

**Svitlana Savoiska, ScD in Political Science**

*Interregional Academy of Personnel Management,  
Kyiv National University of Construction and Architecture, Ukraine*

## **COMMUNICATIVE MODEL OF RUSSIAN LINGUISTIC POLICY**

The communicative model of the language policy of Russia is analyzed, the central authority of which solves the language-political problems through intimidation of ethnic minorities, their persecution and linguistics in terms of linguistic, political, cultural and spiritual characteristics. We are talking about deepening the Russification of ethnic minorities and nations in Russia, inhibition of full functioning, development of their languages and cultures, and dissemination by their central, local and regional authorities. The actual materials of the scholars suggest that the official and regional minority languages are allowed to function only at the regional and local levels, as their native language is not authoritative in the Russian Federation and is in demand at the technical higher educational institutions of the state at the business, state, spiritual, cultural and other levels. In this regard, political communications in the whole of Russia, and especially where ethnic minorities and nations are compact, develop and spread in only one language – Russian. Given this communicative policy of Russian power, non-Russian ethnics do not see the point in learning their native language and developing their own culture, therefore, they are forced to switch to Russian and continue to rally.

**Keywords:** Russia, communicative policy, language policy, ethnic minorities, nations, local and regional authorities

### **Introduction**

The communicative model of the Kremlin's linguistic policy is based on the following legislative acts: "On the State Language of the Russian Federation", which states that the protection and support of the Russian language contribute to the mutual enrichment of the spiritual culture of the peoples of the Russian Federation (Article 1, paragraph 5); "On the languages of the peoples of the Russian Federation", adopted on October 25, 1991, which stipulates "the creation of conditions for the dissemination of messages and materials by the languages of the peoples of the Russian Federation" and proclaims that "the state promotes the development of national languages, bilingualism and multilingualism". Having proclaimed the languages of the peoples of the Russian Federation as a national heritage, the law guarantees the free and equal development of all languages that exist in Russia, which in real life is not true if we consider the reduction of the hours allocated by the Ministry of Education for the study of the mother tongues, as well as the airtime allocated to the programs in the national languages. The focus of communicative policy in Russia is the Russian language, which implements communications both inside the country and abroad. According to researchers, the culture of Russia's indigenous peoples, as well as regional and official languages, is important only at the local level, due to the lack of communication in these languages and attention from the regional, local and central authorities. Therefore, the language and culture of ethnic groups and indigenous peoples of Russia have been and remain the focus of many discussions. Russia's language policy towards non-Russians, in essence, has not changed since the educational reform of 1958, when parents were asked to choose the language of instruction for their children. It hindered the development of languages and cultures of national minorities and deepened Russification. Such, for example, communicative policy, the Russian authorities issued for the massive request of the Finno-Ugric people to transfer studies in schools and universities to the Russian language. That is, the Russification processes, according to J. Shevchuk, were stimulated and implemented by the governing bodies of the USSR and the USSR through the implementation of legislative acts, as well as of the communicative policies pushing for the "merging of nations and nationalities" <sup>1</sup>.

<sup>1</sup> Шевчук, Ж. (2001). *Мовна політика в Україні (кінець 50-х – початок 90-х рр. XX ст.): автореферат дисс... кандидата наук, спеціальність: 07. 00. 01*. Харківський національний університет імені В.Н.Каразіна. Харків.

### **Russification policy of Russia concerning the development of native languages and cultures of small nations, indigenous peoples and national minorities**

In order to preserve their native language and culture, as well as to spread communication at these federal levels, non-Russian communities require the return of local and regional education to national languages. They demand from the central government of Russia that their native languages should not be used solely for the study of one subject and not studied optional, but that these languages should be taught in all technical universities. Such a communicative model of the language policy of Russia was investigated by the domestic ones (B. Azhnyuk, V. Burdiak, V. Gorbatenko, I. Diyak, N. Koshova, I. Kuras, A. Kuts, I. Ulasyuk, O. Shulga), Russian (M. Gubin, K. Krainov and O. Koryaktsev, V. Martyanov, O. Smolin, O. Soloviev, A. Fomin, V. Chernomyrdin, Y. Shabayev, N. Shilov) and foreign scientists and politicians (J. Derbysheer, Ya. Derbishaire, D. Kahabak, K. Marquardt, etc.). Despite these demands, Russia, according to scientists, did its utmost to ensure that interest in the knowledge of native languages of non-Russian communities was lost, as all communications at the local level and in the regions are carried out not in local languages, but in Russian, which is dominant in all spheres. The life of the regions and the country as a whole. Such a linguistic and political situation, which has not changed for the better by now, was witnessed by the census in 2002. He confirmed that Russification of non-Russian peoples continues and becomes large, and the linguistic orientations of local communities continue to shift in favor of the Russian language. Such a communicative policy of Russian power led to the fact that a significant percentage of non-Russian peoples do not know their native language, therefore they even have to use Russian in their everyday life<sup>1</sup>. The increase of the level of development of regional and official languages, on the one hand, lacks the will and proper awareness of the small peoples and other communities of Russia, on the other hand, is the desire of the authorities to unite all peoples on the basis of Russian language and culture without preserving their native languages. Problems related to the exclusion of the languages of indigenous peoples of Russia from the system of education, culture, etc., with assimilation and the destruction of native languages of non-Russian origin, are discussed by local and regional elites at conferences, roundtables, seminars, etc. Little-speaking peoples see the resolution of language-political and cultural problems in: ratification of the "European Charter for Regional or Minority Languages", which Russia has not ratified so far; Preparation and approval of the program "Native language in pre-school education"; The introduction of the International Mother Language Day; Creation of educational and methodical complexes and programs for retraining teachers and attestation of the subject "Native language"; Increasing hours for studying subjects in native languages in each region, etc. However, some pro-Russian and pro-government politicians and scholars do not consider the requirements of indigenous peoples rational, therefore they advise to continue to focus on the language of the majority – Russian, which is compared with English in the US, French in France, and others. Why would this experience not be used by the Ukrainian authorities, which protects and disseminates Russian as a regional language and one of the languages of national minorities in Ukraine. At the same time, Y. Shabayev, N. Shilov and others do not compare Russian with those official languages that operate in multicultural and multinational countries such as India, Spain, Belgium, Canada, Switzerland, and others. Russia's language policy focuses on countries that address language problems through non-democratic methods and with the use of force. An indication of this is the small Russian people who have forgotten to read periodicals and books in their native language, to understand and recognize the language of ancestors on television and radio, and even more so – to speak and write in their native language<sup>2</sup>. It is clear that the real condition of the functioning of the languages and cultures of indigenous and minority peoples of Russia does not correspond to that declared in the laws, in particular, "On national-cultural autonomy", "Framework Convention for the protection of national minorities", "On the general principles of the organization of indigenous communities The small peoples of the North, Siberia and the Far East of the Russian Federation "and others. According to local (regional) laws in the republics, in addition to Russian, 18 languages are recognized as state languages; besides, Mordvinians,

<sup>1</sup> Шабаев, Ю., Шилов, Н., Денисенко, В. (2009). Язык и этническая принадлежность: дискуссии по языковой политике в финно-угорских регионах. *Этнографический обзор*. Москва: Российская академия наук, март-апрель, 2, 92-104.

<sup>2</sup> Шабаев, Ю., Шилов, Н., Денисенко, В. (2009). Язык и этническая принадлежность: дискуссии по языковой политике в финно-угорских регионах. *Этнографический обзор*. Москва: Российская академия наук, март-апрель, 2, 92-104.

Ossetians and Udmurts are stateowned in accordance with the constitutions of these republics<sup>1</sup>. In fact, these state languages have nothing to do with this status, since they function only at the regional level and then along with Russian, which performs communicative functions at all levels.

### **Language-political, ethnic and other conflicts in Russia**

In modern Russia there are ethnic conflicts where residents of one region do not want to see arrived from another locality, which differs from the local inhabitants by appearance, behavior language and culture. Russia strictly controls the linguistic situation, the functioning of local languages, the development of national culture in the regions of the country, in particular in Tatarstan, Chechnya, Rostov region, Krasnodar Territory, Stavropol, etc., as there are ethnic, social, interdenominational and inter-ethnic conflicts that arise in language and culture. The basis between the authorities and regions, the local population and migrants who come from the Caucasus, Transcaucasia, Central Asia, and others<sup>2</sup>. In particular, in the Republic of Karelia, where the functions of the state language are also performed by Russian, and the Karelian language, which is based on the Latin, is not recognized by the Russian Federation. This suggests that the local intelligentsia can not defend its native language and culture in a complex and unequal debate with his opponents in scientific and journalistic circles. And as a result, the local population of Karelia, like Chechnya, is deprived of the opportunity to fully develop its language, education and culture<sup>3</sup>.

Despite the fact that the Russian Federation guarantees all its peoples the right to preserve their native languages and cultures, create conditions for their study and development, there are language-political conflicts between Russia and central and indigenous populations, in particular Tatars, Bashkirs, Chechens, etc., who try to become independent. In Russia there are inter-ethnic conflicts that take place in the Orenburg and other areas where 18% of Bashkirs and Tatars, 40% of Kazakhs, 42% of local residents and 27% of other nationalities who have unfriendly relations with Russians live. In particular, in Chechnya, where indigenous people do not have the opportunity to study their native language, to acquire education in this language, to develop their own culture, since all this is controlled by local authorities<sup>4</sup>, which do not protect the interests of the local population, but the central government. Due to the inhibition of the development of education in the native language, the local population, for example Chechens and other ethnic nations, can neither read nor write because of the fact that they do not understand the Russian language. Therefore, neither Russian nor the Chechen and other native languages they do not know as they are<sup>5</sup>.

Russia, consisting of 89 "equal" entities, which includes 21 republics, 6 edges, 49 oblasts, 2 federal cities, one autonomous region and 10 autonomous districts does not care about linguistic and cultural diversity in its own territory. She does everything possible to ensure that such linguistic and cultural diversity existed in the post-Soviet space, including in Ukraine. On the other hand, this country opposes the establishment of linguistic and cultural monolingualism in these independent republics. Despite the fact that in the Russian Federation there are 4% of Tatars, 3% of Ukrainians live (according to official statistics, they are 4 million, and according to unofficial – 10 million people), 1% of Chuvash, 1% Belarusians, 1% Bashkir, 1% Chechens, 2 million Jews, etc., – all these and other nation nations are not able to distribute communications in their native language and effectively develop their own culture. And, in fact, to impose a native language on the national minorities and small peoples of Russia, according to Y.Shabayev, N. Shilov and other Russian scholars, it means to flog their freedom<sup>6</sup>. On the other hand, freedom of speech is not compatible with the functioning of the totalitarian authoritarian regime that takes place in modern Russia, which impedes the development of dissent and the desire for the will of peoples

<sup>1</sup> Куць, О. (2011). *Мовна політика деяких зарубіжних держав*. Харків: Харківський національний університет імені В.Н.Каразіна, 34.

<sup>2</sup> Cashaback, D. (2008). Assessing asymmetrical federal design in the Russian Federation: A case study of language policy in Tatarstan. *Europe. Asia Studies*, Vol. 60, 249 – 275.

<sup>3</sup> *Language Chechnya dilemma*. <<http://www.iwpr.net/report-news/chechnya%E2%80%99s-language-dilemma>>.

<sup>4</sup> Дербишайр, Дж., Дербишайр, Я.А. (2004). *Политические системы мира*. Москва: RIPOL CLASIC. В двух томах. Том 1.

<sup>5</sup> Перепелиця, Н. (1995). Чеченська війна як “показова стрільба” для країн СНД. *Політика і час*, 6, 30-37.

<sup>6</sup> Шабаев, Ю., Шилов, Н., Денисенко, В. (2009). Язык и этническая принадлежность: дискуссии по языковой политике в финно-угорских регионах. *Этнографический обзор*. Москва: Российская академия наук, март-апрель, 2, 100.

who differ in their language and culture from the culture of ethnic Russians. On the other hand, some Russian scholars and pro-government politicians believe that the efforts of small nations to introduce schools in their native languages means to give these languages national status and expand their communicative capabilities, which is unacceptable<sup>1</sup>. With this statement, it is difficult to agree if we consider that it is not about one or two languages, but about dozens of native languages of indigenous peoples of, who, at a certain stage of their cultural development, were conquered by this country and forcibly annexed to its territory. On the other hand, Russian scientists are trying to assure that the loss of indigenous languages and cultures does not lead to the disappearance of their identity. In their view, non-Russian peoples should not impose their own language and culture on the majority or on other communities. It is difficult to agree with this, at least because the loss of the native language and culture precisely leads to the disappearance of a particular ethnic group. In this case, it is not about the disappearance of the people in general, but about its existence in another quality in connection with the imposed on it by another's language and culture. That is, it is irrational in terms of personal socialization, career growth, competitiveness in the labor market, etc., as they are assured by some Russian scholars. However, this applies only to those non-Russian descent ethnic groups that live in Russia. Moreover, the shortage of teachers who read courses in their native language, reduces the quality of education and negatively reflects on the knowledge of university entrants<sup>2</sup>.

In the opinion of the Russian authorities, the development of languages and cultures of non-Russian peoples hampered the spread of monolingual culture and communications in Russia only in Russian, which does not solve the language and cultural situation that has developed in Russia. According to some prominent Russian scholars and politicians, the monolingual communicative policy of the Russian authorities threatens her with split and decay, because she does not care about the fate of languages and cultures of minority peoples whose culture and language are falling. In order to adapt the small and indigenous peoples of Russia to Russian-speaking life, in particular the writing of the Avar, Dargin, Kumyk, Lak, Nogai, Chechen and others, whose language before their seizure of Russia developed on the basis of Arabic graphics, during their conquest was replaced by Cyrillic. This, in the opinion of the Russian authorities, contributed to the creation of the national press, literature, the development of science, education, and, on the other hand, led to the loss of originality and uniqueness of these languages and cultures, the restriction of their use and the gradual disappearance of these non-Russian ethnic groups<sup>3</sup>. That is, these changes did not come from the benefit of peoples of non-Russian origin, but in order to bring them closer to the Russian language, monocultures and assimilate. As already noted, some Russian scientists find a constructive approach to its realization in Russia's language policy. To this construct, they include the study of phonetics of indigenous languages, the creation and publication of these languages of dictionaries, methodological, educational and scientific literature, which were created not on the basis of Arabic graphic, as it should be, but on the basis of Cyrillic alphabet, which was alien to them and Unusual Such a communicative model of the language policy of Russia does not provide for special consultations, discussion and solving of problems of small nations differing in language and culture from the officially recognized national language. The consequence of the communicative policy of Russia is the inadequate knowledge of the native language of peoples of non-Russian origin, its unclaimedness, the lack of motivation to study and the desire to communicate in their own language. As part of the implementation of language policy, according to O. Kuts, Russia provides not only a comprehensive study of the Russian language, but also a range of qualification-certification activities, from school final examinations and entrance examinations to higher educational institutions, ending with a variety of postgraduate education systems, rules for the assignment of scientists Degrees and titles and so on. Therefore, the Russian authorities practically do not pay attention to the functioning and development of the national languages<sup>4</sup>. The problem of the decline of national languages is discussed at conferences by the local national elite, and

<sup>1</sup> Вострикова, Е.В. (2004). *Организация коммуникации школьников в проектной деятельности визуальными средствами информационных технологий: Дис.... кандидат педагогических наук: 13.00.01: Новокузнецк.*

<sup>2</sup> Шаббаев, Ю., Шилов, Н., Денисенко, В. (2009). *Язык и этническая принадлежность: дискуссии по языковой политике в финно-угорских регионах. Этнографический обзор.* Москва: Российская академия наук, март-апрель, 2, 103.

<sup>3</sup> Шахбанова, М. (2011). *Этноязыковые процессы в Дагестане. Социс.* Москва: «Наука», 2 (322), 71-72.

<sup>4</sup> Куць, О. (2011). *Мовна політика деяких зарубіжних держав.* Харків: Харківський національний університет імені В.Н.Каразіна, 45-46.

sociologists at the Institute of History of the Russian Academy of Sciences study it to find out how much of the local population still speaks in their native language, which is the level of native language proficiency in relation to the preferred language, which is a necessity owning a native language, in what spheres the native and Russian languages function, etc. It should be noted that as the native language, 90.6% of the inhabitants of the regions chose the language of ancestors, while Russian is considered to be native only 9.2%, which is a vivid testimony to the fact that native languages in Russia need to be revived, since not all peoples can freely To speak, read and write in the language of ancestors (73.7%), which, in essence, gradually dies. Without the ability to preserve and develop their native language and thus socialize, the "Red Book" of the languages and cultures of Russia introduces more and more languages of indigenous people, which disappear because of the lack of need for their use, because of the loss of interest in the language of ancestors and the "transition to Russian language ", which spreads through economic relations, development of market relations, management vertical, population migration, etc.<sup>1</sup>

#### **Assimilation policy of Russia regarding non-Russian ethnic groups**

In connection with such a centralized communicative policy of the authorities of Russia, the non-Greek ethnic groups, in the best case of their native language, can only read, speak with great difficulty (3.8%), others do not read, write, or communicate in their own language, because they do not know And do not understand it (1,5%), do not speak native language, but understand it (2,9%). There is a significant difference between the knowledge of the native language by the inhabitants of the city (58.4%) and the village (84.4%). This testifies to the fact that the native language and culture as always keeps the village. At the same time, more than 90% of local residents speak fluently, read and write in Russian<sup>2</sup>. It should be noted that such a linguistic policy of the central government is conducted not only in Dagestan, but also in other regions of Russia. In spite of such successes in Russian monoculture on the territory of Russia, the desire for the native language and culture of minority peoples remains. This is evidenced by sociological surveys: 88.5% of indigenous peoples have a strong interest in knowledge of their native language and culture, the rest – more than 11% either failed to answer questions or revealed unwillingness to know their native language, which local residents use only in everyday life and In communicating with relatives. There are cases when local residents, not knowing their native language, say that they know it so that they are not written by Russians or those who do not know it. This testifies that non-Russian ethnic Russians become Russian-speakers not at their own will, but due to circumstances that they can not change. For example, despite the fact that, for example, there are two official languages in Tatar and North Ossetia – Tatar and Russian in the first case, Ossetian and Russian – in the second, at the state level, only one language is used – Russian, since in Russia language problems are solved by methods of imposing the Russian language and restrictions on the use of native languages of indigenous peoples and national minorities<sup>3</sup>. Therefore, the culture of ancestors, non-Russian peoples learn only from newspapers, magazines, TV and radio programs and fiction. The native language and culture want to study and know about 30% of non-Russian ethnic groups, and therefore they give their children to a national school that does not properly take care of the state, which lacks the necessary qualitative education and training of young specialists and educational and methodological literature. According to L. Nagorny, these problems will disappear only when "the state will consider the tasks of national education as priority and not" to save on education"<sup>4</sup>.

In general, 59% of those polled are in Russian, and only a quarter of the population understands bilingualism. Only 37.7% of the polled said that the language of instruction should be Russian, and that only 15.4% supported the Russian language by studying native language and spreading science in connection with the assimilation language policy of the Russian central government. However, 68.3% of non-Russians turned their attention negatively to the reduction of the number of hours in schools for the study of their mother tongue, as the students also know it unsatisfactorily<sup>5</sup>. Such a communicative policy is

<sup>1</sup> Куць, О. (2011). *Мовна політика деяких зарубіжних держав*. Харків: Харківський національний університет імені В.Н.Каразіна, 45-46.

<sup>2</sup> Шахбанова М. (2011). Этноязыковые процессы в Дагестане. *Социс*. Москва: «Наука», 2 (322), 72-74.

<sup>3</sup> Куць, О. (2011). *Мовна політика деяких зарубіжних держав*. Харків: Харківський національний університет імені В.Н.Каразіна, 5.

<sup>4</sup> Нагорна, Л. (2008). Мовний контекст політичної культури і шляхи збалансування комунікативних і символічних функцій мови. *Мовна ситуація в Україні: між конфліктом і консенсусом*. Київ: ІПіЕНД імені І.Ф. Кураса НАН України, 276.

<sup>5</sup> Шахбанова, М. (2011). Этноязыковые процессы в Дагестане. *Социс*. Москва: «Наука», 2 (322), 74-75.

carried out by the authorities of Russia in connection with the idea of unification of languages and cultures of peoples and their unification with Russian language and culture, since the Russian monolingualistic culture controls all media and communications, which it effectively uses in all spheres and branches of socio-political life. To carry out assimilation language policy in the state and abroad, to create the image of Russia as a prosperous state, help Russian mass media, information technologies, Internet resources and others. This testifies that the Russian authorities, through the control of the MMC (periodicals, Internet, television and radio), in their own territory pursues a linguistic policy that is strictly centralized. For example, for the whole multimillion Ukrainian community in Russia, home to about 10 million immigrants from Ukraine, there is no school with a Ukrainian language of instruction. At the same time, according to O. Kuts, in Ukraine, education is conducted in Russian in 1199 schools<sup>1</sup>, and now they are even more. In the opinion of M. Shakhbanova, 56% of non-Russian ethno-ethnic people, in contrast to the language policy of the Kremlin and the linguistic situation in contemporary Russia, are not interested in 31% of respondents, in what language TV and radio broadcasts broadcast and what topics are covered by journalists<sup>2</sup>. Such a communicative model of the language policy of Russia is carried out in order to show the irrelevance and unclaimed cultures of minority peoples, as well as the difference between them and Russian culture, which is developed, widespread and known in the world. In democratic, multicultural states, which, like Russia, consist of separate territories, national culture is nourished and enriched at the expense of regional cultures, for the development of which are created the right conditions. According to the Constitution of the Russian language, which performs communicative functions throughout the country, is Russian. However, the republics of the Russian Federation have the right to independently determine the state languages, which, according to the Constitution, are "equal". At the same time, the languages of minorities and indigenous peoples perform in Russia only a declarative function, since they are not demanded within the country. In spite of the fact that according to the declarative Constitution of the Russian Federation, which is not executed by the Russian authorities, everyone has the right to communicate in his own language, to use it during training, in the administration of justice, etc. At the same time, it is dangerous to use the Ukrainian language on the territory of Russia, where there is no Ukrainian-language educational institution, in the annexed Crimea and Russia-occupied East of Ukraine. Among the Russian scholars there is an opinion that in recent years, the use of regional and official languages has considerably expanded in Russia. Some of them were first used in education, but despite this, in the territory of modern Russia and at the international level, all communications are carried out only in Russian. The central power of Russia controls the communicative space of the society, whose language and political phenomenon was investigated by I. Safiullina<sup>3</sup>. According to M. Shakhbanova, such linguistic policy determines the relation of the state to the native languages and cultures of national minorities and indigenous peoples. However, the more effective the communicative policy is, the higher the respect of the people to their state. In Russia, on the contrary: Russian language and culture have always been and remain the instruments of ideological struggle, which was used by its ruling circles to subordinate their will to the language and culture of those nations that are part of its state body. Despite the fact that the existence of the native language of the people is the basic condition for the preservation of its linguistic and cultural identity, which is also based on folk art, song culture, national literature, etc., there are pro-government and pro-governmental scholars who believe that in the conditions of globalization strong cultures all the while assimilate the weak, therefore there is no point in opposing this process. For example, such scholars as S. Harutyunov, A. Daniilov, M. Ikhilov, M. Magomedkhanov and others believe that the prospects for the development of national languages and cultures are exhausted; therefore it is not sense to prevent the death of "unnecessary" national languages. To correct the language and political situation that has developed in Russia, one can, on the proper opinion of these scholars, by involving the linguistic and cultural experience of Switzerland, which will help to correct interethnic relations, for example, in the republic of Dagestan<sup>4</sup>.

<sup>1</sup> Куць, О. (2011). *Мовна політика деяких зарубіжних держав*. Харків: Харківський національний університет імені В.Н.Каразіна, 33, 37, 42, 44, 45.

<sup>2</sup> Шахбанова М. (2011). Этноязыковые процессы в Дагестане. *Социс*. Москва: «Наука», 2 (322), 76.

<sup>3</sup> Сафиуллина, И. (2009). *Язык в коммуникативном пространстве этносов: автореферат дисс... кандидата философских наук, специальность: 09.00.13*. <<http://www.dissercat.com/content/yazyk-v-kommunikativnom-prostranstve-etnosov>>.

<sup>4</sup> Магомедханов, М., Ибрагимов, М. (2009). Языковое и этнокультурное многообразие народов: специфика Дагестана. *Социс*. Москва: «Наука», 6 (302), 48-49.

**Conclusions:** Relying on the above, one should draw the following conclusions that the multicultural policy in modern Russia has a declarative character and is carried out only on paper. This is evidenced by the neglect by the Russian authorities of the ratification of the "European Charter for Regional or Minority Languages", which, unlike Ukraine, it has not yet ratified. But the new edition of the law "On Languages in Russia" was adopted, which should be understood as: the appearance of another declarative act, which, as is clear from the foregoing, Russia is not going to perform; an example to follow the Ukrainian authorities, which, according to Russia's calculations, was supposed to adopt a law that at the legislative level would equate Russian to Ukrainian and declare it in Ukraine the second, and in fact, the first state.

### References:

1. Shevchuk, Zh. (2001). *Movna politika v Ukraini (kinez 50-kh – pochatok 90-kh rr. XX st.)* [Language policy in Ukraine (late 50's – early 90's of the twentieth century): Author's abstract. Dis... Candidate Is Sciences: 07. 00. 01. Kharkivs'kyi natsional'nyi universytet imeni V.N.Karazina [Kharkiv National University V. N. Karazin. Thesis for PhD. Spec. 07.00.01]. Kharkiv. [in Ukrainian].
2. Shabayev, Yu., Shylov, N., Denysenko V. (2009). *Mova ta etnichnist': dyskysiyi pro movnu politiku u rehionakh prozhyvannya finno-uhrov* [Language and Ethnicity: Discussions on Language Policy in Finno-Ugrian Regions. Ethnographic Review]. Moscow: *Rosiy'ska akademiya nauk* [Russian Academy of Sciences], March-April, №2, 92-104. [in Russian].
3. Kuts', O. (2011). *Movna politika deyakykh zarybizhnykh derzhav* [Language policy of some foreign countries: Educational and methodical manual on language policy and interethnic relations for students, designed for in-depth study of the course "Politics"]. Kharkiv: *Kharkivs'kyi natsional'nyi universytet imeni V.N.Karazina* [Kharkiv National University named after V. N. Karazin], 34. [in Ukrainian].
4. Cashaback, D. (2008). Assessing asymmetrical federal design in the Russian Federation: A case study of language policy in Tatarstan. *Europe. Asia Studies*, Vol. 60, 249 – 275. [in English].
5. *Language Chechnya dilemma*. <<http://www.iwpr.net/report-news/chechnya%E2%80%99s-language-dilemma>>. [in English].
6. Derbysheer Dzh, Derbysheer, Ya. (2004). *Politychni systemy svitu* [Political systems of the world]. Moscow: *RIPOL CLASIC* [RIPOL CLASIC], In the 2nd volume, *Volume 1*. [in Russian].
7. Perelyzya, H. (1995). *Chechens'ka viyna yak "pokazova stril'ba" dlya krayin SND* [Chechen war as "indicative shooting" for CIS countries]. *Politics and time*, no. 6, 30-37. [in Ukrainian].
8. Vostrikova Ye. (2004). *Orhanizatsiya komunikatsiyi shkolyariv u proektniy diyal'nosti vizual'nyimi zasobamy informatsiynykh tekhnolohiy* [Organization of pupils' communication in project activity by visual means of information technologies]: Dis.... Candidate Ped Sciences: 13.00.01: [thesis for PhD degree in Pedagogics: 13.00.01] Novokuznetsk. [in Russian].
9. Shahbanova, M. (2011). *Etnomovni protsesy u Dahestani*. [Ethnolinguistic Processes in Dagestan]. *Socis*. Moscow: *Nauka* ["Science"], no.2 (322), 71-72. [in Russian].
10. Nagorna, L. (2008). *Lingvistychnyy kontekst politychnoyi kultury ta sposoby balansuvannya komunikatyvnykh i symvolitsnykh funktsiy movy* [Linguistic context of political culture and ways of balancing communicative and symbolic functions of language]. *Language situation in Ukraine: between conflict and consensus. IMIDITSI Natsional'na akademiya nauk Ukrayiny*. Kyiv, IMIDITION, National Academy of Sciences of Ukraine, 276. [in Ukrainian].
11. Safiullina, I. (2009). *Jazyk v kommunikativnom prostranstve*. [Language in the communicative space]. [Electronic resource]. <<http://www.dissercat.com/content/yazyk-v-kommunikativnom-prostranstve-etnosov>>. [in Russian].
12. Magomedkhanov, M., Ibragimov, M. (2009). *Jazykovoie i jetnokul'turnoe mnogoobrazie narodov: specifika Dagestana*. [Language and ethnocultural diversity of peoples: the specificity of Dagestan]. *Socis*. Moscow: *Nauka* ["Science"], no. 6 (302), 48-49. [in Russian].