russian and German cultures.

In his Web-diary the famous Russian writer Evgeny Grishkovets mentioned that he performed a play in one of the theatres in the South of Germany in 2009: "I perform a play within the schedule of a local theatre that is called "The Russians are coming" (Anonymous, 2009).

From the perspective of the emotional perception in the modern Germany the phrase 'The Russians are coming' may feature both the positive and negative meaning. In the cultural sphere, the use of this expression is caused by striving for broadening horizons and joining the Russian culture, finding out something new about Russia. In the journalism, the emotional background is always either neutral or incorporates the motive of anxiety and concern.

However regardless of the emotional load, it may be assumed that the purpose of use the expression "Die Russen kommen" in the modern journalism and culture is attraction of attention. The phrase may serve as the marketing attractiveness tool due to its precedent nature based on the emotional reference to one of the most tragic periods of the relations between Russia and Germany.

SUMMARY

The history of the Russian-German relations includes the cooperation between the two countries and two nations. The close pragmatic political-economic cooperation is supplemented by the historical intercultural relations.

The Second World War became the unforgettable page in the history of interaction between the countries. The text books interpret it in different ways for example, considering it in Germany more as the Second World War and in Russia as the Great Patriotic War, what's ever important is recognizing the inadmissibility of repeating the genocide and military actions. The population of the countries for a long time has been the victims of the propaganda slogans that gained the new power during the Cold War.

At the current stage Germany, always maintains the close contact with Russia even if their positions do not match. The parties being the leaders in their regions understand their role in the world economy and the necessity to maintain the dialogue regardless of any political realities (crisis, different positions and sanctions). At the same time, the cultural bonds between the nations remain to be constant.

The Second World War serves to a large extent as a reference point in the history of relationships between the

two countries. It was the tipping point in the mutual perception of the nations and is the reference point for the newest political, cultural, economic and other interactions.

The analysis of the belles-lettres works about the war shows that the German people are rather reserved when it comes to their role in the war for example, they admit the fact of holocaust but try not to mention the crimes against the Soviet people. However in the modern documentation we may see the examples of attempts to put the historical record straight, notably by the German.

The phenomenon of the pragmatic value of the phrase “Die Russen kommen” in the German consciousness is explained by the sustainable connection between Russia and Germany established during the last period of the Great Patriotic War. The settlement of the military conflict resulted in the gradual recognition by the German nature of the role of Germany as aggressor and re-thinking the image of the Russians in the historical-cultural apprehension field. The expression “Die Russen kommen” has lost its initial meaning of the arising military threat and was started to be used as a literature reference projecting the well-known historical context onto the modern realias.

Thus, based on the materials of our study we suggest that the cognitive component of the phenomenon “Die Russen kommen” as the threat of the ‘Russian campaign’ evolves: the splitting of the cognitive sets of the expression “Die Russen kommen” takes place the speech structure loses its negative pragmatic and semantic components relating to horrors of war. This formation is also actively used in a variety of the newspaper headings, posters, slogans containing the phrase “Die Russen kommen” featuring exclusively specific marketing potential. Their main purpose is of pragmatic nature: attraction of attention since the context ingrained in the consciousness of a German citizen will not allow such headings escape observation.

CONCLUSION

In other words, the phrase “Die Russen kommen” became the metaphorically motivated precedent text having lost its initial meaning of the arising military threat and was started to be used as a literature reference projecting the well-known historical context onto the modern realias. The results of the study prove that the phrase “Die Russen kommen” features a strong emotional and pragmatic potential which allows to actively use it for the marketing purposes for attraction of attention (headings of newspaper articles, posters, names of

cultural events, etc.). The context ingrained in the consciousness of a German citizen will not allow such headings escape observation.

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