

LANGUAGE USE IN INTER-ETHNIC MARRIAGES IN TURKESTAN

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Abstract

The current paper intends to answer the following questions: What is the rule of the language use in the case of an interethnic marriage in Turkestan? What the features of sociocultural environment like and how these specificities make impact on the language use in interethnic marriages? Furthermore, what are the sociolinguistic aspect of the study concerning the interpretation if interethnic language use in mixed marriages? The whole research is based on a database which consists of 40 interviews.

Keywords: inter-ethnic marriage, language use, communication

Diszcipline: cultural antropology

Absztrakt

NYELVHASZNÁLAT AZ INTERETNIKUS HÁZASSÁGOKBAN TURKESZTÁNBAN

Jelen tanulmány a következő kérdésekre keresi a választ: Milyen szabályok érvényesülnek a nyelvhasználat vonatkozásában az interetnikus házassági kapcsolatokban Turkesztánban? Milyen hatást gyakorol a szociokulturális környezet a nyelvhasználatra? Továbbá, milyen szociolingvisztikai jelenségek figyelhetők meg a vegyes házasságok során detektálható nyelvhasználatban. A kutatás során 40 interjú került feldolgozásra.

Kulcsszavak: interetnikus házasságok, nyelvhasználat, kommunikáció

Disciplína: kulturális antropológia

Introduction

Marriage, as one of the main aspects of the socialization process, is the foundation that can preserve ethnic values and important factors in a form of religion, history, traditions, culture, language and etc., of each individual ethnic group. Pauwels (1985) in her work about the role of mixed marriages in language shift in the Dutch communities mentions the word exogamy in order to describe mixed marriage. Consequently, according to her, for many years the phenomenon of exogamy has been considered of interest mainly to sociologists and demographers. More recently, sociolinguistic attention has been drawn to the linguistic effects and consequences resulting from a mixed marriage. In point of fact, as the system that reflects the life history of each ethnic group, the language plays a special role. According to the author's database, 40 interviews, have been conducted in inter-ethnic marriages in Turkestan based on the structural key questions, there is the situation, and behind that, there is the matter of why it is possible in this location. This article is devoted to the peculiarities of the language used in mixed marriages in Turkestan, its meaning, and its features.

In a multicultural society, a speaker must be logical and critical in communicating with other people in order to be accepted in society. The speaker cannot speak freely without adapting to the mores, customs, and culture of society. Language is inextricably linked with culture. Language is an integral part of the culture as a whole and is a means of forming and transmitting other aspects of culture. The language that has been instilled in us since childhood allows us to establish, in addition to the system of communication, its types, and forms that we make (Nuryana, 2019). Consequently, sociolinguistic processes quite specifically tend to be highly perspectival and contextual (Fishman, 2008).

Moreover, in mixed marriages family members can be bilingual, mostly, multilingual. The mastery of two or more language-bilingualism or multilingualism is a special skill. Bilingualism and multilingualism are relative terms since individuals vary greatly in types and degrees of language proficiency (Encyclopedia Britannica, 1965). Two languages can be found in research spot community with inter-ethnic marriages, despite that from their social surroundings in a form of kindergarten, school, and higher educational system. A well-known fact, is that most basic cultural aspects are acquired unconsciously, simply by living in a certain society, and most of them are directly related to the language in one way or another. These statements are no different from the real life of interethnic marriages in Turkestan.

In my research, I strive to answer three basic questions that emerged during my period of fieldwork in Turkestan. First, what is the rule of language use, or in other words whose language is used mainly in the case of an interethnic marriage in Turkestan? Second, what are the features of the sociocultural environment like, and how do these specificities make an impact on the language used in interethnic marriages? Finally yet importantly, what are the sociolinguistic aspects of the study concerning the interpretation of interethnic language use in mixed marriages?

The theories of the study proposed by Pauwels (1965), Fishman (2008), Ualiyeva (2017), etc., as the main theory and supported by the culture, communication, history, and traditional system of local people of every research spot. The data in the research is taken from different types of mixed marriages, which are based on the main five priority ethnic groups: Kazakhs, Uzbeks, Russians, Azerbaijanis, and Turks with other ethnic communities. Data collecting includes several steps 1) collect information about the research spots that are designated and are the basis of the study, 2)

preparation of interview questions according to research requirements, 3) come to research settlements and familiarization with surroundings, 4) visit the administrative center of the village, get permission to work and create a list of families from research spot according to the plan, 5) interviewing with locals.

The topic

The topic of interethnic marriages affects two aspects that are of high importance in modern society: the transformation of the family institution and its role in the processes of socialization and integration of social subjects, as well as globalization trends in the field of interaction between ethnic groups and cultures, self-determination of national communities, the dynamics of ethnogeopolitical processes. Interethnic interaction in marriage with a spouse from another culture is directly related to the quality of the process of social (including demographic and spiritual) reproduction of societies.

It is impossible not to mention about the consequences of the Soviet Union on the entire territory of Kazakhstan. Within the framework of Soviet national policy, language was considered one of the most important components of national identity. Each national republic in the USSR had its own "national language", the teaching of which was officially encouraged through the creation of schools in the native language, the publication of textbooks and newspapers, and the creation of national elites. Nevertheless, in the republics, including Kazakhstan, people had good reasons to master Russian perfectly. In the history of Kazakhstan, Russian was the language of interethnic communication throughout the country, and in all national schools, without exception, it was taught as a second language. Russian opened up opportunities for higher education; it was impossible to make a career in governing bodies without fluency in Russian. The existence of a common

language contributed to the conclusion of interethnic marriages; it was in mixed families that Russian was most often spoken at home. In many purely German, Armenian, Korean and Tatar families, the main language of communication was also Russian (Ualijewa and Edgar 2012). Despite all these political processes that greatly influenced the language system in Kazakhstan, in the southern part of Kazakhstan, where our place of research is located, the status of the Kazakh language has always been the first place. Moreover, the traditional way of life ruled by the original Kazakh scale of values has been preserved at a high level. There were years that in educated Kazakh families, children sought to be educated in Russian in order to ensure their future in Soviet society. Not a small part of the generation that was brought up in this period still live in Turkestan.

In the post-Soviet period, the state attempted to revive Kazakh. Its role in education and the work process has increased, and knowledge of Kazakh is required from all employees of state bodies. In 1989, the law "On Languages in the Kazakh SSR" was adopted, which determined the status of the Kazakh and Russian languages. In it, in particular, it was said that "the state language of the Kazakh SSR is the Kazakh language", and the Russian language is "the language of interethnic communication". According to the 1995 constitution of Kazakhstan, Kazakh is the only state language. Nowadays, the Kazakh language status according to the law is the only state language (11).

The life of 20 types of mixed marriages in Turkestan which are based on various ethnic communities with 'priority' ethnic groups who are living in 4 determined different rural districts: Shornak, Hantagy, Zhana Iqan, Turkish settlement (Turki poselkasy) were analyzed. In order to be more comprehensible in the contemplation language use system in mixed marriages in Turkestan, collected data will be given in three groupings: (1) Language use in everyday life (2) Language of

communication with children (3) Language of communication with the spouse.

Framework of the structure on presenting collected research data

In accordance with the 40 interviews from 20 different mixed marriage families that were collected during the research period following facts were designated: In every research settlement, most parts of the inhabitants use the Kazakh language in everyday life. Albeit, most speakers of the Kazakh language are living in Shornak, in relation to all rural districts, then 70% of Russian language users were living in Hantagy (Picture1.).

Other villages were using several languages, mostly in relation to spouses, despite the fact, the main inhabitants speaking the Kazakh language. Turk language speaker’s datum-line is based on Turkish settlement, in this reason, in the presented research, the framework of speaking in inter-ethnic marriages in the Kazakh language will be

performed with Shornak rural district, the basic occasion of Russian language speakers was proposed in the case of Hantagy. Zhana Iqan's case study was given with the results of research data on language use with children, by analyzing and including all the clues from Shornak, Hantagy, and Turkish settlements.

The main reason for the result of speaking with children in the Kazakh language – is related to the ‘Kazakhization’ process in the whole of Kazakhstan, especially the young generation welcomed mostly with the knowledge of the Kazakh language by having advantages on all levels of education and employment system (Encyclopedia of South Kazakhstan, 2005). Furthermore, the basic cause of using several languages in communication with a spouse, differs from language relation with the child and completely family language of connection – firstly, the effect of historical doings, secondly, the difference in age, living in various periods of life.

Picture 1. *Kazakhstan*. Source: https://www.neweurasia.info/archive/wb_is_wb/47.html



Language use in everyday life in mixed marriages in Turkestan

Description of the Shornak

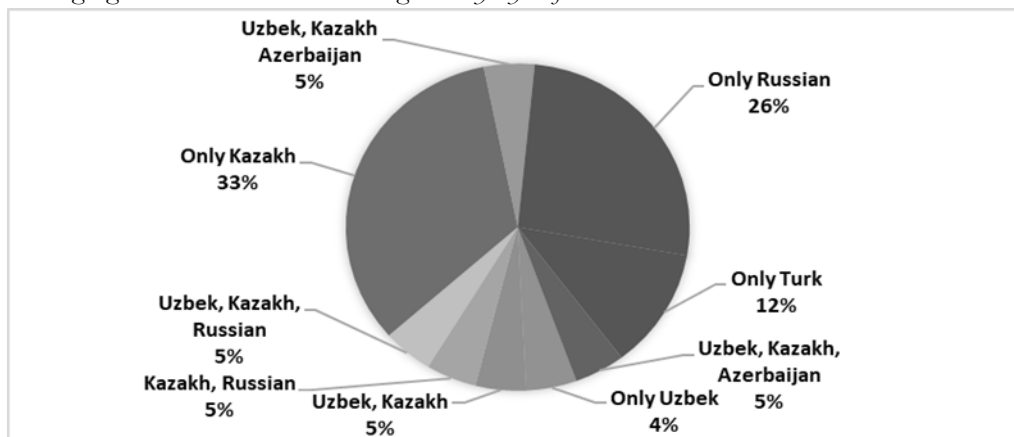
The village of the Turkestan city administration, the managerial center of the Sauran region, and the Shornak rural district, which is located 22 km northwest of the city of Turkestan along the Arys-Turkestan canal. The population is 2.5 thousand people (2003). One of the fundamental areas of the Turkestan region from the agricultural and industrial point of view, is the processing spot of the Turkestan cotton ginning plant, the location of the grain receiving institution. Furthermore, farms were organized on the ground. In accordance with mentioned facts, Shornak citizens are mostly agronomies and a huge part of cotton and vegetables in the South part of Kazakhstan are prepared in this rural district.

According to the village passport for the last year: The total number of inhabitants is 13184, from them: Kazakhs – 5978, Uzbeks – 7156, and other nations – 25. Consequently, other information about the sociocultural environment is obedience to most interviewers, generally of them were born in Shornak and from that period and currently living in this village. The majority were Kazakhs and Uzbeks before, however presently

most people are Kazakhs. In the past, there were many Russians in order to work in the agriculture system of the region, however, presently no one from the Russian ethnic group lives there practically. Everyone in the village is deeply friendly and ready to respect each other at any time. Commonly, they never divided into unequal ethnic groups and tried to keep peaceful unity, especially on national holidays. Additionally, people are hardworking; neighbors are always open and ready to help, incremental that is the principal symbol of hospitality which are especially, paid attention among locals.

The Figure1. illustrates the number of inhabitants of the research spot in language using daily life. In general, it can be seen that most of the speakers use only the Kazakh language 44%, which means 14 interviewees and the largest part of the speakers is occupied by speakers only of Russian 26%, equal to 11 speakers. And the next more common language is Turkish which is drawn up 12%. The least spoken languages make up about 27% - 5 users. In detail, only Kazakh language users mostly lived in the villages: 9 inhabitants from a cumulative amount living in Shornak, 4 occupants of the total number of speakers accounted for Hantagy village. Consequently, only one of them related to Zhana Iqan.

Figure 1. Language use in Inter-Ethnic Marriages Everyday Life. Source. Author.



Basis of speaking in the Kazakh language various inter-ethnic marriages in Shornak

Most citizens of Shornak consider if you are living in the Republic of Kazakhstan, Kazakh nation's mother language is mandatory to be spoken by everyone, except being from another nationality; who commonly prefer to speak the Kazakh language because of the future of their child that indicates several aim aspects: firstly, mandatory state exam after graduating from school in mother language, secondly, the awareness of Kazakh language gives more opportunity to win a scholarship from government and find employment. Furthermore, in accordance with the general position of locals, respecting Kazakh national values is the duty of a citizen of every person who lives in this country.

Language communication with children

Description of the Hantagy

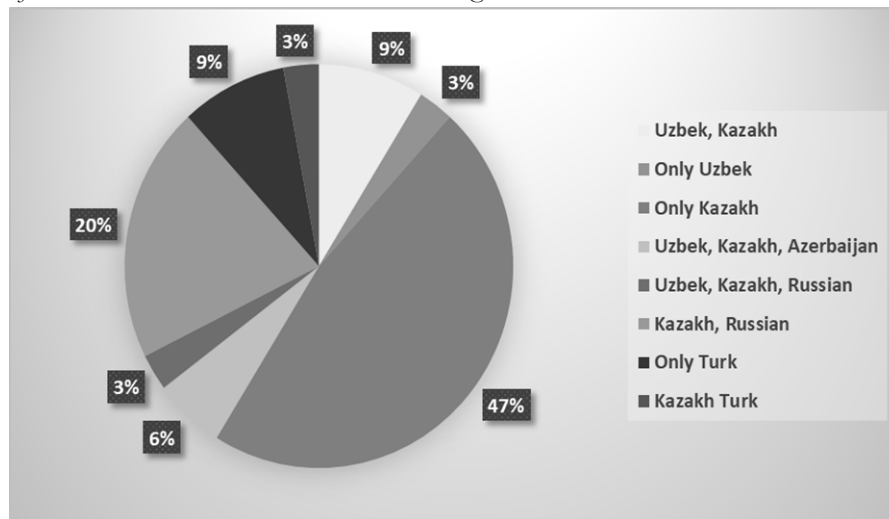
Settlement of the Kentau city administration, the center of the urban district. The Hantagy is located on the southern slope of Karatau, at the mouth of the Biresek River, 6 km east of the city of Kentau. The Hantagy received the status of a village in 2009. According to the passport of the rural district, in the Hantagy, scientists are studying a settlement inhabited by people 3,000 years ago. During the years of collectivization, the Kyzylkorgan, Almalyk teams, and the Kauchukons mine were created and engaged in the cultivation of focuses. The mining and processing plant in Hantagy 1935-65 belonged to the Myrgalymysaysky reserves of lead-zinc ores that supplied the lead plant in Shymkent with raw materials. During the Soviet Union, the majority of the population of the village were miners and residents who worked at CHPP (ТЭЦ -Thermal power plant) No. 5 and other production centers located in Kentau, which is, located 7.5 kilometers from the city. By the population, the total number of inhabitants in

Hantagy – is 6364 (12). Information by ethnic groups in accordance with the passport of the rural district: Kazakhs - 5708, Russians – 150, Uzbeks – 362, Azerbaijanis – 102, Tatars – 32, Chechens – 8, Koreans -2.

In obedience to the interviewers, several basic aspects of the sociocultural environment necessary to be mentioned by the author. Most villagers who live in this research spot were born in Hantagy and in the neighborhood of this village. Besides, interviewed people were between 45-70 years old, according to them; they were growing up among Azerbaijan, Uzbeks, Tatars, Russians, Greeks, and Chechens. Even named ethnic communities were the majority in some periods of the historical phenomenon, when Kazakhs at that moment were minorities in their homeland. Notwithstanding, nowadays Kazakhs are the majority part of citizens. Even when there were moments at school when Kazakhs were only two people in one class at school. As locals mentioned, all representatives of various nationalities, primarily, came to work in the mine, and the main part that people preferred to stay for life and spend the rest of life in this research spot. Nevertheless, primarily part came back to their hometown. Main facts about the sociocultural surroundings of Hantagy in accordance with interviewers: local people are very hospitable; morality is in the first place; social surroundings are peaceful and respectful; people are quite simple and always open; neighbors are mostly open and helpful. Even after several years they never knocked on the door and windows also stayed open every time; people never divided into different ethnic groups. However, before the village was highly rich in agricultural system and locals were hard-working, however now most inhabitants became modern.

Figure 2. indicates the number of children speaking the language in Turkestan region's research settlements in percentage while the table indicates the number of persons numerically.

Figure 2. Language of communication with children in Turkestan region. Source. Author



Overall, it is evident that the vast majority of children speak only the Kazakh language, total percentage – 47%, which means 16 speakers from all. Consequently, the second largest part of the diagram constitutes are children who speak Russian and Kazakh at the same time – 20%, which is equal to seven people from the total number of users. The following languages, which are equally extended among the inhabitants, were Turkic and Kazakh-Uzbek at the same time; they draw up 9% of all, which is identical to only three persons. Only Kazakh language speakers were presented in the next rural districts: Zhana Iqan – 3, Shornak – 8, Turkish Settlement -3, Hantagy – 2.

Basis of speaking in the Russian language in inter-ethnic marriages in Hantagy

Most Russian speakers in this village were people of Russian nationality whose parents were Russians who came to work in the mine. In the family Russian language was spoken from their childhood. All representatives of different ethnic groups could

interpret with each other and could be contacted only in the Russian language in the last century. However, nowadays new generation speaks the Kazakh language, and most people who were interviewed noticed, it is not easy immediately switch to the Kazakh language in every aspect of life, nevertheless, they are trying to meet the new requirements of the current generation and the social sphere.

Kazakh-Russian speaking with child families

Kazakh-Russian language speakers performed from the next villages: Hantagy – 5, Shornak – 2, Hantagy. Most Russian speakers in this village were people of Russian nationality whose parents were Russians who came to work in the mine. In the family Russian language was spoken from their childhood. All representatives of different ethnic groups could interpret with each other and could contact only in the Russian language last century. However, nowadays new generation speaks the Kazakh language, and most people who were

interviewed (between ages 45-70) noticed, it is not easy immediately switch to the Kazakh language in every aspect of life, nevertheless, they are trying to meet the new requirements of the current generation and the social sphere. That fact, the parents are Russian and speak in Russian language, decided to give their child to Kazakh schools it affected highly to the children to befriend mostly Kazakhs and speak Kazakh, even from a Russian-Russian family, who has 2 daughters and a son, daughters were married to Kazakh man and so has a girlfriend who is Kazakh as well. Even the daughter became a Muslim in her new family. From a Kazakh-Russian family, whose wife is Russian and was born in Turkestan, because of the mother's studying in a Russian language school and growing up among Kazakhs, and Russians, the child can also speak in the mother's language sometimes. Primarily, Kazakh is dominant. Language communication with spouse.

Description of Zhana Iqan

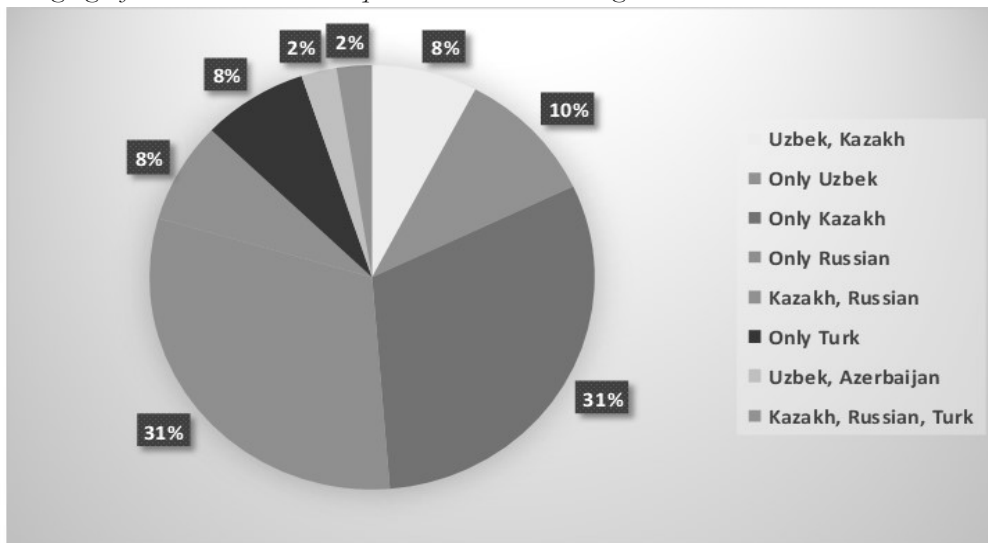
The village is located in the Turkestan region, Sauran district that is border in the north with the city of Kent, in the south, with the rural district Eski (Old) Iqan, in the west with the lands of the city of Turkestan in the Baidibek region. 50 km from the center of the Turkestan region. The village was inhabited mostly by shepherds and seasonal workers. Iqan takes a special place in the historical period of Kazakhstan, which should be taken into account especially. The historical reason for the name Iqan was related to the common name for two monuments of the Middle Ages. The first Iqan is located in the center of the Iqan district of the city of Turkestan which covers 10-15 centuries. After a long time named area has turned into a hill. There is no exact data on when Iqan was founded. Hafiz Tynysh in his work "Abdollanama" says that the Bukhara Khan Abdolla stopped in Iqan in 1582, when he went on a campaign against

the Tashkent ruler Baba Sultan. In the middle Ages, Iqan played a very important role in the cities of the Turkestan region. The majority part of the medieval historic city was destroyed by the establishment of new modern buildings. Total number population – 7810, from them Kazakhs – 1064, Uzbeks – 6505, Tatars -17, Uyghurs -5, Azerbaijani – 1, Russians – 2, others – 2.

According to the word of inhabitants of Zhana Iqan, the most mentioned facts are, most resemble other research settlements: local people never divided themselves into various ethnicities and always live in a friendly, peaceful, and helpful to each other atmosphere. In general, a vast amount of dwellers respect and like Kazakh customs and feel themselves as Kazakhs in everyday life, additionally in national holidays celebrates and fulfilling every requirement of the social norms in an equal position with Kazakh nationality; Commonly, families living here are big, and the average number of children in one family is 5. Therefore, mostly part of people is following to their ancestor's traditional steps of holding an agricultural system and keeping a gardening whole system in every private house. Locals prefer to keep peaceful unity, especially on national holidays. However, the young generation started to be more separate from any other ethnic groups.

Given figure 3. presents the language of communications with spouses in the Turkestan region's rural districts. In detail, there is an interesting fact, that only Kazakh and only Russian language users' amounts were equal to 31 % of both of them. This indicator is identical to 12 speakers each of language. Reason speaking only in Kazakh mentioned above. Commonly prefer to speak in the Kazakh language because of the future of their child. When the child will finish school, it will be mandatory to pass a state exam, in order to win a scholarship from the government and find a good job; Zhana Iqan is commonly a Kazakh-Uzbek, a Russian kind of user at an equal level.

Figure 3. Language of communication with a spouse in the Turkestan region's rural districts. Source: Author.



Samples from mixed-marriage families

Uzbek-Azerbaijan family, she was born in an Azerbaijan family. The majority of nationalities in her hometown were Kazakhs, Russians, and Azerbaijanis were a minority. When she studied at school, her classmates were mostly Kazakhs, Uzbeks, Russians, and Koreans and mostly they spoke in the Kazakh language. Relations between dissimilar ethnic communities were friendly. Mostly they followed Kazakh culture; From the Uzbek-Uzbek family, the wife was born in Uzbek and simply had many child families. The majority were Kazakhs and Uzbeks, and other ethnic groups as well but she never was in close relation with them. The husband was born in an Uzbek teacher family and his ethnical surrounding were Uzbeks. Kazakhs and Uzbeks divide nations from each other kind of prohibited topic that to is discussed. According to him, despite being from different nations they are always was as one peaceful unity. The basis of speaking in the Kazakh language with children in research settlements including Zhana Iqan is excepting the fact by locals, that despite

being a representative of another ethnic society, locals always try to be in a process of 'Kazakhization' and to raise such children who will become like 'pure' Kazakhs.

Moreover, to communicate with Kazakh children at school easily and in the future at universities, because the future of a child is strictly connected with the Kazakh language. Most citizens of Zhana Iqan agree with local Kazakhs who consider, if you are living in the Republic of Kazakhstan, Kazakh nation's mother language is mandatory to be spoken by everyone, in this way they could show how they are thankful to that nation who welcomed them from historical complicated periods.

Only Russian language users communicate with their spouse

Zhana Iqan -2, Sayram -2, Hantagy – 8, as mentioned above, most Russian speakers in Hantagy were people of Russian nationality whose parents were Russians who came to work in the mine. In their family, the Russian language was

spoken from their childhood. All representatives of distinct ethnic groups could interpret with each other and could contact only in the Russian language in the last century. However, nowadays-new generation speaks the Kazakh language and most people who are interviewed from the Russian language village are ready to meet the new requirements of the current generation and the social sphere. Nevertheless, in Zhana Iqan, locals are intercultural; several languages remain at the equal level of speaking, nevertheless, at the same time, trying to follow the Kazakh social norms and customs.

Description of Turki poselkasy (Turkish settlement)

This village, which has another name “Bekzat”, is situated in the Turkestan region between Shornak and Zhana Iqan rural districts. Turki poselkasy, the name given by local people from the historical period, reason that there lived only Turks. This research spots the sociocultural environment and values of Turkish people maintained at a high level in comparison with other research villages. Another name for these people is Ahysk Turks. Chairman of the World Association of Turks-Ahysk Ziyatdin Kasanov emphasized that despite the expulsion, the Ahysk Turks never lost their language, religion, customs, and traditions. Moreover, about that the Ahysk Turks are hard-working and earn money by the sweat of their brow. Turkey provides them with all possible support both at home and abroad. According to the head of the association, they were deported from their historical lands, from Georgia, because of their belonging to the Turkic nation. Today Armenians live on their historical lands. The deportation of the Ahysk Turks to Central Asia was carried out by the order of Stalin on November 14, 1944 (13). Total population of Turki poselkasy – 2405. By ethnic groups: Turks – 2350, Kazakhs - 49, Uzbeks – 6.

In accordance with the database of authors collected during interviews all representatives of Turk language users, which is equal to 12 % in relation to all research settlements in inter-ethnic marriages living in this spot. From this data, language communication with children illustrates 9 % while language interaction with spouse demonstrate 8%. The majority part of interviewers mentioned that, despite supporting maintaining their ethnic values, at the same time a new generation is ready to encourage Kazakh and Russian languages.

Conclusion

The southern part of Kazakhstan, which was situated in basic research communities, is the most maintain place of Kazakh national values. Despite all these political processes that greatly influenced the language system in Kazakhstan, in the southern part of Kazakhstan, where our place of research, the status of the Kazakh language has always been the first place. In accordance with the 40 interviews, collected during the research period with mixed-marriage families in Turkestan, the following facts were designated in language use: In every research settlement, most parts of the inhabitants use the Kazakh language in everyday life. Most parts of Russian language users resided in one village, Hantagy. Half part of the other villages was multilingual, mostly in relation to the spouse, despite the fact, the main inhabitants spoke the Kazakh language. Turk language speakers were based on Turkish settlement only. Local people of every research settlement, by whole the mentality, style of everyday life, and sociocultural environment of residents resembling to each other. The main cause for this is that Kazakhstan was their homeland during grave periods of representatives from various ethnic societies. They are considered Kazakhstan as their hometown and all the valuable aspects of this country are needed to be their nationwide accomplishments as well. Additionally,

that is the main cause of using the Kazakh language in inter-ethnic marriages, especially using the Kazakh language in the upbringing of the young generation, in communication with the spouse. The basic reason for being multilingual in the relationship between spouses is age groups and living in different periods of the country.

As an example, from Kazakh-Tajik family mentions, the Kazakh language is always dominant because of being the mother tongue of the husband. In this family, the man is always commanding, which is why children will mostly follow the father. Additionally, speaking in Uzbek and Tajik languages is ridiculous for the child. In the Kazakh-Russian family, because the husband is Kazakh, all family members should speak the Kazakh language. He considers, if the mother language will die it means that the whole nation can be disappeared. That is why, he is not only inside of a family, even calls other his friends, and relatives to speak in the Kazakh language. From the Kazakh-Azerbaijan family, this is the fact, that everything was agreed upon before the marriage. After the marriage, the family will be spoken only Kazakh language child. In the Kazakh-Uzbek family, the Kazakh language and all Kazakh national values were in the first place. Every rule in the family was agreed upon before the marriage. As a mentioned wife, Uzbek, and Kazakh social norms mostly look like each other and there can be some differences only in the marriage system traditions and celebrations. From the Russian-Uzbek family in Hantagy, take cognizance of that fact, if in the family what nationality will be man, then all the rules and family type adjusts to his national values. From the Russian-Tatar family, some interesting occasion was founded, the husband is Russian and he saved all the national values and features of his nation. However, the wife despite speaking in Russian followed the local Kazakh social norms and consequently, received Islam and tries to preserve Kazakh national values in the family simultaneously with

the husband's nations' prefer. She was born in Karaganda. Grew up among Kazakhs and Russians in the big Tatar family. They came from Russia in order to work in the mine. The minority were Koreans, Mordovia, Tatars, Germans, and Chinese. In the third Russian-Uzbek family, whose nationality of husband was Uzbek, could be founded some case studies, that despite being the dominant man in the family, this couple speak in Russian. The reason for this, when he was born in this village majority were Russians, Azerbaijanis, and Tatars, even Kazakhs were less amount from them in that years. His parents left him when he was born and a local grandmother whose nationality was Russian brought him up.

To sum up all the highlighted aspects of diver inter-ethnic families, two fundamental principles can emerge: primarily, the role of the man in the family and its effect on making decisions in every dimension of lifestyle, which will be the basis for the analysis in the following articles. Secondly, the majority part of representatives of various ethnic groups respects deeply the Kazakh nationality, besides it, assimilating with Kazakh people at a sufficient level they perceive the most ground part of Kazakh sociocultural values as equal to theirs.

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