



Студенттер мен жас ғалымдардың  
**«ҒЫЛЫМ ЖӘНЕ БІЛІМ - 2018»**  
XIII Халықаралық ғылыми конференциясы

### **СБОРНИК МАТЕРИАЛОВ**

XIII Международная научная конференция  
студентов и молодых ученых  
**«НАУКА И ОБРАЗОВАНИЕ - 2018»**

The XIII International Scientific Conference  
for Students and Young Scientists  
**«SCIENCE AND EDUCATION - 2018»**



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## **THE ROLE OF LANGUAGES IN THE POLICY IN THE FORMATION OF THE NATIONAL IDENTITY OF THE COUNTRIES OF CENTRAL ASIA**

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Every day the process of globalization is increasingly observed, against the background of this process national barriers are being erased. Daily modernization of the regional community, interethnic integration, including cultural and political; the active growth of international mobility, this all leads to the rapprochement of peoples and at a certain moment makes them similar, that is, identical to each other.

Identity plays a big role in mastering a person's environment around him, since this mechanism forms not only his personality, but also influences and directs behavior, which leads to the formation of different social connections and groups. The very definition of "identity" means in the understanding by the subject of belonging to another subject, as well as the realization that he is some part of one whole. A. Turen believed that conscious self-determination, self-identification of the social subject and forms the concept of identity according to this identity is a certain process of self-identification of an individual with another social group, as well as assimilation of the most important social roles and as a result carries for change of occupied social statuses [1].

Nowadays the national identity has become one of the main problems that worries all of humanity in the context of the intensive development of the globalization process. Undoubtedly, globalization has touched upon the problem of identity, namely national, because an individual cannot exist outside society, E. Bauman emphasized in his article. National identity is the main bridgehead in the formation of a certain society, because for example the state and generally civilization as a whole cannot build a single society, since any society is based on the basic national idea that has remained from the history and moves to the present day. Fyodor Dostoyevsky was absolutely right to say that no matter what the origin of an individual, his belonging to a particular nation, the state, the basic idea, which in consequence is driving him, is important [2]. However, in case of loosening of cultural and spiritual ideas, it can be confidently asserted that the decline of this society is similar to how these rods serve as the fundamental factors that form the whole

civilization. National identity will be preserved as long as the individual believes in efficiency, justice and, accordingly, in the legitimacy of it.

It is important to note, it is the national identity that characterizes the behavior of a society in a given situation, worldview, certain norms, moral and ethical values, traditions, mentality, a common history, customs. Historical memory is the most important component of preserving national identity, since the memory of the past will always be present in the consciousness of society. The process of socialization is not only socio-cultural, but also including the political and economic sphere, as well as for understanding its own self-identity with a particular society faces difficulties in conditions of ignoring the historical past. Transmitted from generation to generation, sometimes called a kind of product of national culture, history to a large extent and ultimately in the aggregate forms an individual's vision and appreciation of the world around him. National myths, stereotypes, the form of behavior, ancient ethnic symbols formed certain traditions of a society, on them the identity of a society, the state or the people is constituted. Respectively, any well-established, great people will not be able to exist within the same community without forming a strong national concept, an idea through which internal and external components will be able to integrate into one [3].

Accordingly, for national identity, globalization is a test in the process of preservation within the society, which in turn globalization tries to dissolve it or even destroy it, to create something completely different in the conditions of global processes. Respectively, national identity is the basis, a bridgehead in the conditions of the formation of national identity, and also the preservation of the integrity of society.

Today, one of the most relevant and often affected topics in politics has been the problem of national identity. Of course, this is primarily due to the processes of globalization, which cover the entire life of society. This search begins to work when society understands the threat of loss of national identity or feels shortcomings in its sustainability.

In addition, globalization has a great impact on the culture of modern society, in the process of inadvertently subjecting to varying degrees of change, which in consequence not only changes the elements of this culture and at the same time replaces some components of the global culture, but there is also a certain process of uniformization of national cultures, which can become a big obstacle in the stability of the self-identification of society. Sometimes the process of searching for and, in general, the preservation of the national identity begins to be activated when, in a society dominated by its own culture, there is a completely different national group, later the society feels a partial loss of national identity, which often leads to certain deformations. Therefore, it can be confidently asserted that the process of national identity is closely related to national culture in the way that an individual identifying himself with elements of his national culture - language, traditions, religion, a common history, identifies himself with a certain group.

At the same time, today the most pressing issue is the relationship between national identity and the national language, in the context of the intensive development of the globalization process. In addition, there are a number of reasons that are leading to greater threats to society [4]. At first, the idea of a state with the concept of a "nation" is increasingly being observed, and confusion arises in the process, which in the future presents a great danger. Therefore, there is a need to distinguish the idea of the nation and the ethnos as a whole in order to preserve the integrity of society.

Secondly, we are witnesses of the extent to which the political situation in the world is changing and the cause is the significant impact of the globalization process. Each nation tries to preserve its identity, identifying itself with that society where there is a common history, language, certain values, but powerful globalization political processes become a significant obstacle to the development and preservation of their language and avoid the loss of national identity.

The third factor is the importance of reviewing and analyzing the relationship between national identity and the national language is the understanding that language is a multidimensional concept. Accordingly, and identity is already considered not homogeneous, but becomes plural in the conditions of multiculturalism, regardless of whether it is ethnic, national or cultural identity.

That is, an individual nationally, culturally identifies with one nation, although it is by its ethnic roots representative of a completely different nation [5].

Emphasizing the main feature of the relationship between national identity and the national language, it is necessary to note the strong, indisputable continuity between generations. In particular, the preservation of national identity is impossible in the absence of a common language for them. Several historical facts are known when the nation disappeared together with the national language. Based on researches of constructivists, in their opinion, in conditions of loss of national identity, does not mean the disappearance of the language following it, or vice versa. This is evidenced by many examples from history, when the nation disappeared, but the language, in turn, continued to exist. From the point of view of primordialists, a people who, with the loss of their native language, historically connected with culture and traditions a given society, can undergo a terrible test. At the same time, there is a danger of losing the memory of the past, present and future, as well as the entrenched values that are characteristic of this people [6].

Obviously, the opinions of primordialists and constructivists regarding the idea of historically formed values, traditions, morals, and behavior are quite different. In addition, primordialists are supporters of the preservation of ancient relics, and constructivists, abandoning the old past, on the contrary, are in favor of globalization of the world, multiculturalism, megacities and megacosts.

We cannot deny that now, in the context of the rapid development of the globalization process, we live at a completely different time, characterized by new world order that led to the destruction of old processes and contributed to the creation of new communication links, political, migration and demographic processes.

Language plays a special role in determining the importance of national identity, it acts as the main source of collective reason and thinking of the people. Also, the language carries out the basic coordination of collective social actions, while forming and maintaining relationships between individuals, eventually forms a certain lasting social landscape. It is obvious that the language serves as the main tool in the formation of a lasting social and spiritual experience, where it is especially important to preserve its language feature so that the national identity can not be subjected to ethnic language changes [7]. Language has a significant ability to preserve some spirit of its people, which positively affects the effectiveness of public self-awareness. Otherwise, it can bring to the process of mass uniform culture. As Humboldt emphasized in his work that the whole world speaks one common language, each individual has his own national language, that is, the German philosopher, the linguist maintains that regardless of the form of the language of a particular society, the language has the potential to become a single form in the conditions growing with each passing day the process of globalization and the development of globalization and integration associations.

Language is an important tool for human communication and interaction; a certain system or even a repository that collects, preserves the accumulated knowledge and can pass it on to the future generation. Language plays one of the main factors in determining the concepts of the nation and the people, because any language is like a cultural key to a particular nation. Despite the fact that it is sometimes called the instrument of politics, language shapes society, with its value system, the way of life in general. Having a language means that there is a nation. Of course, the absence of a national language is a serious problem in the formation of national identity. Language is associated with the ethnic, religious, cultural, regional identity of society, subsequently turning it into an instrument of politics.

In the political sphere the role of language is enormous, as N. Luhmann writes, that all politics is "no more and no less than communication, and only through communication it can deceive both others and oneself." Politics requires special use of language, which, of course, must be connected with reality, which can turn into a dangerous weapon.

Language policy is very complex and painstaking work and it can be faced with various problems. After the collapse of the USSR in December 1991, former post-Soviet republics faced this problem in the creation of their national states. Each country was in search of its culture,



language and overall sovereignty. Central Asia is a multiethnic region, a crossroads where representatives of various nations and the legacy of the Soviet past clashed, which led to the loss of their native language and culture. It cannot be said that the Soviet Union negatively affected the language situation, there are also positive sides. Thanks to the Soviet program, a large part of the population of the post-Soviet space became literate and certain behavior. Approximately until 1933 much attention was paid to the development of non-Russian languages, given that the Central Asian countries had previously used the Arabic alphabet, the Soviet authorities had their own plans on this score. The transition to the Latin schedule was made, it was very beneficial to the union in solving the national question and the policy of rooting. Undoubtedly, such a transition was further rallying the Soviet states and it was immediately possible to determine what were outside, increasingly alienating the non-Soviet. Even the question was raised about nization of the Russian alphabet during the October Revolution, just as the ruling party was ready for anything to achieve the victory of the world revolution. Another most important reason for the policy of Romanization is religious ideology. The Soviet authorities understood that the use of Arabic script meant even more penetration and spread of Islam on its territory, and this the USSR could not admit. Since the second half of the 1930s, all public spheres, including the economy and administration, culture, of course, and the scientific, educational spaces Russified. The Russian language, strengthening its domination more and more, was widely in demand both outside the USSR, becoming the language of interethnic communication. By the time of the collapse of the USSR, most of the population could read and write only in Russian, only a small part owned their own language. Accelerated conduct of the Cyrillisation of the population was a priority for the Soviet government, which was subsequently successfully implemented [8].

After the collapse of the Soviet Union, it was observed how the Central Asian countries, having gained independence, had an idea to return the title languages on the basis of the Latin alphabet. Each country independently began to conduct a separate language policy, reforms, various language programs, within the nationalization of its state. The main reasons were: first, to get rid of the Soviet past, to weaken the Russian language of the population, secondly to show the world community that the doors to Central Asia are open and it is on the road to modernization and is ready to cooperate with other world powers.

One of the first countries that have carried out the relatinization are Turkmenistan and Uzbekistan. With a hasty change in the alphabet, the opinion of the population was not taken into account, in general, all decisions were applied solely by the heads of state. Later it led not to the expected results: there was a sharp decline in education, culture, science, public health, the loss of qualified personnel who held a high post, which significantly affected the quality of life of the population. The policy pursued affected the migration in Turkmenistan - the Russian-speaking population left their country, found shelter mainly in Russia.

The situation was similar in Uzbekistan, but its process was not as tough as in Turkmenistan, since the elite still remained Russian-speaking, despite the measures taken. Double-held of Latinization did not bring positive results, as the government expected. The older generation does not understand and cannot read in the Latin script, for example young people who are already learning in Latin cannot read other Literature. Scientific and cultural communications with the countries of Central Asia have suffered greatly. Uzbekistan understood that this would lead to deterioration of relations with Russia and would further affect the country's economy, but the country hoped for Turkey's promise about financial support for the reform. Although the country managed to implement its policy, but it became the norm for the population to duplicate texts in two alphabets. This example clearly showed that the financial costs are much higher than the state plans to spend and the negative consequences are of a long-term character.

Kyrgyzstan and Tajikistan are still on the sidelines of this process, although Kyrgyzstan raised the issue of a possible change at the official level, but it was only on paper. Also Tajikistan, which limited only to small changes: refused four letters.

In August 2007, at the session of the Assembly of Peoples of Kazakhstan, the head of state, N. Nazarbayev, spoke for the first time about the "gradual transition of the country to the Latin

alphabet" and gave instructions for further promotion of this idea. Being the closest neighbor, Kazakhstan is the most Russian-speaking country in the region. Here the Russian language has retained its status. The number of the Russian-speaking population prevailed, but the successful policy pursued by the head of state, their number was significantly reduced. Certainly, the translation of the Kazakh into Latin is very complex and sometimes even contradictory, and along with the proclamation of this program, the introduction of the English language in parallel, as already a large part of the population has mastered, then Latinization will be successfully implemented. According to researchers, the transition should take place in five stages:

- 1) 2007-2012. -studying of foreign experience and approximate calculation of funds;
- 2) 2012-2014 - gradual introduction into the computer system and creation of the alphabet;
- 3) 2015-2017 - publication of textbooks, translation of classical national folklore and Literature:;
- 4) 2017-2021 - the process of introduction into the school program and the training of schoolchildren according to the already new program;
- 5) 2021 - 2030 - translation of fiction and scientific Literature:.

The policy pursued doesn't at all mean that the Russian language will be completely superseded, and the concern of the Russian-speaking population is completely wrong, and even more so the program can affect the relationship of Kazakhs and Russians is also exaggerated. Changing the alphabet is a very important step which it will allow the country to become a part of the world community as in the age of Internet access, globalization of the Latin alphabet is applied everywhere, it will allow to integrate with other Turkic countries and it will become a real instrument for pursuing multi-vector policy. Having carefully studied the experience of other countries, Kazakhstan has taken this step-by-step course, which will allow society to adapt much more quickly to the new language policy.

This evolutionary move will help the country not to lose its history in the original, because the whole ancient history, Literature: was written in Latin, not to lose its roots. A phased transition will give a positive result, an example can serve when the capital was moved to Astana. But this only remains a matter of time.

In this way the role of language in the formation of national identity is enormous as it is an important condition for the existence of a nation. Language plays a major role in ethnic and national differences, as it encompasses not only the spiritual part, but can provide mutual complementarity and not similarity with other nations. Each nation must preserve its language and individuality, because without it, the nation is lost.

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