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**Sociolinguistic Situation of Turkic Ethnicities Deported to Kazakhstan**

**Abstract.** The article discusses the sociolinguistic situation of the Kazakhstani Turkic communities deported to Kazakhstan in the 1930s and 1940s. Different Turkic ethnicities had been forcibly relocated from their historical places of living to Southern regions of Kazakhstan. The results of the research are based on a sociolinguistic survey and oral interviews that have been conducted in 2013-2018 within the framework of the international project ‘Interaction of languages and cultures in post-Soviet Kazakhstan’, funded by the Volkswagen Foundation. A free-license online database with the obtained sociolinguistic data was created, allowing filtering the data according to 191 parameters. Special attention is paid to Azeri and Meskhetian Turks belonging to most numerous Turkic ethnic groups living in contemporary Kazakhstan. Azeri people were allowed to return to their historical homeland in the 1960s. The Meskhetian and Hemshilli Turkish communities did not get permission to return to the regions of their historical settlement in Georgia. They found the second homeland in Kazakhstan got integrated into its cultural and socioeconomic life.

**Keywords:** deported ethnicities, mother tongue, self-identification, Meskhetian Turk, sociolinguistic survey, Assembly of People of Kazakhstan

**1. Introduction**

Kazakhstan is a multiethnic country with a population belonging to over one hundred ethnicities. It is an independent state with a great language and ethnic diversity, where different ethnic communities live in harmony. One-third of them are representatives of 24 Turkic ethnicities in addition to the titular Kazakh ethnic group.

In the Soviet era, Kazakhstan used to be a meeting point for different ethnicities, who came there because of the following reasons:

- (i) Deportation during the collectivization period in the USSR (in the 1930s);
- (ii) Deportation during the World War II (in the 1940s);
- (iii) Industrialization during the World War II;
- (iv) Virgin Land Campaign during the 1950s and 1960s [1].

The article aims at presenting the data of a sociolinguistic survey conducted in the framework of the International Cooperation Project ‘Interaction of Turkic languages and Cultures in the post-Soviet Kazakhstan’ in 2013-2018. The article pays a special attention to two most numerous ethnic groups deported to Kazakhstan in the 1930s and 1940s and still living there, – the Azeri community and Turkish communities traditionally referred to as Meskhetian Turks.

**2. Turkic ethnicities deported to Kazakhstan. General Information**

The deportation of the Turkic population from the territories of the Caucasus and Crimea started in the 1930s and had two major waves:

- (i) Collectivization period in the 1930s;
- (ii) World War II period in the 1940s.

### **2.1 Turkic ethnicities deported to Kazakhstan in 1930s**

The main historical event in the period from 1935 to 1937 was creating collective farms and nationalization of private property of wealthy peasants as well as the policy of ethnic cleansings on the borders of the Soviet Union [2]. Among Turkic ethnicities deported to Kazakhstan in that period, there were Azeri people living near to the border to Iran and Armenia, as well as some peoples of the Caucasus, e.g. Kumyk, and Nogay [2].

Massive deportations of the wealthy Azeri population started in 1937 and continued until 1950s [2]. More than 50.000 Azeri people had been forcibly relocated from their historical places of living to the Southern regions of Kazakhstan. According to the Soviet Union First Census of 1926, there were only 46 Azeri representatives in Kazakhstan at that time. In 1937, their number increased to 12.996, and in 1959, 38.362 Azeri were residents of Kazakhstan [3: 44]. The growth of the number of the Kazakhstani Azeri significantly accelerated in the 1930-1950s, as illustrated in Table 1 (see Table 1) presenting the Census data (1926-2009) [3:44].

*Table 1. The Soviet Union and Kazakhstan Census data: Azeri population*

Census year	1926	1939	1959	1970	1979	1989	1999	2009
Azeri people	46	12.996	38.362	56.166	73.345	90.083	78.325	85.292

In contemporary Kazakhstan, Azeri people are indulged in different spheres of business activities: in agriculture, trade, restaurant, construction business, etc.

### **2.2 Turkic ethnicities deported in the 1940s**

Among Turkic ethnicities deported to Kazakhstan in 1940s, there were Crimean Tatar, Karachay, Balkar, and the so-called Meskhetian Turks.

The **Karachay people** were banished from their homeland. Mass deportation of the Karachay population started on 15 April 1943 and continued until November 14, 1943. The beginning of the deportation was made by order No. 52-6927 on the deportation of 573 families in 1943 [4]. The whole nation was accused of betrayal and cooperation with Nazi German invaders. 62.842 Karachays were forced to move to the Kazakh and Kirghiz Republics [2].

Deportation of the **Crimean Tatar** population began on May 18, 1944, in all regions where Crimean Tatars lived. More than 230.000 people were deported, mostly to Uzbekistan. 4.500 Crimean Tatars were deported to different regions of Kazakhstan: the Almaty, Zhambyl and Eastern Kazakhstan regions. According to surveys conducted by Crimean Tatar activists in the 1960s, more than 109.956 (46.2%) Crimean Tatars of the 238.500 deportees died in the period between July 1, 1944, and January 1, 1947, because of starvation and diseases. In the period from May to November of 1944, 10.105 Crimean Tatar people died of starvation in Uzbekistan. Nearly 30.000 (20%) died in exile during the first year [2].

The **Balkar** population was forcibly deported to Kazakhstan, Kyrgyzstan, and the Omsk region of Russia on March 8, 1944 [2].

On November 14, 1944, the **Meskhetian Turks** were forcefully evicted from Georgia under the pretense of “fortifying strategically vulnerable borders”) [2; 5; 6].

The property confiscated from the deportees was redistributed between state and collective farms, Soviet Communist Party members, and officials. The deportees couldn’t take anything with them. Many died on the way to Kazakhstan. The horror that people confronted with during the deportation

left an indelible mark in the memory of people. While giving us their interviews, the respondents always started their speech with memories about the tragic period of the deportation:

(1) *Ahyska*: birQurtfajudijirler, rekaQur,onunbojunajurdu, ana babaguniaqlamaq, suzlamaq, mallaravluyurdubizim aqhordamallaragluuyurdu [IAN\_Ahyska\_Taraz\_22032015\_04] - ‘They say the Qur river, reka (the river)Qur, (we) went along the river, not only my parents were crying, weeping, the cattle were crying, in (our) barn, the cattle were crying’.

(2) *Hemshilli*: o gunvegondoldisrazukiteduler – ‘That day (when) a wagon (was) filled up, (it was) immediately locked up (outside)’.

(3) *Hemshilli*: Demax, elmesindiye birpartfa – tsernujekmekolijdi- sijaxekmek, oniverdiler - ‘So that we would not die, one piece of black bread - black bread was given (to us)’.

When deportees arrived at their new place of living, they faced problems concerning food, clothing, job, fuel, etc. But local population had a lot of sympathy with them understanding the difficult situation of the deported people; they helped them to survive.

(4) *Ahyska*: Allahrazuolsun Qazaqalkunnan, gældux qırıhdærdzndzu yuluburajakigældux [SJT\_Ahyska\_Merke\_270914\_2b] - ‘Let Allah bless the Kazakh people, we came here in forty-four’.

Deportees were under strict control. Each deportee had to be registered twice a month at the local authorities. It was forbidden to leave one’s village without permission even for a short time. Everyone who violated the restriction was put to prison or exiled to Siberia for 25 years [6].

The exiled Turkic ethnicities stayed under the special settlement restrictions until 1956. Only in 1960s, the Karachay, Balkar, and Azeri were allowed to return to their historical homeland. A Soviet decree dropped all the charges against the Karachays, Balkars, and Meskhetian Turks. Although in 1967, a Soviet decree withdrew the charges against the Crimean Tatars as well, the Soviet government did nothing to facilitate their resettlement to the Crimea or to make reparations for the lost lives and confiscated property [2]. The Crimean Tatars were not allowed to return to the Crimea until the Perestroika in the middle of 1980s. It became possible only in 1987 [2].

The Meskhetian Turkish ethnic groups (*Ahyska* and *Hemshilli*) are the only ones that have not been mentioned in the list of “rehabilitated” ethnicities who got permission to return to their historical regions of settlement in Georgia [7; 8].

### **3. International project ‘Interaction of Turkic languages and cultures in the post-Soviet Kazakhstan’**

The project ‘Interaction of Turkic Languages and cultures in the post-Soviet Kazakhstan’ was carried out at the Free Berlin University, the Frankfurt University (Germany), the Eurasian University in Nur-Sultan, and the Taraz State University (Kazakhstan). The major purpose of the research was the sociolinguistic situation of non-Kazakh Turkic groups in Kazakhstan.

That was a cross-disciplinary project. It presupposed cooperation and collaboration of linguists with computer science specialists; that cooperation resulted in several electronic databases which were processed and stored on-line on the Homepage of the project (<https://tyurki.weebly.com>), and on the Website of the Max Planck Institute in Nijmegen (Netherlands).

The data we are using here were obtained with the help of a questionnaire that we composed and presented to various Turkic ethnic groups in the framework of the project.

The research project included the following stages:

I. Creation of the sociolinguistic questionnaire for a survey of the situation of the Turkic ethnic groups living in various regions of Kazakhstan.

II. Interviewing during field research trips.

III. Creation of the project website.

IV. Developing and creating the database of sociolinguistic and corpus data.

V. Storing the results of the interviews in the databases on the Internet.

VI. Developing search engines and visualization of the search results.

### 3.1 Survey

The questionnaire included information on the informants' ethnic identity as defined in the passport and as defined by themselves, their linguistic identity, and acceptance of hybrid identities among other questions.

We presented the questionnaire to representatives of various Turkic groups in Kazakhstan. It was presented to respondents either in Kazakh or Russian [1; 9]. The main goal of the questionnaire was to get sociolinguistic information for further research on Kazakhstani Turkic ethnicities including general information about the historical background, family history, nationality, self-identification, language attitudes, language use; etc. One of the central questions in the questionnaire was the family history [D], present residency [D1], the residency of the parents [D2], reasons for migrating to Kazakhstan [D3, D4, D5]. A fragment of the questionnaire is visualized in Table 2 (see Table 2).

*Table 2. Fragments of the questionnaire concerning residency of informants*

Сұрақтар Вопросы	Жауаптар Ответы
Д-6 Сіздің отбасыңыз Қазақстанға жер аударылған ба? Ваша семья была депортирована в Казахстан?	
Д-6а Сіздің отбасыңыз Қазақстанға жер аударылған болса, сіздерге арналған жеңілдіктер бар ма? Если Ваша семья была депортирована в Казахстан, то имеет ли Вы льготы?	
Д-6б Сіз компенсация алдыңыз ба? Получали ли Вы компенсацию?	
Д-6в Сіз Қазақстанда тұрып қаласыз ба немесе басқа елге көшіп кетесіз бе? Вы собираетесь остаться в Казахстане или хотите уехать в другую страну?	
Д-6г Сіздің отбасыңызда шетелге көшіп кеткендер бар ма? Есть ли у Вас члены семьи, которые уехали за границу?	
Д-6д Қайда? Куда?	
Д-6е Сіздің ұлтыңыздың кейбір өкілдері неліктен Қазақстаннан көшіп кеткісі келеді деп ойлайсыз? Как Вы думаете, почему некоторые представители Вашей национальности хотят уехать из Казахстана?	
Д-6ж Сіз Қазақстанның басқа қалаларына көшіп көрдіңіз бе? Вы уже переезжали внутри Казахстана?	
Д-6з Қанша рет? Как часто?	
Д-6и Неліктен? Почему?	

All the obtained data are stored in an open-access online databases (see <https://tyurki.weebly.com>) presenting 2.605 interviews.

### 4. The databank of the processed sociolinguistic data

The answers of the respondents' are recorded in the database (see Picture 1). All the information is stored on the Google Drive server on the homepage of the project [10].

The databank allows for filtering the data using 191 parameters (age, education, occupation, migration history, ethnic identity, language use, language attitudes, etc.) according to the users' needs. The filtered information is visualized in the form of diagrams and tables.

Picture 1. The answers of the respondents in the table form

Отметка времени	Жасыңыз (Сіздің жас)	Қай елдің азаматы болы	Сіз қай этносқа жата	Төлқұжат бойынша / По паспорту	Өзіндік таным бойы	Ұлты / Национально-	Сіздің әкеңіздің / Вай
17.09.2013 15:20:37	46	Қазақстан	түркі	түркі хемшілы	түркі хемшілы	түркі	түркі хемшілы
17.09.2013 15:59:51	46	Қазақстан	қарачаевцы	қарачаевцы	қарачаевцы	қарачаевцы	қарачаевцы
17.09.2013 17:07:50	19	Қазақстан	қарачаевцы	қарачаевцы	қарачаевцы	қарачаевцы	қарачаевцы
17.09.2013 17:32:55	75	Қазақстан	татары	татары	татары	татары	татары
18.09.2013 10:22:22	19	Қазақстан	татары	татары	татары	татары	татары
18.09.2013 11:11:31	52	Қазақстан	татары	татары	татары	татары	татары
18.09.2013 11:34:32	48	Қазақстан	татары	татары	татары	татары	татары
18.09.2013 11:47:17	73	Қазақстан	татары	татары	татары	татары	татары
18.09.2013 11:59:08	75	Қазақстан	татары	татары	татары	татары	татары
18.09.2013 12:28:44	33	Қазақстан	узбеки	узбеки	узбеки	узбеки	узбеки
18.09.2013 12:40:06	26	Қазақстан	узбеки	узбеки	узбеки	узбеки	узбеки
18.09.2013 12:48:56	27	Қазақстан	узбеки	узбеки	узбеки	узбеки	узбеки
18.09.2013 13:24:51	28	Қазақстан	татары	татары	татары	татары	татары
18.09.2013 15:24:18	21	Қазақстан	узбеки	узбеки	узбеки	узбеки	узбеки
18.09.2013 16:05:36	14	Қазақстан	татары	татары	татары	татары	татары
18.09.2013 18:20:46	55	Қазақстан	татары	татары	татары	татары	татары
18.09.2013 18:41:21	75	Қазақстан	татары	татары	татары	татары	татары
18.09.2013 18:57:32	25	Қазақстан	татары	татары	татары	татары	татары
18.09.2013 19:11:14	40	Қазақстан	татары	татары	татары	татары	татары
19.09.2013 9:28:11	57	Қазақстан	узбеки	узбеки	узбеки	узбеки	узбеки
19.09.2013 9:37:49	54	Қазақстан	узбеки	узбеки	узбеки	узбеки	узбеки

#### 4.1 Visualization

Here we present some results of the survey on the topical problems connected with the deported Turkic ethnicities.

Answers to the question: **‘Has your family been deported to Kazakhstan?’**

331 **Azerbaijani** respondents who participated in the questionnaire gave the following answers:

21,3% (71 respondents) – have been deported to Kazakhstan.

35,4% (118) – have not been deported to Kazakhstan.

43,2% (144) – N/A (no answer).

The visualization of the answers of Azeri is in Picture 2 (see Picture 2).

Picture 2. Visualization of the results of the Azeri respondents



Other Turkic ethnicities, who had been forcibly relocated from the historical places of living to Southern regions of Kazakhstan gave the following answers; see Pictures 3, 4, 5, 6 for the visualizations of the answers of Kumyk, Kazarachay, Balkar, Meskhetian Turks.

The answers of Kumyk respondents:

84,6% (11 respondents) – have been deported to Kazakhstan.

7,7% (1) – have not been deported.

7,7% (1) – N/A.

Picture 3. Visualization of the results of the answers of the Kumyk respondents



The answers of Karachay respondents:  
43,8% (21 respondents) – have been deported.  
27,1% (13) – haven't been deported.  
29,2% (14) – N/A.

Picture 4. Visualization of the results of the answers of the Karachay respondents



The answers of Balkar respondents:  
65,9% (29 respondents) – have been deported to Kazakhstan.  
15,9% (13) – haven't been deported.  
18,2% (14) – N/A.

Picture 5. Visualization of the results of the answers of the Balkar respondents



The answers of Meskhetian Turkish respondents:

19,3% (40 respondents) – have been deported.

24,2% (50) – haven't been.

56,5% (117) – N/A.

Picture 6. Visualization of the results of the answers of the Turkish respondents



As it is seen from the diagrams, a considerable number of the respondents were not ready to answer the question about forcible deportation from their historical place of settlement. In addition, younger generations of deported Turkic ethnicities have already been born in Kazakhstan.

### 5. Sociolinguistic situation of Kazakhstani Azeri and Turkish ethnic groups

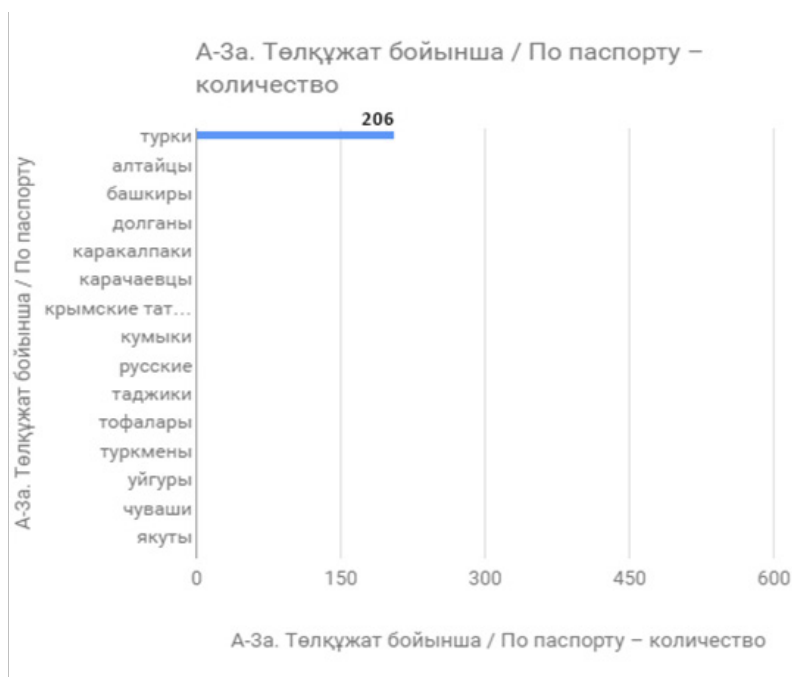
According to the Kazakhstani census (2010), the amount of the population with the Turkish ethnicity as written in the passports is as follows: 1970 – 18.456; 1979 – 25.820; 1989 – 49.475; 1999 – 75.933; 2009 – 97.015 [3:50].

#### 5.1 Azeri and Turks: a mismatch between nationality in the passport and self-identification

In post-Soviet Kazakhstan, all people are free to write down (or leave the field unfilled) their ethnicity in passports. Usually, Kazakhstani citizens want to record their ethnicity. According to their passports, 206 Kazakhstani Turkish interviewees participated in the questionnaire (see Picture 7). 195 people (89,2 %) respondents are citizens of Kazakhstan. Beside them, citizens of Turkey, Russia, Kyrgyzstan, and Uzbekistan living in Kazakhstan at present also participated in the survey. The

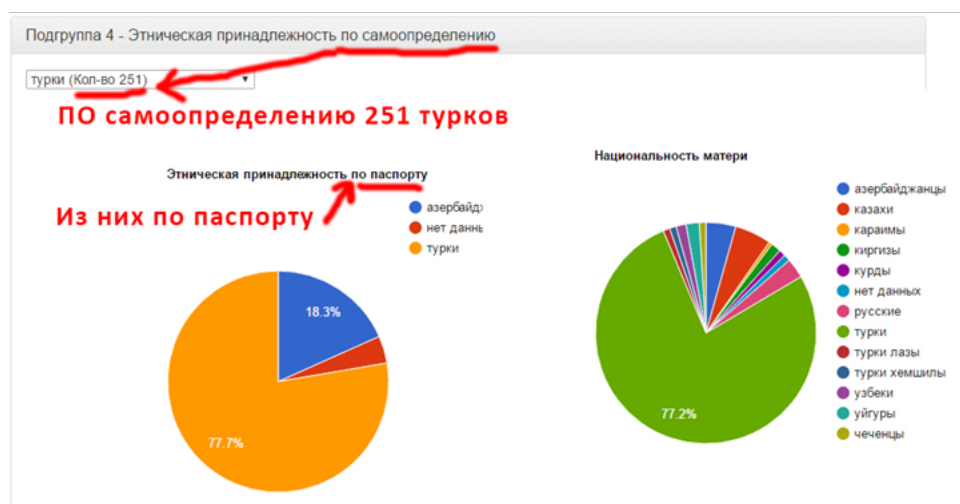
families of 49 respondents (23.8 %) were deported to Kazakhstan in 1944 and 40 (19.4%) respondents' families are citizens of Kazakhstan.

*Picture 7. Visualization of the results of the search “Turkish Nationality by passport”*



251 respondents self-identified themselves as Turks. Besides, the Kazakhstani Turkish people self-identify themselves as Hemshilli and Meskhetian, 1% each, as well as Karaim, 1 person (0,5%), Uzbek 1 person (0,5%), and Russian person 1 (0,5%) (see Picture 8).

*Picture 8. Visualization of the results of the survey “Turkish Nationality by self-identification”*



18,3 % among 251 self-identified Turkish are registered in their passports as Azeri. One of the reasons is that Turk people were forcibly recorded in their passports as Azeri in the beginning of the 1920s. This is proved by the story, which was recorded during the field research in 2015:

(5) bin doхuzъzyurmawfъncъjuldъ savetekmetleri sonar sovet ѳkmetiqurulandubizimTурkm illetini passport verendъavtomatifъskiazerbaydъanyazujuurdiler[IAN\_Ahyska\_Taraz\_22032015\_04]

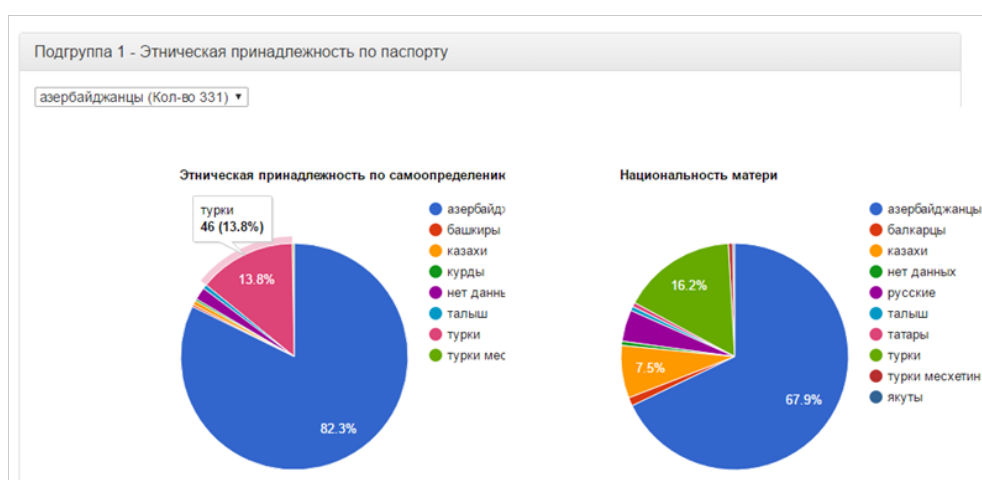


– ‘In 1923 the Soviet government was organized and our Turkish people were automatically registered in the passports as Azeri’.

A comparative analysis of the results of the survey of Azeri respondents who participated in the questionnaire has given interesting results: 46 (13,8%) respondents (among 331 interviewees) self-identified as Turks, while 274 (82,3%) identified themselves as Azeri.

According to the results of the survey, such Turkish respondents do not self-identify themselves as Azeri, they have been only registered in the passports as Azeri (see Picture 9). A mismatch between the ethnicity in the passport and their self-identification can be explained by the fact that the elder generation of the Meskhetian Turks had to change and hide their real ethnicity in order to protect themselves and their family members; firstly, when the border to Turkey was closed in 1920s and, secondly, in the beginning of the World War II.

Picture 9. Visualization of the results of the survey ‘Self-identification of Azeri’



## 5.2 Languages used by grown-ups in Turkish and Azeri families

Languages that are used in Turkish and Azeri families, are presented in Table 3 (<https://tyurki.weebly.com>).

Table 3. Languages used by grown-ups in Turkish and Azeri families

Language competence	Amount of respondents	use only the mother tongue	use only Russian	use Russian and mother tongue	use Kazakh and Russian	use only Kazakh
Meskhetian Turks	206	128 (62.1%)	13 (6,3%)	17 (8,3%)	5 (2,4%)	1 (0,5%)
Azeri	274	3 (0,9%)	21 (6,3%)	115 (34,5%)	10 (3%)	1 (0,3%)

Our analysis shows that the position of the mother tongue (or traditional language according to W. Fierman [11]) is stronger in Turkish families, while Russian-Azeri bilingualism is spread among grown-ups in Azeri families rather than their mother tongue. Russian is the dominant language among Azeri respondents and is used as a means of communication rather than Kazakh.

Beside the languages mentioned above, Meskhetian Turkish interviewees communicate in the following languages as well:

2 (1,1%) – Russian and Uzbek;

9 (4,4%) – Kazakh and Turkish;

- 11 (5,9%) – Kazakh, Russian and Turkish;
- 1 (0,5%) – only Bashkir;
- 1 (0,5%) – only Kirgiz;
- 20 (9,7%) – N/A.

As for the Azeri, the language of communication in the family, which is used among grown-ups differs from that used by the Turks:

- 71 (21,3%) – use Azeri, Russian and Kazakh;
- 94 (26,1%) – use Azeri, Russian, Kazakh, and other Turkic languages;
- 16(4,8%) – N/A.

The amount of Azeri speakers using Kazakh, Russian, and their mother tongue communicating in the family is 71 (21,3 %), which is much higher than using those languages in Meskhetian Turkish families where it comprises 11 people (5,9%).

### **5.3 The language used between grown-ups and children**

Our analysis of the survey data shows (see Table 4) that Turkish grown-ups (94 respondents), as well as grown-up Azeri people (74), use the mother tongue for communication with their children. The second language, which is preferably used as a means of communication by Azeri grown-ups, is Russian (57 respondents). As for Turkish grown-ups, they give preference to Russian and mother tongue (20 respondents), while Kazakh-Russian bilingualism is not actively used by Meskhetian Turkish interviewees and their children (6 respondent).

*Table 5. Language used between grown-ups and children*

Language competence	Amount of respondents	use only the mother tongue	useonly Russian	use Russian and mother tongue	use Kazakh, Russian	useonly Kazakh
Turks	206	95 (46,1%)	19 (9,2%)	20 (9,7%)	6 (2,9%)	5 (2,4%)
Azeri	274	74 (22,2%)	45 13,5%)	57 (17,1%)	18 (5,4%)	12 (3,6%)

### **5.4 The language used by Meskhetian Turk interviewees with other ethnicities in Kazakhstan:**

- 41 (19,9%) – use only Russian;
- 79 (38,3%) – Kazakh and Russian;
- 9 (4,4%) – Russian and mother tongue;
- 20 (9,7%) – Kazakh and Russian and Turkish;
- 13 (6,3%) – only Kazakh,

The dominant language for cross-cultural communication of Azerirespondents and other ethnicities in Kazakhstan is Russian. It is used by 115 (34,5%) respondents. 105 (31,5%) respondents speak two languages – Kazakh and Russian, 40 (12%) interviewees use Azeri and Russian, 15 (4,5%) communicate in Kazakh, Russian and Azeri, 9 (2,7%) use only Kazakh as a means of communication.

Our analysis of the survey data shows that the dominant language for cross-cultural communication for Azeri and Meskhetian Turkish respondents is Russian. The status of the Russian language among Azeri respondents is stronger than among Turkish ones, while Turkish interviewees try to keep the status of their native language in the family and their community.

Each of the deported groups has its language and they keep it in strong competition with the dominant Russian and Kazakh languages. A unique language of each ethnicity deported to Kazakhstan is a key component of their identity. However, many of the descendants of the deported people have left Kazakhstan, departing for their historical homelands. The majority of their historical homelands

are in Russia (Karachays, Balkars, Crimean Tatars). Many descendants stay to live as citizens of independent Kazakhstan integrating into its cultural and socioeconomic life (Azeri, Meskhetian Turkish population). The Assembly of People of Kazakhstan supports every ethnicity and their initiatives in keeping the language diversity of the young independent state.

### **6. Assembly of People of Kazakhstan**

The Assembly of People of Kazakhstan was organized in 1995. It is a governmental institution, the main function of which is to support Kazakhstani ethnicities in keeping their language and culture and to facilitate developing a culture of non-conflictual behavior in the heterogeneous society of Kazakhstan. In this context, the work of regional branches of the Assembly in Kazakhstan can play an important role in supporting the languages of the deported peoples. The languages of those ethnic groups with independent homelands are in an especially favorable position as they get support also from their historical places.

The government of Kazakhstan gives all possibilities to ethnic Diasporas to strengthen the position of their native languages and cultures. Ethnic cultural centers function in big and small cities. People have a free access to learning their native languages in ethnocultural centers. The salary of the language instructors (e.g. Karachay, Balkar, Crimean Tatar, Tatar, Bashkir, Chuvash, etc.) is paid from the budget of the Ministry of Education and Science of RK.

Representatives of different ethnicities are free to organize cultural centers and study the native language. During the field research in the Zhambyl and Almaty regions, representatives of the Karachay, Balkar, and Turkish ethnic centers enthusiastically participated in the project and helped to organize the interviews.

In this respect, it is also important to point out the experience of the native language revitalization of the Crimean Tatar ethnocultural center in Almaty. Already the second generation of Crimean Tatars, whose parents and grandparents were deported to Kazakhstan in 1944, had lost their native language. One of the reasons of the language loss is that the adults used Crimean Tatar as a secret language in communication with each other. This was done on purpose, in order to hide the information from children, in case they would be asked questions by the local soviet authorities. The adults insisted that their children should speak Russian at homes and go to schools with Russian language education (*from an interview with Aisha Baikorazova, 72 years old, whose parents had been deported to the Zhambyl region, the Lugovoye station*). In a very short time, Russian became the native language for Crimean Tatars born in Kazakhstan or being deported there at a very small age.

The Crimean Tatars' center was organized in April 2009 in Almaty. Only recently, the Crimean Tatar community started revitalizing their native language, restore their cultural heritage and traditions. Members of the center have found an elderly person, who remembers the native language, consult with her, ask words and compile the vocabulary of everyday language formulas.

They use online resources to contact their relatives, friends, countrymen in the Crimea and look for and order all possible printed language data like magazines, newspapers, dictionaries, etc., organize informal meetings in order to share recipes of national dishes, the experience of embroidery patterns, sing national songs, and learn ethnic dances.

The Assembly of People of Kazakhstan supports all these initiatives and gives all possibilities to Kazakhstani Turkic Diasporas to promote their native language and their cultural heritage, and to preserve their national traditions.

### **7. Conclusion**

The sociolinguistic survey conducted in the framework of the International Cooperation Project "Interaction of Turkic languages and Cultures in the post-Soviet Kazakhstan" has yielded important results to the history of the families, to the role of the native languages in the families of Turkic ethnicities forcibly relocated from their historical places of living to Kazakhstan in the 30s and 40s of the last century. Deported people came across many problems. The languages of the deportees were not used for education and did not receive any state support in the Soviet era. However, in the contemporary period of the independent Kazakhstan the situation has changed. The Assembly

of People of Kazakhstan was organized in Kazakhstan (1995). It supports every ethnicity and their initiatives in keeping the language diversity of the young independent state.

The results of the sociolinguistic survey also vividly show that descendants of deported Turkic communities (Azeri, Meskhetian Turks, Balkar, Karachay, Crimean Tatar) are residents of independent Kazakhstan. They are integrating into its cultural and socio-economic life.

The cultural and linguistic diversity in Kazakhstan has become a factor not of separation and disintegration of society, but, on the contrary, of promoting its enrichment and successful sustainable development. The unique language of every deported to Kazakhstan ethnicity is a key component of their identity and needs conducting special research in the future.

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**Қазақстанға жер аударылған түркі халықтарына қатысты әлеуметтік зерттеулер**

**Аннотация.** Мақалада 1930 және 1940-жылдары Қазақстанға жер аударылған түркі этникалық топтарына қатысты жүргізілген әлеуметтік-лингвистикалық зерттеу нәтижелері берілген. Әсіресе, Қазақстанға жер аударылған ірі түркі этникалық топтарының арасында ғылыми әдебиетте месхет түріктері деген атаумен танымал ахыска түріктері мен әзербайжан ұлты өкілдерінің әлеуметтік-лингвистикалық жағдайын анықтауға ерекше назар аударылды. 1960 жылдары көптеген түркі халықтары өз отандарына оралу мүмкіндігіне ие болды. Әзербайжан халқы да тарихи отанына оралуға рұқсат алды. Тек месхет түріктері депортацияланған халықтардың ішіндегі ақталған этникалық топтардың тізіміне енбей қалғандықтан, Грузиядағы өз тарихи отандарына орала алмады. Зерттеу нәтижелері 2013-2018 жылдар аралығындағы «Посткеңестік Қазақстандағы түркі халықтарының тілі мен мәдениетінің ықпалдастығы» халықаралық жобасы аясында жүргізілген сауалнама барысында алынған әлеуметтік-лингвистикалық мәліметтерге негізделген. Ғылыми жоба «Volkswagen» (Германия) қорының гранттық қолдауы арқылы жүзеге асырылды. Сауалнама нәтижелерінің деректер қоры 191 параметр негізінде өңделді және сәйкестендірілді. Барлық мүдделі тұлғалар үшін ашық және қолжетімді болғандықтан, деректер қоры айрықша маңызға ие.

**Кілт сөздер:** жер аударылған этностар, түркі этностары, ана тілі, өзін-өзі сәйкестендіру, месхет түріктері, әлеуметтік-лингвистикалық сауалнама, Қазақстан халқы ассамблеясы.

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### **Социологические исследования тюркских этносов, депортированных в Казахстан**

**Аннотация.** В статье представлены результаты социолингвистического исследования, касающиеся тюркских этносов, депортированных в Казахстан в 1930-е и 1940-е годы. Особое внимание уделено социолингвистической ситуации многочисленных тюркских этносов, депортированных в Казахстан: азербайджанцам и туркам (ахыска, хемшиллы), известным в научной литературе как месхетинские турки. В 1960-е годы многие тюркские этносы были реабилитированы и получили разрешение на выезд. Азербайджанское население было в числе этносов, получивших разрешение выезда на историческую родину. Что же касается месхетинских турок, то это единственный из депортированных народов, который не оказался в списке реабилитированных этносов. Они не смогли вернуться на свою историческую родину в Грузии. Результаты исследования основываются на социолингвистических данных, полученных в ходе проведения анкетирования в рамках международного проекта «Взаимодействие тюркских языков и культур в постсоветском Казахстане» в период с 2013-2018 гг. Научный проект выполнялся при грантовой поддержке фонда «Volkswagen» (Германия). Результаты анкетирования обрабатываются и синхронизируются в базе данных на основе 191 параметра. Особая значимость базы данных состоит в том, что она является открытой и доступной для всех заинтересованных лиц.

**Ключевые слова:** депортированные этносы, тюркские этносы, родной язык, самоидентификация, месхетинские турки, социолингвистическое анкетирование, Ассамблея народа Казахстана.

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