

On the Ethno-Political, Socio-Demographic and Language Situation of the Tyumen Region (Russian Federation) and Pavlodar Region of Kazakhstan: State of the Problem and Solution.

Rishat Zhurkenovich Saurbayev¹, Oleg Evgenyevich Komarov¹ and Ravil Aysavich Vafeev²

¹Pavlodar State Pedagogical Institute, 140000, Pavlodar, Mira Street, 60, Kazakhstan

²Yugra State University, Chekov Street, 16, 628012, Khanty-Mansysk, Russia

rishat_1062@inbox.ru

Abstract: This paper examines the ethno-political, socio-demographic and language situation of the two regions of neighboring countries, Russia and Kazakhstan, which characteristic features are multi-ethnicity, multiculturalism and poly-confessionality, as well as the general geographical situation, climatic conditions, and the near-boundary location. Domestic and international experience proves that any multinational state is facing acute problems of unilateral and bilateral bilingualism, and the society in its development faces the choice of one of them. In this case, the choice depends on the path of development - democratic or totalitarian. In the new socio-economic and political conditions of the Russian Federation and Kazakhstan in the study of Russian-national and national-Russian bilingualism as an object of bilingualism there are new challenges of the theoretical and practical aspects. Many theoretical positions require a review and reconsideration that concern the applied aspect of the problem, which development in our society had its positives and negatives. The negatives were official recognition and active introduction of unilateral national-Russian bilingualism to public life. In terms of socio-linguistics the definition of bilingualism as the alternate use of two (or more) languages by the members of different ethnic groups in the same language team at a constant two-way communication is correct. This refers to such a bilingualism that in a particular language situation implements a socially balanced communication between the members of different ethnic groups living in the same territory. Unilateral bilingualism does not provide such a communication, but creates an insulating language barrier that leads to social isolation of language communities, which differ not by ethnicity, but by language (knowledge / poor knowledge of the mother tongue, the language of the indigenous nationality, etc.). Therefore, many social conflicts, usually ranked among inter-ethnic and inter-language ones deepen. This type of bilingualism has resulted in reduction of social prestige of the national languages in the whole country, as at various stages of its development and extinction there is an invariable change of language – from native to the second foreign language. This process takes place both at the levels of an individual and of the whole ethnos and ethnic group.

[Saurbayev R. Zh., Komarov O.E., Vafeev R.A. **On the Ethno-Political, Socio-Demographic and Language Situation of the Tyumen Region (Russian Federation) and Pavlodar Region of Kazakhstan: State of the Problem and Solution.** *Life Sci J* 2013;10(10s):41-51] (ISSN:1097-8135). <http://www.lifesciencesite.com>. 8

Keywords: bilingualism, language policy, the mother tongue, the alienation from the mother tongue, the language situation, the state language, the regional language.

1. Introduction

Sociolinguistic study of the late 80's - 90's: problems and challenges of bilingualism. The ways of addressing the problems of bilingualism are defined, and the content of research on bilingualism and multilingualism in the post-Soviet period of the Russian Federation are analyzed.

Search for solving problems of national-Russian bilingualism is characterized by long-lasting debates in which the two extremes are apparent. One is recommendation to retouch and modify old ideas, formulate them in modern, fashionable terms, and another one is to deny all the positive things that have happened in our history. Normally, in such a situation the truth lies somewhere between these extremes. Thus, any integral concept in relation to each situation should be based on the factors of two types: objective and subjective.

The main mistakes of previous concepts were that they were based on the prevailing stereotypes about equal and free functioning of languages of the peoples and the complete well-being of a multinational country, and the pursued language policy did not account for the level of national and linguistic consciousness of peoples of different ethnic groups. The sociolinguistic research on bilingualism and multilingualism takes into account only the objective factors of national and language development (the concentration of production with different national composition, ethnic composition of the population, territorial distribution of different nationalities, the level of the functional development of the language, etc.) and subjective factors (national identity, ethnic self-identification of individuals, the place of language in the hierarchy of national values, etc.) were not taken into account. In some cases, the subjective factors

were taken into account, but the resulted conclusions did not contradict the officially accepted stereotypes. Therefore, the process of creation of language rules and on this basis, the development of various projects, concepts, programs to preserve languages, cultures, education, formation and development of bilingualism with a priority in the native language of the Russian Federation and CIS countries is a response to a long period of ignoring of the national value orientations, national needs in the language of life of many peoples, ethnic groups, and to the lack of subjective factors of the national language relations.

This process may not take into account the objective factors of national and language development, which can lead not to a decrease in the national tensions but to further exacerbation. The objective laws of language development are not determined by subjective emotions and wishes of the people, but their objective socio-cultural, demographic, and economic needs. The correct language policy should take into account the objective laws of language development and value orientations of peoples and their needs in the native language. However, their subjective and objective requirements may vary depending on the changes in the socio-economic, political, cultural, and educational conditions. Therefore, in the new conditions the relevance of the complex linguistic, sociolinguistic, psycholinguistic, ethno-linguistic and pedagogical study of bilingualism is of particular importance, regardless of the type of interacting languages, the number of carriers of individual or collective, one-way or two-way bilingualism. In this context, new challenges have been put forward; the most important of them are noted in the work.

Analysis of these and other complex areas, issues, themes, and other socio-linguistic aspects of bilingualism study proves that even in the period of active search of the ways to overcome the negative aspects of unilateral national-Russian bilingualism, the researchers did not set the task of studying the bilateral bilingualism neither in general nor in particular, with the exception of a comprehensive research program for 1992-2000 of the Academy of Sciences of Tatarstan. There are already fundamental and applied researches on the problems of implementation of the Law on the Languages of the Peoples Republic of Tatarstan, functioning of the Tatar language at bilingualism and multilingualism, and teaching Tatar, Russian, English languages (or other foreign) languages to the younger generation. All of this involves the study of two-way bilingualism both in general and in particular. We have defined the educational objectives, goals and objectives of the research activities in the field of formation and development of bilingualism in the Tyumen region.

Given that the complexity of the problem requires universality of knowledge, new perspectives and approaches from the researcher, the analysis of a wide range of research papers published in the late 80's - 90's, was performed by such authors as V.Yu. Mikhailchenko, V.M. Solntseva, M.Z. Zakieva, V.M. Dyachkova, L.K. Bayramova, Z.A. Iskhakova, N.H. Sharypova, F.K. Sagdeeva, F.G. Garipova, co-authored with L.L. Ayupova, F.G. Garipova and Z.N. Uraksina, T.B. Kryukova, A.N. Badaeva, Z.U. Blyagoza, M.E. Kogan, R.R. Rakhimova, Sh.K. Akhmetova and O.M. Bronnikova, N.E. Ermolova, and G. Gizatullina. The progressive role in promoting bilateral type of bilingual magazine "Magarif" was determined.

For linguistic unity of the multi-national Russian Federation on the basis of bilateral national-Russian bilingualism, where the integrating factor is the Russian language the following is required. First, it is attention of the public and the state, financial support, and secondly, comprehensive improvement of the level of education of native and Russian languages, introduction of the most effective methods of interconnected bilingual training, use of mother tongue as the language of instruction in higher education, particularly in the departments of humanities with training in extracurricular specialties in Russian, switching to training of specialists for the national school not only as subject teachers, but bilingual teachers as language individuals; and thirdly, it is necessary to develop an extensive scientific and research activities on the study of bilingualism and multilingualism not only at the level of research institutions, but also at the level of higher educational institutions, to develop new approaches to the solution of national problems and methods of language and sociolinguistic, linguistic, psycholinguistic, and educational research through the lens of the objective and subjective factors of modern linguistic, ethnic and cultural development; and fourthly, through the media and press to promote knowledge of the native language and culture, the mastery of skills and abilities as a form of two-way bilingual unity of the peoples of the Russian Federation and gradually form a scientific understanding of the trends in the country's multi-ethnic languages.

Some researchers, sociologists, linguists, and historians, who studied the language policy of the Soviet state, believe that politics was characterized on the one hand by promotion of the Russian language as the language of social mobility and ethnic integration, and on the other hand, the support of languages of the title nation of the Union republics and autonomous entities. The first orientation has led to the widespread use and dissemination of the Russian language as the language of everyday communication among ethnic

groups, the second prevented translation of the changes in language practice in the change in language and ethnic identity [1]. Simply put, many Ukrainians, Byelorussians, Kazakhs, and Tatars, having switched to the Russian language in everyday communication did not call it native and did not consider themselves Russians. Western scholars of language processes in the USSR, considered their percentage analyzing the next census as an indicator of russification [2, 3]. However, in the end, a clear indicator of the observed discrepancy observed in language practice incited first Soviet and then Western researchers to see the "psychological and self-identification content of the category "native language", and therefore interpreted the low percentage of non-Russians who recognized native as evidence of "not a low level of assimilation" but as a high level of self-identification [4].

In foreign practice there have been experiments of preservation and development of minority languages in Europe, North America, the aborigines of Australia and Oceania.

The most interesting countries to explore the history of language policy are the United States, Canada, Switzerland, France, Spain and Belgium.

The issues of bilingualism were studied by K. Schmidt, who examined the role of English in the union of the American people and in overcoming the language conflict, based on the contradiction of linguistic, ethnic, cultural and social differences, as well as maintaining the languages of national minorities [5]. S. Mei believes that the people forming the state should be responsible for maintaining and developing the languages of national minorities, and not only because of the democratic values [6]. The cause of international conflicts lies in ignoring the linguistic and cultural pluralism [7]. According to Chomsky, the language issue is a question of power, so the solution to the issue of language is the decision of the questions on power [8]. K. O'Reilly also believes that the basis of any ethnic conflict is unwillingness to resolve the status of the language of ethnic minority by the language majority [9]. The researcher of language policy and language processes planning J. Sallabank believes that the diversity of languages and support for minority languages is essential for the development of the society [10]; the opposite view is presented by the researchers J.W. Tolefson, S.H. Williams who support the idea of a national language as a means of maintaining the state with a multi-ethnic population, as the support of the minority language only breaks and splits the civil society and the state [11, 12].

Research methods. To solve these problems the researchers used the inductive method: analysis of specific facts for establishing a system of relations between them and the generalization of theoretical assumptions and conclusions on this basis. The

complexity of the topic required the use of the method of statistical analysis, the method of mathematical treatment of the material observations, in particular, the least-square method, and the method of questionnaire and survey.

Ethno-political, socio-demographic, and language situation in the Tyumen region is determined by the dynamics of changes in the ethno-political, socio-demographic, and language situation in the region; the content of the most important categories of bilingualism, the "mother tongue," are revealed, and scientific bases of the study of the forms of existence and spheres of functioning of the native language of Siberian Tatars are identified.

Ethno-political, socio-demographic, and language situation in the Tyumen region is very complex: in the same area there are three subjects of the federation, where representatives of 125 nationalities live, that is 3.1 million people in total. Among the most numerous peoples of the area – there are 2.2 million Russians, about 260 thousand Ukrainians, and 227.4 thousand Tatars. The large diasporas are Belarusians - 49 thousand, Bashkirs - 41 thousand, Chuvash - 31 thousand, Germans - 29 thousand, Azerbaijanis - 20 thousand, Moldovans - 18 thousand, Kazakhs - 16 million. It is a everyday for 25 indigenous peoples of the North, including 23 thousand Nenets, 20 thousand Khanty, 7 thousand Mansi and 1,600 Selkups. The share of small-numbered peoples of the North in the total population of autonomous regions is as follows: in the Khanty-Mansi Autonomous District - 1.5% and in the Yamal-Nenets Autonomous District - 6%.

For implementation of the language, national and education policy in the region, it is important to take into account the fact that almost a third of people do not have their own national-state formations in the territory of Russia and CIS. Population on their interests can be grouped into the following categories: 1. Small-numbered peoples of the North, linking their fate with traditional management, preservation of the environment, the so-called indigenous people, including Siberian Tatars, 2. The newly arrived old residents that bind their fate with the fate of the area - Russian old-timers, Tatars and others from different regions of Russia; 3. The newly arrived population, which links its fate with the development of oil and gas complex; 4. The newly arrived population, linking their fate with their historical motherland Russia and the CIS countries; 5. People working shifts from Russia and CIS countries. These groups of populations treat the life-style and social aspirations in different ways. Every nation lives according to their lives and customs, and requires attention to the spiritual needs, a unified state or national policies capable of ensuring good neighborly relations, peace and harmony.

The main objective of national policy is to form civil society capable to harmoniously co-ordinate and ensure the realization of national interests of different nations on the basis of ensuring the priorities of the national development strategy, where an important element of the whole proposed system of measures is the creation of the necessary conditions and mechanisms for the reproduction of national, ethnic life of peoples in all its diversity, the preservation and development of national languages, education, culture and traditions. One of the mechanisms for ensuring the priorities of national development strategy is the creation of conditions of two-way bilingualism functioning. However, the unilateral bilingualism is still active.

In the region, as in all other parts of the Russian Federation, favorable conditions for the formation and development of two-way bilinguality are generated. The democratization of public life in the country, the establishment of a federal rule of law-state contributed to a significant intensification of national social movements in the form of national-cultural autonomy (NCA) and religious associations. Currently, there are about 23 national associations and more than 200 religious organizations. There are Centers of Russian, Tatar, Chuvash, German, Jewish, Nenets, Khanty, Mansi and other cultures. Newspapers and bulletins are published in Russian, Ukrainian, Tatar, German, Chuvash, Nenets, Khanty and Mansi languages, three editorial offices of the National Broadcasting are working. All this contributes to the growth of national consciousness of every nation, the formation of two-way bilingualism, and through it - the establishment of civil harmony.

Another mechanism for the implementation of national policies should be the target-oriented scientific approach that will ensure the joint efforts of authorities and NCA for enriching national life. There should be nominee and targeted programs that cannot be isolated from the budgetary situation in the region. It is needed to develop the principles of national consolidation of every nation on the basis of common cultural and historical past, language, and other national values and interests, coupled with those of other ethnic groups. Confrontation between the nations, the manifestations of national selfishness, dependency, budgeting and use on a national basis are impermissible. At the core of the programs there must be questions of national identity formation, respect for the unique cultural values, language of all peoples, not only questions of national-regional, but also the all-Russian patriotism. You need to create all the conditions for equal participation of indigenous peoples in the management of state and social affairs, the development of their traditional industries, spiritual revival, preservation and development of national

cultures and education in their native language, taking into account the problems of socio-demographic and language situation of each ethnic group of people.

A special place in the system of international relations are problems of the Russian people, constituting 72% of the regional population, whose social situation to a large extent determines the fate of other peoples. Therefore, the needs and interests of the Russian people should be fully reflected in the federal and regional programs and constantly take into account the political, economic and cultural life of the republics and autonomous entities of the Russian Federation. One of the essential needs of Russians in the areas densely populated with ethnic groups should be a conscious creation and development of bilateral Russian-national bilingualism.

The dynamics of growth in the number, location and migration of the Tatar population of the area is reflected in the population census. In 1920, in the Tyumen province, there were more than 62 thousand Tatars, and in 1926, their number was already about 70 thousand people that remained until the beginning of the industrial development of the North. According to the 1959 census, the number of Tatar population was 72.3 million, in 1970 - 102.8 thousand, in 1979 - 136.7 thousand, and in 1989, the number of Tatars reached 227.4 thousand people. Such an increase in the number of Tatars was due to migrated oil and gas industry workers and construction workers. Over the years of development of the North Tatar population has grown, not only quantitatively (more than 3 times), but qualitatively as well; there have been significant changes in its resettlement over the area that should be reflected in the change of the language situation in the whole region. In 1959, 90.1% of Tatars lived in the southern rural areas of the region, in 1989, 54.6% (124.1 thousand people) were located in the northern autonomous regions. In the Khanty-Mansi and Yamal-Nenets autonomous districts for the past 20 years Tatars increased by 18 times. The growth in the number of districts was mainly due to migrated workers of oil and gas industry.

Migration processes of Tatars have affected the acceleration of urbanization. In 1959 the share of urban population among the Tatars was only 21%, and by 1995 it rose to 75.3%. The difference between the Tatars and Russians in their quantitative ratio among the townspeople has considerably reduced. In 1959 the difference between the Russians and Tatars on their share in the composition of the citizens was 13.0%, by 1995 it decreased to 4.5%. The proportion of the urban population of the number of Tatars in the Khanty-Mansi (95.0%) and the Yamal-Nenets (81.1%) autonomous areas was particularly high. The number of Tatars in Tyumen city (56.0 million according to the city council, instead of 7.0 million in 1959), in the city

of Tobolsk (19 thousand, instead of 3.5 thousand), Yalutorovsk (2.3 thousand, instead of 0.6 million) significantly increased. The largest number of Tatars was in the Khanty-Mansiysk Autonomous District: Nizhnevartovsk - 24.7 million or 10.1% of total population, Surgut - 13.7 thousand or 5.5%, Nefteyugansk - 10.7 thousand or 11.3%, in Nyagan - 4.9 million or 8.9% in the Soviet area - 5.2 million or 7.0%, etc. In the Yamal-Nenets Autonomous District, there are many Tatars in Noyabr'sk - 8.2 million or 7.0% and in Salekhard - 3.5 million or 10.5%, etc. Urban population growth among the Tatars is due to oil and gas industry workers and construction workers arrived from Russia and the influx of people to the cities from rural areas. Such changes have a certain influence on the language situation.

Based on the determined dynamics of growth of the Tatar population, its age and sex composition, fertility and mortality, establishment of family relations, occupational composition, the degree of distribution by the sectors of the economy and the level of literacy, education, ethno-linguistic and other processes of socio-demographic problems of Tatars have been identified. A major problem is the work of schools, cultural and health institutions and training of relevant personnel. The lack of national personnel, particularly in rural areas adversely affects the operation of institutions of education, culture and health. In schools, there is an insufficient number of native language teachers with higher education; in cultural institutions there are quite a few people who know the Tatar poetry, music and literature. Among the Tartars there are few lawyers, doctors, especially pediatricians.

Over the past three years the number of Tatar schools has increased from 117 to 126, and accordingly, the number of children who study their native language has increased as well. Totally in the area, the native language was studied by 8552 students or 21% of all the Tatar children. To the south of the area, this percentage is much higher - 42% higher than in the following districts: Khanty-Mansiysk - 0.7% (100 of 14,164 students); Yamal-Nenets - 11.2% (432 of 4405 Tatar students). The opening of the national schools was planned by the Department of Education from 1994 to 2005: from 1994 - 117 schools, 1994-95 - 119, 1995-96 - 121, 1996-97 - 123, 1997-98 - 125, 1999-2000 - 127, 2000-01 - 129, 2001-02 - 131, 2002-03 - 133, 2003-04 - 137, and 2004-05 - 143. However, the problem of mother-tongue training in such planning can not be considered satisfactory, especially, because even the already planned fails.

Solving the problem of language planning, development, operation via two-way bilingual education, cultural, educational and other institutions largely depend on the correct understanding of the

category of "mother tongue." An analysis of the existing definitions of "native language" allowed formulating the following: native language is the language, historically attributed to a specific ethnic group, regardless of its size, fixed in the minds of its ethnic consciousness and freely used in various forms and fields to meet the needs of ethnos; an original tool for all members of the ethnic group as the mother tongue, regardless of the place of residence, sex, age, beliefs, professions, occupations and position taken up in society. Mother tongue is an ethnosocial phenomenon, linguistic companion of a particular ethnic group, allowing members of the ethnic group to be in a state of self-identification and the most important factor in personality formation. Native language is the language that provides a complete communication within a nation in the process of social interaction, the development of ethnic processes. The functioning of the native language is the key to the existence of the ethnic group; therefore the native language may be compared with a stable appearance, specific for each ethnic group. The representatives of different ethnic groups may look similar and different, but every ethnic group has its own language. Ethnicity, having their language, ceases existence. And the native language ceases to be the one in the absence of ethnic identity. Growth rates of ethnic identity are the increase in the number of people with native language of their nationality, the degree of functional development of language and culture, etc.

In the international practice, the international language serves as a means of communication between the representatives of different ethnic groups living in the same region, it maintains its status only at functioning of other languages, and can not become a "second mother tongue". It alienates native speakers from the native language at the unilateral bilingualism functioning. The proof can be found in the results of the population census in Russia. On the results of the All-Union census of 1959, 1970, 1979, 1989, the growth dynamics of the Tatar population and dynamics of alienation from their native language in the Russian Federation and in the Tyumen region was determined. The total number of Tatars in Russia from 1959 to 1970 increased to 4,967,701 people, and from 1959 to 1989 - to 5,930,670 people that was 19.0% of the previous census; from 1970 to 1979 - to 6,185,196 that was 4.3%; from 1979 to 1989 - to 6,645,588 - 7.4%.

In the Tyumen region, the total number of Tatars from 72,306 people increased to 102861 from 1959 to 1970 that was 42% of the previous census; from 1970 to 1979 - up to 136757 - 32%; from 1979 to 1989 - up to 227,423 - 66%. The dynamics of the Tatar population growth in the country from 1959 to '70 was 19.0%, in the Tyumen region during the same period it was 42%; in the country from 1979 to '89 it was 7.4%,

and in the area it consisted of 66 %. Consequently, during the first decade of the census, the increase in the number of Tatars in the Tyumen region in comparison with the whole of Russia was 2.2 times; for the second decade of the census - 7.4 times; for the third decade - 8.9 times.

The sharp rise of the Tatar population of the Tyumen region has led to a reduction of their ethnic identity, the social role of the Tatar language, as well as to the alienation from the native language. These processes would have a less negative impact, if in parallel with the growth of the Tatar population a network of kindergartens, schools, universities, teaching in the Tatar language, and cultural and educational institutions develop. But all this has not happened, but on the contrary, the number of children's, educational, cultural and educational institutions has reduced.

Dynamics of alienation from the native language of the Tatars is as follows: in 1959, of the total number of Tatars in the country 4,575,253 people considered Tatar language as native, which made up 92.1%; 392448 people not speaking Tatar indicated another language as native, which was 7.9%; in 1970 - 89.2% of 5,290,157 people considered Tatar as native, and 640513 that was 10.8% indicated different mother tongue, in 1979 - 85.9% of 5,313,083 considered Tatar as native, and 872,113, i.e. 14.1% indicated another mother tongue; in 1989 - 83.2% of 5,529,129 considered Tatar as native, and 1,116,459 indicated another mother tongue that was 16.8%.

In the Tyumen region in 1959, of the total Tatar population 69593 population considered Tatar language as native, which made up 96.2%, while 2698 who did not know Tatar, indicated the language of another nationality as mother tongue, accounting for 3.8%, in 1970 - 92.0% of 94647 considered Tatar as native, and 8214 people, i.e. 8.0% indicated another language as their mother tongue, in 1979, 120580 people considered Tatar as native, i.e. 88.1%, and 29783, i.e. 21.9%, indicated another mother tongue; in 1989, 82.0% of 186671 considered Tatar as native, and 40513, i.e. 18.0% mentioned another mother tongue other.

The dynamics of alienation of the Tatars in Russia, and in the Tyumen region, as reflected in charts and tables, is disappointing. Analysis of the statistical dependence of the alienated from the native language leads to the conclusion that the percentage of the number of Tatars, alienated from their native language to their total number increases over time. The dependence of the percentage of the number of alienated as a function of time (years of observation) is close to linear.

One could assume that the theoretical dependence of the function Y (percentage of alienated

people from the native language) of the argument X (date of observation) is linear: $Y=aX+b$. The coefficients a and b of the dependence are found with the least-square method. Below is a table of data:

Year (ni)	1959	1970	1979	1989
xi	1	12	21	31
yi	7.9	10.8	14.1	16.8

Here the argument xi is introduced on the formula: $xi = ni-1958$ for simplifying the calculation. Omit mathematical details and find coefficients a and b of the dependence $Y=aX+b$ from the system of equations: $\sum xi yi - a \sum xi^2 - b \sum xi = 0$

$\sum yi - a \sum xi - 4b = 0$, that provides the minimum of squares of deviations. Here each sum (symbol Σ) consists of four components according to the number of experimental data.

In our case $\sum xi = 65$, $\sum yi = 49.6$, $\sum xi^2 = 1547$, $\sum xi yi = 954.4$. The system takes the following form: $954.4 - 1547a - 65b = 0$

$$49.6 - 65a - 4b = 0.$$

Having solved this system, obtain: $a=0.3024$, $b=7.486$.

Thus, the studied dependence is described by the formula: $Y=0.3024X+7.486$ or depending on the years of observations:

$$1) Y=0.3024(n-1958)+7.486 \Rightarrow$$

$$2) Y=0.3024n - 584.6132 (*).$$

Below is the table of errors:

Year (n)	1959	1970	1979	1989
Statistical data	7.9	10.8	14.1	16.8
"Theoretical" point	7.7884	11.1	13.8	16.8
point		148	364	604
Relative error (%)	1.41	2.91	1.87	0.36

The error from replacement of concrete statistical data to "theoretical" values, obtained on the formula $Y=0.3024n-584.6132$, does not exceed 3%. If the number (in %) of alienated from the native language changes on the formula (2), then approximately in 2099, 50% of Tatars will not know their native language. To find this year the following equation was solved:

$$0.3024n-584.6132=50 \Rightarrow n \approx 2099.$$

$$Y=0.5656X+3.734 \quad \text{or} \quad y=0.5656(n-1958)+3.734 \Rightarrow$$

$$y=0.5656n-1103.7108 (**)$$

$$40=0.5656n-1103.7108 \Rightarrow n = \underline{40+1103.7108} / 0.5656$$

The table of errors:

Year (n)	1959	1970	1979	1989
Statistical data	3.8	8	21.9	18
"Theoretical" point	4.2996	10.5212	15.6116	21.2676
Relative error (%)	13.14	31.51	28.71	18.15

The dependence for the Tyumen region obtained on the formula (**), gives rather large error.

Hence, from the above mentioned the following table of predicted alienation of Tatars from their native language in the country and Tyumen region may be compiled:

ests	%	In Russia	In Tyumen region %	1	2	3	1	2	3
	2	3		680	7%	8%	7	2190	8%
000	20%	29%		100	0%	4%	8	2200	1%
010	23%	33%		110	3%	0%	9	2210	4%
020	26%	39%		120	6%	5%	9	2220	7%
030	29%	44%		130	9%	00% - y 2129	1 b	2230	0%
040	32%	50%		140	2%			2240	3%
050	35%	56%		150	5%			2250	6%
060	38%	61%		160	8%			2260	9%
070	41%	67%		170	1%			2264	00%
080	44%	73%		180	5%				

The problem of regeneration of the native language of the Siberian Tatars put the language of the indigenous people at the center of public attention as a means of expression and preservation of their ethnic identity, forms of self-identity and social development. Siberian Tatars have kept their people's colloquial language, which has not yet reached the level of literary language, so it was not used in public education and culture, and there has been no literature in this language. This precarious position of the language has led to the formation of sustainable trilingualism among the Siberian Tatars: Siberian-Tatar-literary-Tatar-Russian. Russian language, both in the past and in the present is the language of the state, the Tatar literature, the language of education, culture, etc., and the native language of the Siberian Tatars was conserved as everyday, family, and people's spoken language.

The forms of existence of the language of Siberian Tatars should be viewed through the prism of the dynamic process of interaction between the dialect and everyday-spoken language on the one hand, and, on the other hand - as interaction of everyday-spoken language with the literary language. Currently it functions in two ways:

1. Dialects are used mainly as everyday-spoken language and, depending on the territorial dispersal of Siberian Tatars, the division is as follows: a) the Tobol-Irtysh, b) Barabinsk c) Tomsk. From a historical point of view, they have retained traces of ancient Turkic languages. The dialects differ from other forms only in oral form of existence. In terms of realization they are private, and spontaneous on the nature of realization, limited on the territorial distribution and on the number of speakers, variable on the functioning norm and non-codified on the standard.

2. Modern language of Siberian Tatars is represented only by everyday-spoken language. However, many Siberian Tatars do not use their

mother tongue and gradually lose it switching to the Russian language. As a literary language they use Tatar and Russian languages. In everyday colloquial dialect, it continues to be lost. As a result of language mixing the language of Siberian Tatars is losing their identity. Thus, the everyday-spoken language of the Siberian Tatars is characterized by diglossia and the following features: it has oral form, it's privative on realization, spontaneous on the subjective characteristic of realization, limited on the territorial distribution, varying on the norm, and uncodified on the standard.

3. Siberian Tatars use the literary Tatar language that is different from the other two forms of the language by existence in oral and written form, it is public on the nature, prepared on the character of realization, limited on the territorial distribution and the number of speakers, varying and unformed on the norm, and codified on the standard.

Conclusions. For a literary language to have all the properties of forms functioning throughout Siberia, it must consolidate the entire Tatar people, absorbing all the valuable legacy of all dialects, sub-dialects of the Siberian Tatars and all the linguistic richness of the Tatar language. Literary norm can be mixed: it may be based on the literary Tatar language (the so-called Kazan language), which was used and continue to be used by the Siberian Tatars, and which should be enriched by the elements of their language. To do this, there are now all the prerequisites that are predetermined by the literary language functioning in the fields of education, culture, radio, television, press (newspaper "Yanarysh"), art (Ya.K. Zankiev and B. Suleymanov, et al.). However, there is a need in scientific research on this issue in the context of language life of the living area both in the monolingual and bilingual aspects.

Ethno-political, socio-demographic, and language situation of the Pavlodar region of Kazakhstan. The current stage of development of Kazakhstan is characterized by the aspiration of ethnic groups not only to maintain but also to develop their own identity.

The development of any new state towards the formation of sovereignty can not exist without independence, without equality of all nations before the law, regardless of ethnicity.

Russian language in Kazakhstan performs an important role as the language of interethnic communication and international communication in the dialogue with the peoples of the former Soviet Union. Following the adoption of the Law "On languages in the Republic of Kazakhstan" in 1997 there was a new stage in the state language construction. Since independence, the number of indigenous people of Kazakhstan significantly

increased and changed their demographic proportion in relation to other ethnic groups. The implementation of the State program of functioning and development of languages for 2001 - 2010 years greatly influenced the expansion of the functions of the Kazakh language in all spheres of government and public life.

Over twenty years of independence, a new generation of young people has grown in Kazakhstan, oriented to other values that differ from the Soviet times and participating in the formation of a new language situation. However, most researchers in the social and public sciences recognize the fact that, although the official language in Kazakhstan was legally assigned with the functions of the language of international communication, but in fact the Russian language functioning in accordance with the law along with the state one, still retains its position as the language of inter-ethnic cooperation. The study of language priorities in different language policies and other socio-linguistic paradigms, in particular in the field of education, is an essential criterion for the effectiveness of the language policy implemented in Kazakhstan and aimed primarily at the revival of the Kazakh language, as well as the preservation of common cultural features of the Russian language and the development of the languages of Kazakhstan. The establishment of language preference among the students will contribute to conscious language planning and more effective implementation of the language policy, taking into account new trends and challenges being already implemented will help to identify the ways to regulate language balance in the country.

Russian language for a long period of history has been the dominant means of not only ethnic, but also intraethnic communication in the Republic, which is predetermined by the modern Soviet language policy and the historically diverse ethnic composition of Kazakhstan.

In Pavlodar region there are 14 ethnic and national groups and cultural centers. The largest of them is the Slavic kinship uniting three Slavic nations - Russian, Ukrainian and Belarusian.

The existing parameters of the language situation in different regions of Kazakhstan are significantly different from each other. The proof of the data obtained in the analysis of the language situation in different parts of the Pavlodar region, which geographically belongs to the northern regions of Kazakhstan, along with Kostanai, North Kazakhstan, Akmola regions and the capital city Astana, which was isolated as a special administrative district of the Pavlodar region.

The source of data on national and linguistic composition of the population is the population census.

Ethnic structure of the population of Pavlodar region was formed under the influence of geographical, historical, socio-economic, cultural and political factors.

The last inter-census period (1999 - 2009) of the changes in the ethnic composition was due to the following reasons: differences in the natural migration of population;

- impact of migration processes, formed after the disintegration of the USSR;
- change of ethnic identity under the influence of mixed marriages and other events.

During the 2009 census in the region more than 130 nationalities were registered.

National composition of the region is represented by the following ethnic groups - Kazakhs, Russian, Ukrainians, Germans, Tatars, Belarusians, Moldovans, Azerbaijanians, Chechens, Ingush, Bashkirs, Koreans, Poles, Bulgarians, Chuvash, Mordovians, Udmurt and others. At the beginning of 2012 among all ethnic groups, the largest share in the total population accounted for the Kazakhs was 48.8%, and Russian - 37.9%. The share of other nationalities and ethnic groups was 13.3% of the population. On January 1, 2012 the number of Kazakhs was 364.9 thousand, Russians - 283.4, Ukrainians - 37.9, Germans - 21.1, Tatars - 14.2, Belarusians - 5.1, other nationalities - 19.3 thousand people.

The degree of urbanization in the Pavlodar region is quite high among the other regions of Kazakhstan and reaches 69.8% of the total population of the area. Ethnic composition of ten districts of the region is different: in Aktogai Bajanaulsky, Maisky, Lebyazhye areas, indigenous population is higher in other areas and the ratio of non-Kazakhs and Kazakh population is approximately equal, and in some areas: Usenskiy, Shcherbakty and Zhelezinka the representatives of the title nation are less than of other ethnic groups.

In general, when considering the statistical indicators on the students' choice of the language of instruction in schools, colleges and universities it turned out that the dominant in the educational area of Pavlodar region is the Russian language, which explains the Soviet language policy, and the national composition of the population of the area where the non-indigenous population is slightly more than half of the people who use Russian language for interethnic communication.

So according to the study of O.B. Altynbekova in the 2004/2005 academic year in the Pavlodar region, the number of pupils in day schools amounted to 124.3 thousand people, of which 31.0% chose the state language of school training, and 69.0% - Russian language.

Of the 69.4 thousand Kazakh students 54.9% were taught in their native language, and 45.1% - in Russian. In addition, students of Kazakh schools were also the representatives of other ethnic groups: 123 Russians of 38,600 people, 81 Tartars of 2148 students of this nationality, 31 Ukrainians of 5488, 20 Germans of 4014, 16 of 418 Moldovans, 15 Bashkirs of 219 students, 11 of 472 Chechens, 7 Uzbeks of 181 students, and 6 Uighurs of 49 Uighur students [13].

The predominant language of instruction according to the data on colleges and universities of the region was the Russian language. Among 29 students at the colleges of the region in 2004/2005 academic year according to O.B. Altynbekova, of 25.4 thousand people 14% studied in Kazakh language, 86% - in Russian, and among the 33,300 university students 16.8% were educated in the Kazakh language, 83.2% - in Russian language [13].

In connection with the data on the language of learning examine the dynamics of changes in the ethnic composition of the population of Pavlodar region in the period from 1999 to 2013.

Thus, during this period the population of the area as a whole decreased by 59,209 people (7.6%), according to the statistics for 1999 the population in the area was 808363 and in 2013 – 749 154 people.

There is positive dynamics of growth of the indigenous population from 311,503 according to the 1999 census to 367,542 according to the statistics for 2013 (an increase by 56,039 people), so at this point, the number of Russians decreased by 55,486 people to 338,886 in 1999 and 283,400 in 2013, and a similar decrease was observed in other ethnic groups.

Note that the trend to the growth of representatives of the title nation and the reduction of non-Kazakh population was observed earlier as well. For example, in 1970 in the Pavlodar region nearly 700,000 people lived, of which Kazakhs were 25.2%, Russians 44.4%, Ukrainians 12.3%, 10.5% Germans, 2.0% - Tatars, 1, 8% - Belarusians, and 3.8% - other ethnic groups.

According to the 1989 census, the population of Pavlodar region was 942.3 thousand people, of which Kazakhs were already 28.5%, Russians - 45.4%, Germans - 10.1%, Ukrainians - 9.2%, Tatars – 2.1%, Belarusians - 1.3%, and other ethnic groups - 3.4%.

According to statistics of the Pavlodar region in 2013 the number of residents of Pavlodar region totaled 749,000 and of them there were 48.8% Kazakhs and 37.9% Russians.

Population Census 1999 provides data on the degree of knowledge of the state language by the representatives of different peoples who lived in the Pavlodar region. Thus, 99.1% Kazakhs used ethnic language, but 5.0% of them had weak knowledge. Among Russians 11% noted their knowledge of the

state language, of which 88.3% indicated an insufficient degree of ownership. Similar figures were shown by Belarusians and Ukrainians: of them Kazakh language was used, respectively, by 8.6% and 9.0%, but 84.7% and 86.1% indicated weak knowledge. 13.5% of Germans know the state language, but the low level of competence was indicated by 76.8% of them. A significantly higher percentage of those who use Kazakh language was shown by Tatars - 58.3% of them 37.8% had weak knowledge [14].

Having considered the analysis of statistical data in the area we can state that despite the ongoing language policy of the state, yet the Kazakh-Russian bilingualism is widespread; and Russian-Kazakh and Kazakh national ones function to a much lesser extent. So, we can conclude that in the field of education as well as a in the whole communicative language space the dominating is the Russian language. However, within the region there are regional peculiarities correlated with the ratio of living ethnic groups and the degree of knowledge of a particular language, which is reflected in the choice of language of instruction by the students.

Due to the state language policy and according to the strategy "Kazakhstan 2030", the President Nursultan Nazarbayev set the high goal for national education. It should be competitive and have a high quality, so that the graduates of Kazakh schools could easily continue their studies in foreign universities.

The most important strategic task of education is, on the one hand, the preservation of the best educational traditions of Kazakhstan, and on the other hand, the provision of school graduates with international qualification qualities, development of their linguistic consciousness, based on mastering the state, native and foreign languages.

Kazakhstan, being a multi-ethnic and multi-confessional state, is today experiencing a complicated and controversial period of cultural and linguistic development, as demonstrated by the language situation, which characteristic is given in the Concept of the language policy of the Republic of Kazakhstan. It should be noted that virtually in all documents in the language policy the core idea is the need to master several languages.

Most prominently, this problem in relation to the linguistic situation of modern Kazakhstan is reflected in the Message of the President of the Republic of Kazakhstan N.A. Nazarbayev "New Kazakhstan in a New World" from 2009. According to it to ensure the competitiveness of the country and its citizens there is a need in a phased implementation of the cultural project "Trinity of languages", according to which the necessary development of the three languages: Kazakh as the state language, Russian as a

language of international communication and English as the language of successful integration into the global economy.

In these circumstances, the acute problem is formation and development of multilingual education, including issues of development of its theoretical and methodological foundations.

In Pavlodar region, in connection with these settings a program of multilingual education is implemented in this direction, the conditions for learning the state language, Russian as the language of interethnic communication and English as a language of international communication are created. In secondary schools the teaching of subjects in English has been introduced since 2013, and teaching English begins with the primary school. In particular, for the educational institutions of the region, university teachers are trained to speak English and to teach their subjects in that language.

Conclusions.

Due to the fact that the indigenous people of Kazakhstan did not constitute the majority of the population, and as a result of the Soviet language policy the following language situation has developed in the country. The Kazakhs as a title nation especially in the northern regions of Kazakhstan and after independence and the realization of the multi-language policy continue to use Russian language not only in everyday life, but in all areas of life. In addition, representatives of large language groups who speak the main languages are rarely bilingual, while minorities are characterized by a greater degree of bilingualism, which is explained by the priority choice of ethnic diasporas of Russian language in the northern and central regions of Kazakhstan, and Kazakh - in the western and southern regions of the country. The language situation in Kazakhstan is still unresolved and ambiguous. The task of the state to raise the value of the state language to the proper level, and to reach its functioning in all spheres of public life.

Conclusion.

Sociolinguistic aspect is related to the following problems: identifying certain correlations between the types of speech utterances and social factors contributing to their variability; determination of the volume of social functions of the two languages; determination of social factors determining the language behavior of bilinguals and establishment of sociolinguistic rules under which the communication between bilinguals becomes possible. Socio-linguist is primarily interested in research of the causes of social and functional distribution of languages in society, it is important to detect those social factors that make bilinguals switch from one language to another in the

course of communication. These factors are the basis for sociolinguistic bilateral bilingualism.

Multidimensionality and complexity of the value of bilingualism to a large extent influenced the emergence of multiple, often diametrically opposite definitions of "bilingualism". This is due to the fact that this phenomenon is studied by the scientists of different specialties, and each of them is interested in a certain aspect of the problem that affects the wording of the relevant definitions of "bilingualism." At that it is impossible to ignore the ideological direction of the scientist and his methodological setting. All this prevents investigators from reaching a consensus in relation to a common definition of bilingualism. Hence there is the statement "bilingualism as linguistic and social phenomenon is not an exact science."

The basis of the sociological definition of bilingualism must be the criterion of the practice of communication, i.e. the ability and opportunity to achieve mutual understanding between bilinguals during the production of material benefits. In this case, the criterion of proficiency in a second language does not play a significant role but is connected with the need to perform certain social functions by means of two languages.

The concept of expanding the scope of operation of the state language, and enhancing its competitiveness in the years 2007-2010 is aimed at improving the quality of teaching the state language, the functioning of the state language in all spheres of public life, enhancing its role as a factor for strengthening inter-ethnic harmony and Kazakhstani patriotism.

The concept of language policy of the Republic of Kazakhstan determines the Russian language as the main source of information on various fields of science and technology and as a means of communication with the near and far abroad.

In this regard, the problem of language education is gaining new sound. The starting point here is the idea that learning of any language must be accompanied by investigation of the culture of native speakers. Moreover, this process should be syncretic rather than in individual planes. In this regard, it would be legitimate to talk about poly-linguo-cultural education, which should result in multilingualism of the citizens of society. Terms of multilingualism should be the native language that reinforces the awareness of belonging to their ethnic group, the Kazakh language as the state one, the knowledge of which contributes to the successful integration of civil, Russian language as a source of scientific and technical information, and other non-native foreign languages, developing the human abilities of self-identity in the international community.

Therefore, the study of language as one of the main indicators of human adaptation to the new socio-political and socio-cultural realities is now an urgent scientific and theoretical, scientific and practical task. In addition, there has been an objective necessity to rethink the traditional concept of language policy and language situation prevailing during the period of independence.

Corresponding Author:

Dr. Saurbayev
Pavlodar State Pedagogical Institute, 140000,
Pavlodar, Mira Street, 60, Kazakhstan
rishat_1062@inbox.ru

References

1. Kulyk, V., 2010. Native Language and the Language of Communication: What the Language Policy Must be Oriented to? *Bulletin of Public Opinion*, 3(105): 75-86.
2. Silver, B.D., 1978. Language policy and the linguistic russification of Soviet nationalities. In *Soviet nationality policies and practice*, New York, pp: 256-306.
3. Silver B.D., 1982. The Status of National Minority Languages in the Soviet Union. *Soviet Studies*, 3. Williamson R.C. 1991.
4. Kartulis, R., 1980. A Note on "Nationality" and "Native Tongue" as Census Categories in 1979. *Soviet Studies*, 32(3): 421.
5. Schmid, Carol L., 2001. *The Politics of Language: Conflict, Identity, and Cultural Pluralism in Comparative Perspective*. N. York: Oxford Univ., pp: 228.
6. Stephen, May, 1994. *Making Education Work*. Clevedon, Multilingual Matters, pp: 175.
7. Stephen, May, 2001. *Language and Minority Rights: Ethnicity, Nationalism and the Politics of Language*. Longman, pp: 400.
8. Chomsky, N. 1979. *Language and Responsibility*. Brighton: Harvester Press, pp: 423.
9. O'Reilly, Camille C., December 2001. The Politics of Language and Ethnicity. *The Global Review of Ethnopolitics*, 1(2): 2001, pp: 67-73.
10. Sallabank, J., 2012. *Language Policy for Endangered Languages*. Endangered Languages, Oxford, pp. 277-290.
11. Williams, C.H., 1988. *Language Planning and Regional Development: Lessons from the Irish Gaeltacht*. Language in Geographic Context. Clevedon - Philadelphia, pp: 238.
12. Tollefson, J.W., 1991. *Planning Language, Planning Inequality*, New York.
13. Altynbekova, O.B., 2006. *Ethno-Language Processes in Kazakhstan*. Almaty, pp. 415.
14. *National Composition of the Population of the Republic of Kazakhstan, 2000*. Vol. 2: Population of the Republic of Kazakhstan on Nationalities and Languages. Results of Population Census of 1999 in the Republic of Kazakhstan. Statistical Coll. Works, Ed., Smailova, A., Almaty.

9/4/2013