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## HISTORY OF LANGUAGE AND INTER-ETHNIC RELATIONS

### Abstract

With the adoption of the Law of the Kyrgyz Republic "On the state language of the Kyrgyz Republic" for thirty years, the foundation was laid for strengthening the legislative base of the state language, a number of significant steps were taken to develop the language, expand the scope of its application. Kyrgyzstan is a multinational state. As of 2021, representatives of more than 90 nationalities live. The Kyrgyz make up 73.8% of the total population of the country. In this context, it is especially important for our country to study this type of social interaction as interethnic. As part of its study, special attention should be paid to the study of the Kyrgyz language as its basis, to characterize the term "native language". The article presents the most basic problems associated with the functioning of the Kyrgyz and Russian languages as the state language and means of interethnic communication, and at the same time, measures are proposed to preserve, develop and maintain the status of the Kyrgyz language.

**Key words:** *Kyrgyz language, ethnos, nation, tradition, value, ethnic group, interethnic relations, state language policy, history of language, interethnic situation.*

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## ТИЛДИН ТАРИХЫ ЖАНА ЭТНИКАЛАР АРАЛЫК МАМИЛЕЛЕР

### Кыскача мазмуну

“Кыргыз Республикасынын мамлекеттик тили жөнүндө” Кыргыз Республикасынын Мыйзамынын кабыл алынышы менен отуз жыл аралыгында мамлекеттик тилдин мыйзамдык базасын чыңдоого негиз түзүлүп, тилди өнүктүрүү боюнча бир катар олуттуу кадамдар жасалды. анын колдонулуш чөйрөсүн кеңейтүү жүрүп жатат. Кыргызстан көп

улуттуу мамлекет. 2021-жылга карата 90дон ашык улуттун өкүлдөрү жашайт. Кыргыздар өлкөнүн жалпы калкынын 73,8% түзөт. Бул контекстте биздин өлкө үчүн социалдык өз ара аракеттенүүнүн бул түрүн этностор аралык катары изилдөө өзгөчө маанилүү. Аны изилдөөнүн алкагында кыргыз тилин анын негизи катары изилдөөгө, «эне тил» терминин мүнөздөөгө өзгөчө көңүл буруу керек. Макалада кыргыз жана орус тилдеринин мамлекеттик тил жана этностор аралык катнаш каражаты катары иштешине байланышкан эң негизги көйгөйлөр көрсөтүлүп, кыргыз тилинин статусун сактоо жана колдоо чаралары сунушталат.

*Түйүндүү сөздөр:* кыргыз тили, этнос, улут, салт, нарк, этнос топтору, улуттар аралык мамилелер, мамлекеттик тил саясаты, тил тарыхы, улуттар аралык абал.

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## ИСТОРИЯ ЯЗЫКА И МЕЖЭТНИЧЕСКИЕ ОТНОШЕНИЯ

### Аннотация

С принятием Закона Кыргызской Республики "О государственном языке Кыргызской Республики" в течение тридцати лет была заложена основа для укрепления законодательной базы государственного языка, сделаны ряд значительных шагов по развитию языка, расширению сферы его применения. Кыргызстан многонациональное государство. По данным на 2021 год проживают представители более 90 национальностей. Кыргызцы составляют 73,8 % всего населения страны. В этом контексте для нашей страны особенно важно изучение такого типа социального взаимодействия, как межнациональное. В рамках его изучения особое внимание следует уделить изучению кыргызского и русского языка как его основы, дать характеристику термину «родной язык». В статье представлены самые основные проблемы, связанные с функционированием кыргызского как государственного языка и средства межнационального общения.

*Ключевые слова:* кыргызский язык, этнос, нация, традиция, ценность, этническая группа, межнациональные отношения, государственная языковая политика, история языка, межэтническая ситуация.

The Republic of Kyrgyzstan is a sovereign state, established and developing on the basis of the exercise by the Kyrgyz nation of its inalienable right to self-determination, free choice by all peoples of Kyrgyzstan of the social and state system, expressing and protecting the interests of citizens of the republic of all nationalities, citizens of the republic of all nationalities constitute the people of Kyrgyzstan, which is the only source of state power in the republic, all power comes from the people, exists for the people. The Kyrgyz nation, which gave its name to the republic, has an ancient history, original culture, its own language, customs, traditions, takes care

of preserving the integrity of its gene pool, ethnic group, its national statehood, cultural and linguistic heritage on the basis of the state policy of internationalization of cooperation and mutual respect of citizens of all nationalities. Kyrgyzstan takes care to meet the national-cultural, spiritual and linguistic needs of the Kyrgyz living outside the republic, to take care of the preservation and development of national cultures, native language, folk customs and traditions of all nationalities inhabiting the republic.

In the culture of each ethnic group, there are many conceptual concepts that represent enduring universal human values. Under certain

circumstances, especially during the turning point for the fate of the ethnos, they served as the basic core for the value orientation of ethnic consciousness and self-awareness. Language as part of spiritual culture makes it possible to penetrate into the mechanism of the complex process of cognition by an ethnic group of the surrounding reality and itself in this world. In the language as the spiritual memory of the people, there remains something that has a value aspect, a focus on spiritual perfection.

It has been more than 33 years in Kyrgyzstan since the adoption of the law on granting the status of the state language to the Kyrgyz language.

The Kyrgyz language is one of the oldest in the world. It has become widespread through oral folk art. Orkhon-Yenisei graphics are considered to be the first written language of the Kyrgyz people.

The history of the Kyrgyz and the language has not yet been fully explored. At different times, the language is mentioned in Arabic and Chinese sources, as well as in Farsi. There is no people without a language. According to historians, Kyrgyz was first mentioned together with the Kyrgyz people in the 3rd century BC.

In the Middle Ages, the Kyrgyz used the Chagatai language. Some believe that this is an ancient Uzbek language. But philologists say that this is the literary language of the countries of Central Asia.

Historians divide the development of the ancient Kyrgyz language into three periods: Yenisei (VII-XII centuries), Altai (XIII-XIV) and Tien Shan (XV-XVI).

The language of the Yenisei Kyrgyz is similar to the Khakass, Shor and Kypchak languages.

Altai Kyrgyz, in addition to Khakass and Tuvan, borrowed some words and sounds from Lobnor (a Turkic language that is part of the Karluk-Khorezmian group) [5, p 7-15].

With the adoption of Islam in the 10th century, many borrowed words from the Arabic language appeared in the lexicon. Accord-

ing to some information, their number in the Kyrgyz-Russian dictionary of K. Yudakhin is up to 5 percent. Words such as "collective farm", "state farm" and others appeared in everyday life in the Soviet period. With the acquisition of independence, the words "democracy", "ukuk", "egemenduuluk" entered the Kyrgyz language.

Orkhon-Yenisei graphics is a historical chronicle, proving the existence of its own alphabet and language of the Kyrgyz people. It belongs to the VIII-X centuries BC. Such records were found on stones not only on the Yenisei, but also on the territory of modern Kyrgyzstan. The records often use the name of the ethnic group and many Kyrgyz words.

In 1923, Kasym Tynystanov created the Kyrgyz alphabet based on the Arabic script, it consisted of 22 letters. In 1924 Ishenaly Arabaev published the first Kyrgyz primer based on this alphabet. In the same year, the textbook began teaching in schools and the first newspaper, Erkin-Too, began to appear.

As you know, the Kyrgyz people in China still write using the same alphabet.

It was difficult to master. The alphabet does not convey all the sounds of the language: in Arabic, the same letter can sound different

In 1927, the Kyrgyz switched to the Latin alphabet, but philologists do not welcome this decision either.

The Latin alphabet also failed to fully convey many words. Especially borrowed from Russian, it was very difficult to write them in Kyrgyz using the Latin script. For example, "lantern" was still written and spoken without a soft sign, and "factory" - "zoot".

In 1941, Kyrgyzstan switched to the Cyrillic alphabet. In this alphabet, there are still sounds that are not inherent in the Kyrgyz language - п, х, в.

On September 23, 1989, the Kyrgyz language acquired the status of the state language (Kyrgyz SSR).

Intercultural interaction is connected with the interaction of languages and peculiar ways

of world perception. And therefore, within the framework of modern problems of interethnic and national relations, we see it as relevant to consider the language as an internal determinant of the self-consciousness of an ethnos.

Interethnic relations include relations between the titular ethnic group and ethnic minorities, relations between ethnic groups. Interethnic attitudes and ethnic stereotypes play a special role in interethnic relations.

Representatives of more than ninety ethnic groups professing different religious confessions live in Kyrgyzstan. Such diversity can serve as a guarantee of successful development and prosperity of the republic. But in order to seize this opportunity, the country's leadership needs to make sure that citizens of different nationalities have common goals and a vision for the future.

If in Kyrgyzstan there are conflicts between representatives of different nationalities, then they are of a domestic nature. Such cases are in conflict with the established trends in the development of our society. Another thing is that sometimes they focus on them. This is done on purpose - during election campaigns or against the backdrop of certain local crises - in order to earn political points in this way or to distract the public from this or that problem.

Prosperous coexistence of different ethnic groups in the republic is largely connected with the historical heritage. Even tsarist Russia, being interested in the peace and tranquility of the region, tried to listen to the needs and interests of its subjects, did not seek to break the rooted traditions of different peoples. A benevolent attitude was preserved towards the indigenous people even at a later time. The local population paid the same, calmly perceiving the customs of representatives of other ethnic groups who moved to the Tien Shan.

Ethnic and linguistic nationalism as phenomena pose a danger to modern states. They cause long-term divisions within society, lead to isolation from neighboring countries

or retaliation, and serious reputational losses. The country's participation in regional integration can weaken these phenomena. It accelerates internal modernization processes, increases social and humanitarian ties, opens up new opportunities for the self-realization of a large number of people, and reduces the risks of interstate conflicts. For the post-Soviet countries, there are working formats of regional integration, for example, the EAEU, the Organization of the Collective Security Treaty and the CIS.

To understand each other, to have common goals and a common vision of the future, the citizens of multinational Kyrgyzstan need a communication channel. The Russian language is such a tool in the republic. It needs to be developed along with the state - Kyrgyz - language evenly.

If even 10 years ago our compatriots worked mainly as janitors and builders, today the situation has changed. Kyrgyzstanis are increasingly employed as middle and top managers, some of them start entrepreneurial activities. Our diaspora in Russia feels good. An important role in this is played by knowledge of the Russian language. Much has changed - there is a direct integration of our compatriots into Russian society.

Consolidation of the ethnic groups of Kyrgyzstan should take place through the implementation of state policy aimed at eliminating their political, economic, social and cultural inequality and real ensuring not only legal, but also actual equality in all areas of life. The consistent implementation of patriotism and democracy unites the Kyrgyz people [4, p 185-186].

For the purposes of effective management of interethnic relations, it is important to take into account the differences in the ethnic composition of the population in the regions of the country [3, p 135].

The policy of the state in the field of interethnic relations has gone through three stages of development during the years of independence of the Kyrgyz Republic.

The first stage, immediately after gaining independence, was characterized by an increase in the level of national self-awareness of the people, the actualization of the ideology of national construction and the revival of the Kyrgyz statehood.

The second stage begins in the mid-90s, when the slogan "Kyrgyzstan is our common home" was put forward. In 1994, the Assembly of the People of Kyrgyzstan (APK) was established, based on the cultural centers of ethnic communities. The APK has played a certain positive role as a consultative and advisory body, the largest mass organization representing the interests of ethnic communities. During this period, attempts were made to regulate this area at the legislative level [1, p 21].

The third stage, which began after 2005, was characterized by a worsening of the situation not only in the sphere of interethnic relations, but also by the intensification of social conflicts in society, manifestations of regionalism. It became obvious that during the years of independence, not all citizens of the country of different nationalities recognized themselves as part of the single people of the Kyrgyz Republic.

The high level of social inequality in society and regional differentiation, the politicization of interethnic relations against the backdrop of unemployment, a decrease in the level of education, the presence of groups of young people who fell under the influence of radical religious movements and criminal groups, increased the potential for conflict in society.

The seriousness of the situation in the field of interethnic relations was not recognized by the state authorities; the economic and political conditions that generate tension in interethnic relations were underestimated. They were traditionally considered as part of the social sphere, as the focus was on the language issue, the implementation of the cultural and educational needs of citizens. During periods of elections and other political campaigns, flirting with the leaders of ethnic communities took place [2, p 24].

But despite this, the interethnic situation in the Kyrgyz Republic remains quite tolerant, and the nature of relations between ethnic groups can be assessed as fairly stable. The consciousness of the Kyrgyz people is gradually adapting to the new political status that has emerged in the post-Soviet space.

The main factor contributing to interethnic integration is, first of all, common civic identity. The next factor is the language policy of the state, which contributes to the formation of a unified system of communication and thus also affects the worldview of the population, and, finally, the legal support of interethnic integration, which should be based on the protection of general civil and political rights of the individual.

Disintegration factors include, first of all, a group of factors of a socio-economic, socio-cultural nature. It includes such as declining living standards, social insecurity, employment levels, division of property, ethnically colored division of labor and areas of activity, and other problems.

The formation of a new type of social community of people, national identity contributes to the objective process of rapprochement of all social, ethnic groups of our state. The formation of a community - the Kyrgyz people - is an important indicator of the increasing maturity of the system of social and national relations in the Kyrgyz Republic. In this community, people are united by a common Fatherland - the Kyrgyz Republic, a common goal - to achieve prosperity and spiritual economic growth of the state

We all live in this country, and we are all interested in seeing lasting peace and guaranteed civil rights and freedoms reign in our country. Of course, sometimes there are those who want to put a fly in the ointment in a barrel of honey, rock the boat of stability, sow discord among peoples. But the people of Kyrgyzstan know the price of friendship and are ready to firmly respond to such intrigues of ill-wishers. Because for us, peace and friendship between peoples are not just words, they are sacred.

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