



Sociolinguistic Aspects of Teaching the Russian Language to the Local Population of Turkestan (Second Half of the 19th - Early 20th Centuries)

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***Abstract:** This chapter traces the trajectories in the North Caucasus from the end of the Caucasus wars of conquest in the mid-19th century until the outbreak of revolution in 1917. A detailed treatment of this epoch is necessary due to the fact that historical investigation of the post-war period, as opposed to the Caucasus wars themselves, has been rudimentary to date. While Russian historical research has begun to study this period systematically based on new sources, albeit without reaching any kind of consensus in assessing Russian policy, the Western literature has only dealt with this epoch in cursory overviews.*

***Keywords:** Qing Empire, Russian language teaching, humanitarian contacts, Russian language schools.*

During the Great Patriotic War of 1941-1945, the role of the Russian language as the language of international communication and a “rallying tool” of the peoples of the USSR enhanced. Military service and large population movements (more than 17 million evacuees from threatened areas in the eastern regions of the USSR in the initial period of the war in 1941-1942, about 2,4 million deportees) significantly contributed to the increase of the level of command of the Russian language among other nationalities of the USSR. In the postwar years, the role of the Russian language steadily increased in all spheres. The victory of the Soviet Union over Nazism resulted in a growing tendency towards the unification of the liberated peoples under the communist idea. The tendency towards the unification of the Slavic peoples was also marked, in view of the tribulations fallen to their lot owing to the racist theory of Nazism. Thus, in March 1945, at a reception with the governmental delegation of Czechoslovakia, headed by E. Benes, Stalin, disavowing the “old Slavophiles” of the Russian Empire, nevertheless, said: “We, the new Slavophiles-Leninists, Slavophiles-Bolsheviks, Communists, do not stand for the joining, but for the union of the Slavic peoples... The whole history of the life of Slavs teaches us that this union is necessary for the protection of Slavdom” 10. The Russian language asserted itself on the international arena: it became one of the working languages of the United Nations, the main foreign language at schools of People’s Democracies, the working language of inter-state organizations of the socialist camp (the Warsaw Pact, CMEA (COMECON)), a language of science. In school education, the share of Russian schools began to grow. In Union and autonomous republics and regions of the USSR, schools of titular nationalities were predominant, but the study of the Russian language as a school subject was obligatory. At the same time, schools for ethnic minorities other than a titular nation of a particular republic or region were significantly reduced.

Thus, while immediately before the war, in the 1940/41 academic year, there were 19 Jewish and 13 Uzbek schools in the Ukraine, after the war there was nothing like this [Belikov, Krysin, 2001: 285]. Since the 1940s, the pace of industrialization, begun in Soviet national regions in the 1930s (the Turkestan-Siberia Railway, the Grozny-Tuapse, Baku-Batumi oil-pipes etc.), steadily accelerated. The year of 1945 saw the publication of Academician V.V. Vinogradov’s book The



Great Russian Language, devoted to the historic role of the Russian language. It came out in the wake of the victory of the Soviet Union over Nazi Germany, and, though written with academic rigour, was noticeably instinct with the patriotic spirit. Vinogradov emphasizes the greatness and power of the Russian language and culture, refuting the Nazi's myths of the inferiority of the Slavic race and culture. V.M. Alpatov makes several keen observations on the book. "It could as well have been published in 1915 as in 1945, and then the author would have been regarded as a man of right-wing views (which Vinogradov had never really been)." The pre-revolutionary period was extensively referred to in the book. Such writers as F.M. Dostoevsky and A.A. Fet, formerly viewed as reactionary, were named among the great Russian classics, the emigrant I.A. Bunin was twice mentioned sympathetically. The book did not refer to Imperial Russia as the "prison of nations", nor castigated the "national oppression under the Tsars", even though that kind of language still remained in official circulation at the time. The Russian language was referred to as "state", although that term had never been fixed in the Soviet Constitution. Vinogradov widely drew on Slavophilic ideas, and the book ended not with a quote of Lenin or Stalin, but with one of I.S. Aksakov.

Vinogradov's book apparently objectivates the strengthening of the positions of Russian and the unification of language policy. Proceeding from the concept of the inalienable connection of a language as a means "of national expression" with the history and culture of nations (K.D. Ushinsky, A.A. Potebnya), he praises the accuracy, versatility, "honest chastity and untrammelled power" (Turgenev), "richness, comprehensiveness and universality" (Dostoyevsky) and other qualities of the Russian language; its capacity to express numerous shades of meaning, "to produce, with its colourful and plastic expression, with its structure and order, the tangible impression of the liveliness and spontaneity of feelings, sensations, movements of the soul and external manifestations of the will," "to carry the reader away to the sphere of higher, intense ethical existence..." (Khokhryakov P.P. Language and Psychology, 1889).

Vinogradov asserts: "The power and majesty of the Russian language are conclusive evidence of the great vitality of the Russian people, their original and high national culture and their great and glorious historical destiny. The Russian language is universally recognized the great language of a great nation" [Vinogradov, 1945: 28]. Speaking of the Old Russian literary language, Vinogradov points out its close connection both with Old Church Slavonic and varieties of the Old East Slavic language, making it particularly rich, vivid, and harmonious. Common Slavic, normalised by Cyril (Constantine) and Methodius and their disciples as Old Church Slavonic, became the common written language of the Slavs, merging into the linguistic, imaginative and stylistic wealth of the pre-Christian East Slavic language. The written language that was eventually formed in Ancient Rus - the Old Russian literary language - was the result of the blend of Russo-Slavic with the Old Church Slavonic literary language. According to V.I. Lamansky, V.A. Istrin, S.P. Obnorsky, L.P. Yakubinsky, the Old Russian literary language included the sappy folk element, as well as the elements of the state-official and poetic styles. This contrasts with West European languages, which had long experienced the gap between the Latin language of educated literate nobility and the national languages of illiterate masses. Speaking about the linguistic situation in the Soviet Union, it is impossible not to compare it with national language policies of democratic capitalist countries of not so long ago. For example, the U.S. Congress passed a law on the languages of Native Americans (Indians) (the Native American Languages Act) only in 1990, and later the Senate held a special hearing on the issue of financial support for the program of indigenous languages revival. New Zealand only in 1987 adopted a law on the Maori language (the Māori Language Act), according to which it was declared the official language, and in connection with which a commission was established to develop measures aimed at expanding the Maori language social functions and improve the conditions of its use as a means of communication. Similar laws came in the 1990s in Egypt, Mexico, Norway, Sweden, Australia. However, Canada, for example,



advised the UN Working Group on Indigenous Populations that its government would not provide the necessary financial assistance to indigenous groups in the use and development of the native languages for the implementation of administrative or other official activity on the federal scale, but only within the limits of their own communities.

The ancient monuments of the Russian language - the Russian Codes, The Tale of Igor's Campaign, Tale of Bygone Years, Praying of Daniel the Immured, Sermon of Law and Grace by Metropolitan Hilarion, Tale of the Princes Boris and Gleb, Admonition by Vladimir Monomakh evince stylistic variety, high artistic merits, psychological subtlety and eloquence of the speech culture. Vinogradov writes: "The Old Church Slavonic language only enriches and fertilizes the soil deeply tilled by the distinctive voice of the East Slavic culture". These policies fluctuate from liberal laws providing for democratic selfgovernance of national territorial units, use of national (ethnic) languages in education and administration, institutionalization of and financing structures for the development of national cultures, literatures and languages to such steps as strengthening of the major national language as language of inter-ethnic communication (as well as titular languages of the autonomous republics), return to unifying patriotic ideology and education, civic consolidation, "convergence in a single nation" and etatism. In the second place, there is a dependence on the needs of modernization and technological progress, but this factor, while giving prominence to a single developed national language, also presupposes the development of minor languages based on the practices of translations from/into the H-language and borrowing/enriching terminology thereof.

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