



Multiethnic environment of the republic of bashkortostan: Ethnolinguistic interaction

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Abstract

The study of the linguistic situation is one of the complex and relevant tasks of modern sociolinguistics and is caused by the need to objectively assess ethno-linguistic contacts and determine trends in its development. The Republic of Bashkortostan is the largest ethno-cultural entity within the Russian Federation, which is a historically multi-ethnic entity. The study covers the ethno-linguistic situation in Salavatsky District – one of the multi-ethnic regions of the north-eastern part of the Republic of Bashkortostan, with its inherent features of ethno-linguistic development. The study presents the lexical forms existing on the territory of Salavatsky District of the Republic of Bashkortostan, and also indicates the peculiarities of the languages in contact with each other in the interaction process. It shows the uniqueness of the linguistic situation in a multi-ethnic region, providing data on the numerical strength and geographical distribution of the Bashkirs, both indigenous and non-indigenous. The study describes the spheres of application of the Bashkir and Russian languages, as well as the levels of proficiency in the native and Russian languages.

Keywords: ethno-linguistic contacts; Murzalar; Bashkirs; Mishar; Tatars; toponyms; hydronyms

1. Introduction

In the 17th and early 20th centuries, the territory of the Salavatsky District was part of the Orenburg and later Ufa Governorate. After the Soviet regime had abolished the provinces in 1922, the present Salavatsky District became part of the Mesyagutovsky canton, which included the settlements of Nasibashevskaya and Murzalarovskaya areas. The ethnic composition of the Salavatsky District population, apart from the indigenous Bashkir people, is represented by Russians and Tatars, who came to the area as a result of roadside settlements along the entire length of the Siberian Road. Settlements of non-indigenous peoples emerged on the basis of the contractual record of the Bashkir landowners with the Russians, Mishars and Teptyars. The phenomenon of multiculturalism became a subject of special research in global science, particularly linguo culturalism and pedagogy, in the early 1960s (Iskuzhina, 2008). Throughout the world, the modern human language repertoire is becoming increasingly complex, and multilingualism is spreading among the populations of most countries.

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Interest in multiculturalism tends to be driven by the spread of international cooperation and the increasing struggle of ethnic and racial minorities for their rights within multi-ethnic communities. Nowadays, "multiculturalism is interpreted as a democratic concept of culture and education, proclaiming the priority of human rights in cultural and public life, equality of nations and cultural patterns, and the unacceptability of racism and chauvinism in public policy and private life" (Gayazov, 2016).

The Republic of Bashkortostan is a unique multi-ethnic region of Russia, inhabited (according to the latest census) by more than 130 nationalities (Bashkirs, Russians, Tatars, Chuvashs, Mari, Germans, Kazakhs, Mordvins, Udmurts, Ukrainians, Georgians, Armenians and others). Moreover, representatives of peoples who have lived side by side on the Bashkir land for centuries (Turkic, Slavic, Finno-Ugric peoples) have been joined by peoples who differ considerably in their cultural and historical development and mentality. These include people from Turkey, China, Vietnam, the CIS republics and a number of other countries (Vorobyov et al., 2014)

Modern socio-economic conditions, social processes such as, for example, migration of the world's population in search of the labour market, increased intercultural contacts in different areas of society, the growing number of interethnic marriages and others, lead to the fact that a multinational society with all the pros and cons of intercultural communication is reflected in society. The relevance of this study lies in the fact that it is necessary to study the linguistic situation in one of the districts of the North-Eastern region of the Republic of Bashkortostan in order to evaluate the functional interaction between the languages of the Bashkir, Russian and Tatar peoples, to analyse the dynamics of the Bashkir-Russian bilingualism and trilingualism in different areas of social life, to identify the trends in the development of the linguistic situation and the languages themselves (Gayazov, 2012).

Salavatsky district is located in the north-east of the Republic of Bashkortostan (bordering the Chelyabinsk region, Kiginsky, Duvansky and Nurimanovsky districts of RB) and was formed in 1935 as Maloyazovsky district through a separation from Verkhne-Kiginsky district of BASSR. In 1941 it was renamed as Salavatsky, in honour of the national hero Salavat Yulaev.

2. Literature Review

The first description of the territory of Salavatsky District was given by the German encyclopaedist scientist, naturalist and traveller Peter Simon Pallas, who, together with the Russian official, geographer, historian and local history expert P.I. Rychkov conducted an expedition in June 1770. Pallas was the first to describe the Yangantau mountain, the Kurgazak non-freezing spring, the Idrisovskaya and Laklinskaya caves (Ilyasova, 2017). The expedition resulted in the publication of books: "A Journey through Various Provinces of the Russian State" by P.S. Pallas, "The Journal or Daily Travel Notes of Captain Rychkov in Various Provinces of the Russian State" by P.I. Rychkov. Two and a half months later, a detachment led by Ivan Ivanovich Lepekhin arrived in the area, followed in August 1774 by Johann Gottlieb Georgi, a member of the third academic detachment led by Johann Peter Falk. The main tasks of the expedition were ethnographic issues. The observations are cited in his fundamental work entitled "Description of all peoples inhabiting the Russian state".

Later, during the Soviet era, the area received more attention. Certain aspects of the topic in question have been covered in the studies of Bashkir scholars such as F.G. Khisamitdinova, Z.G. Uraksin (2003), T.G. Baishev (2006), A.Z. Asfandiyarov (2010), R. Shakur (2012), N.Kh. Maksyutova (1976), S.F. Mirzhanova (1979) and others. Of great theoretical and methodological value for studying the main stages in the history of the North-Eastern Bashkirs are the latest fundamental editions - collections of documents and materials "The History of Bashkir Clans. Kudey, Murzalar and Karatavly" and "The History of Bashkir Clans. Aile, Tyrnakly and Tubalyas".

One of the studies of Anvar Zakirovich Asfandiyarov (Figure 1), a specialist on the history of canton system of villages and settlements of Bashkortostan, notes about Salavatsky District: "The territory of the district in the past was occupied by patrimonial lands of Tyrnaklinskaya, Tyubelyakskaya (both belonging to Troitsk uyezd), Murzalarskaya, Karatavlinskaya, Kyr-Kudeyskaya and Shaitan-Kudeyskaya volosts of Ufa uyezd, former clans from Aile tribal association (Asfandiyarov, 2001).



Figure 1. Anvar Zakirovich Asfandiyarov

Rashit Shakurov, a Turkic scholar and toponymist, argues: "The Union of Aile Tribes consists of seven tribes: Aile (эйле), Kudey (көзәй), Duvan (дыуан), Koshsy (кошсо), Murzalar (мырзалар), Syzgi (һыҙғы), Urey (өпәй). And the Aile tribe includes the clans of tyrnakly (тырнаклы), karatavly (каратаулы), turkmen (төрөкмән), and sart-aile (һарт-эйле) (Shakur, 2012). According to A.Z. Asfandiyarov (2001), the settlement of the region by representatives of the Russian ethnic group started in 1795-1881 by Russian peasants from different volosts of Zlatoust uyezd, Ufa, Penza, and Vyatka governorates, Ilek volost of Ufa uyezd (Ilyasova, 2019). A number of villages appeared – Ust-Atavka, Urdaly, Bychkovka, Gusevka, Mikhailovka, Pokrovka, Novopokrovka, Elanysh, Sargamysh, Osinovka, Meshchegarovo, Turnaly. In 1750-1875, Mishar, Teptyar and Tatar villages were formed - Nasibash, Abdulmenovo (Kurkin), Staro- and Novo-Abdulmenovo, Taymeyevo, Maloyaz, Lakly, Sharipovo. As A.Z. Asfandirov describes it: "According to eight censuses between 1795 and 1989, the following Bashkir settlements remained single-ethnic: c.d. Mursalim (v. Kalmakkul), Syuryukai, New Syuryukai, Alka, Lager, Karatauly, Yulai (Shaganai), Yunus, Idris, Arkaul (Munai), Kuselyar, Beshevlyar, Mahmut, Yaubuliak, Ilchikei, Karagul, Musat, Tashaul, Iltai, Ishimbai, Mindish, Yahya, Chebarkul, Sharyak, Urmansy, Akhun, Kusep, Mechetli, Kalmaklar, Kzyrybak, Idelbai I, Idelbai II, Tirmen, Elgilde, Komsomol.

It should be noted that despite the existence of vast literature on ethnic issues, the ethno-linguistic development of the Salavatsky District of the Republic of Bashkortostan remains understudied.

3. Method

The 1989 census made significant adjustments to the ethnic composition of several settlements. In all records from 1795 to 1979, the population in the village of Yunus was registered as Bashkirs, and in 1989 – as Bashkirs and Tatars; in the settlement of Urmantau, with its Bashkir population – as Bashkirs, Tatars and Russians. Mishar village Nasibash (1759) of Karatavlinskaya volost, Teptyaris villages Maloyaz (1756) and Taimyi (1751) of Murzalarskaya volost, as well as Teptyaris village

Lakly (1760), Misharis and Teptyaris villages Sharip (1753), Meshchegar (1750) of Tyrnakli volost, which were established by Bashkirs, were almost always, as in 1989, considered Tatar (except for Maloyaz district centre, where mostly Tatars and Bashkirs live), despite repeated statements of historians that "all Mishars and Teptyars have merged with Bashkirs" (Asfandiyarov, 2010).

Thus, as a result of economic, domestic and legal interactions of the Bashkirs with non-indigenous peoples, regional peculiarities in the language and culture of these peoples were formed. Bashkir linguist and dialectologist T.G. Baishev (2006) notes in his study the following: "In these districts we can see such a population, which calls itself not as Bashkirs, but as Tatar-Teptyaris, or Meshcheryaks, who probably used to speak Tatar. Nowadays, their spoken language has been so affected by the language of the surrounding Bashkirs that it has retained only minor traits inherent in the Tatar language. Their language totally lacks the "ch" sound characteristic of the Tatar language, and the Bashkir "s" sound is used everywhere instead".

F.G. Khisamitdinova and Z.G. Uraksin (2003) consider that: "During the 16th-20th centuries various groups of Tatars were included in the Bashkir population. Interrelations with Tatars and Mishars were rather complicated and contradictory: while dissolving in the Bashkir environment, Tatars and Mishars contributed to certain changes in language and cultural life of Bashkirs, which marked gradual rapprochement of the Bashkir and Tatar population, erasing differences between them in the zones of active contacts". The changes in the Bashkir language during their interaction with the Tatars can be traced in the following addresses: әтей 'father', әней 'mother', әнкәй 'grandmother' (although this form is predominantly used as the address to mother), апа 'female teacher', абый 'male teacher', абый 'brother, uncle'. Therefore, it can be noted that the interactions with the Tatar people have mainly resulted in changes to the household life style of the population.

Land seizures, increased taxes and obligations – the dissatisfaction with state policy has united the Bashkirs, both indigenous and non-indigenous in the Peasant War (Figure 2) of 1773-1775, led by Y.I. Pugachev, which became a joint fight of Bashkirs, Tatars, Russians, Misharis, Chuvashs and Maris. This battle promoted Salavat Yulaev, a native of the Tekeyevo village, as one of the most prominent figures of the Bashkir people. He embodied a fearless warrior and an improvisational poet. Another Bashkir improvisational poet Baik Aidar should be mentioned. He took part in the Bashkir uprisings of 1735-1740, supported Salavat Yulaev, escorted and met regiments of Bashkir batyrs from the Patriotic War of 1812, which once again demonstrates the close cooperation between peoples in strengthening interethnic relations. The local people honour their heroes; "Салават йыйыны" and the folklore festival "Баик йыйыны" are held in the district every year. (Maksyutova, 1976).



Figure 2. Pugachev's Rebellion also called the Peasants' War 1773-75 or Cossack Rebellion

Currently, according to the CEC of the Republic of Bashkortostan for 2019 in Salavatsky District: "The population in 2019 was 23,871, (in 1970 – 32.3, in 1979 – 28.1, in 1989 – 26.4, in 2002 - 22.1). The national composition is dominated by Bashkirs (66.4%), Tatars (22.3%) and Russians (10.0%). There are 60 settlements in the district, 17 rural settlements of village councils. More than 1,000 people are residents of six settlements (Maloyaz village – 5,100 people, Mursalimkino village – 2,600 people, Arkaulovo village – 1,600 people, Nasibash village – 1,200 people, Lakly village – 1,100 people, Yangantau village – 1,100 people)".

As one can see, the main ethnic composition of the district population is represented by Bashkirs, who are speakers of the Ai dialect of the eastern Bashkir language, which has a specific vocabulary wealth. The Ai dialect has a wide range of dialectal vocabulary, both unique to the Ai dialect itself and to the eastern dialect as a whole. Its own dialectic words cover all thematic layers of vocabulary and parts of speech. Dialect lexical units characteristic of the Salavatsky District can be listed: сөнкә (a cup), тәгәс (a cup with a saucer), сөңгөл (a whirlpool), һәзәп (a button), бәшәй (woollen socks), кәттәү (grandmother), иркәм (definition of kinship, it is how a younger relative is called), әтекәш (a ruff), дүрмән (a gudgeon), камыт-дилбегә (harness), һайғау (a pole), ип-һап иткәнсе (fast), яфрак (a leaf), какай (a goose), арбаз (a barn), хәрәндәш (a relative), һүмес (a ladle), кейем (is used to denote paired counting, e.g. 'ун кейем япрак бәйләнем'(knitted 10 pairs of brooms)) etc.(Abdullina and Shamigulova, 2015).

It should also be noted that the speech of the Bashkirs of the north-eastern region of the RB has its own specific features in the phonetic feature of the dialect – the use of [zh] instead of [y] at the beginning of a word: жәйкә, жәй, жите, жәйәү, жәймә, жыйыштырыу, жыйылыу, жуйылыу (Ishkildina, 2019).

4. Results and Discussion

In Salavatsky District, the main type of bilingualism is the Bashkir-Russian bilingualism of the Bashkir population, where both languages function freely. Thus, the Bashkirs, along with their native language, speak Russian as the means of interethnic communication between the peoples of Russia. Just as modern Bashkir literary language has many Russian loanwords, so in the colloquial speech of the Bashkir people of the region under study one can notice a wide use of borrowings from Russian. Besides, both Russian proper words and words from other languages are borrowed, which at different times were adopted by the lexical structure of the Russian language (Zakiryanov, 1985). It should be noted that the use of Russian borrowings in the oral speech of the older generation differs considerably from that of the younger generation. For instance, when expressing surprise, older people often exclaim: «биза бит!» (what a trouble!), «бәлдәк хапис!» (we're dead!) etc.

It should also be pointed out here that although the older generation prefers their native Bashkir language and may not be fluent in Russian, Bashkir youth and the younger generation are more willing to use Russian. They use their native language (Bashkir, Tatar) more frequently at home, which is an alarming sign, indicating assimilation trends.

The Russian ethnos in Salavatsky District is represented by 10% and the Russian language is spoken by all the ethnic groups. It is used in all communication spheres. At the same time, some Russians in the district speak Bashkir language at a basic level (they can speak but not read). The presence of Bashkir loanwords in the spoken Russian speech of the Salavatsky District residents is the particularity that the Russians themselves no longer pay attention to. The following examples can be given: аптырак, айбят, айрян, матур, бербар, тукмас, бишбармак, беляш, корот, etc. (Zdobnova, 1997).

Russians mostly use Bashkir words with the same meaning as in the source language from which the word is borrowed. This mostly refers to toponyms, ergonyms, names of national dishes and musical instruments. This is particularly noticeable among the older Russian population (Suleymanova et al., 2018).

It should be noted that, unlike other districts of the republic, the Salavatsky District toponymic system does not feature bilingual pairs of Russian and Bashkir word forms. This once again proves that Bashkir toponyms have been adopted and used by the Russian population without any changes, which can be regarded as a reflection and confirmation of ethno-linguistic contacts in the Salavatsky District. For example, the names of mountains Yangantau, Karatau, lake Ozonkul, river Yuruzan, spring Kurgazak have remained unchanged since 1770, when they were visited by P. Pallas.

The observations also show that some part of the Russian toponymy in the district is represented by the names of hydronyms in the names of settlements that were located close to rivers: the river Urdaly – Urdaly village, the tributary of the river Yuryuzan Atav – Ust-Atavka village, the river Turnaly – Turnaly village, the spring Elanysh – Elanysh village, the spring Sargamysh – Sargamysh village. This proves that Russian settlers adopted Bashkir toponyms without change to name their settlements. At the same time, there are such toponyms as Osinovka, Bychkovka, Gusevka, Mikhailovka, Pokrovka and Novopokrovka, which contain the names of villages with Russian roots. This in turn confirms the acceptance by the Bashkir people of the Russian language names for the villages.

For the younger generation of the non-Russian population, Russian language is more functionally significant, as their communication is mainly through the Internet, mobile phones and gadgets. Nevertheless, it should be noted that many Bashkir language websites (communities) have recently been created in the republic, particularly in Salavatsky District, and there is an active spread and use of the Bashkir script in gadgets. The names of the following communities can be cited as an example: «Салауат районы башкорттары королтайы», «Йүрүзән» гәзите, «Беззең Нуғай», «Рәми Ғарипов йорт-музейы», «Салауат районы катын-кыздар», etc.

In addition to direct contacts, it is also important to note the indirect ones, which are carried out through the means of the media, the Internet, the press and television. The newspapers "Салауат ерендә" and "Йүрүзән" are published in the district in Russian and Bashkir languages. The elderly and middle-aged people subscribe to republican periodicals (the "Йәшлек", newspapers "Башкортостан", "AiF-Bashkortostan", "Republic of Bashkortostan", "Башкортостан кызы" the magazine) in addition to the neighbourhood newspaper.

The population is particularly influenced by radio and television, which play an important role in ethno-linguistic contacts in the Salavatsky District. The programmes in Russian and Bashkir, such as the morning programme "Salam", "Giving Song", "Байык", and the project "Йөрәк һүзе" are extremely popular among all peoples of the district, both the older and the younger generation.

Thus, as a result of the mutual influence of the contacting languages, inter-lingual loanwords appeared, including those of a regional nature: Turkisms are loanwords from the Bashkir and Tatar languages, and Russisms are loanwords from the Russian language. This reveals the dialectal peculiarities of the contacting languages. The mutual influence of dialectal forms of languages leads to an interesting situation requiring special study – the emergence of a vocabulary that is absent in literary languages.

These include: Bashkir-Russian, Russian-Bashkir, Russian-Tatar, and Tatar-Russian bilingualism. And often there are trilingualisms: Bashkir-Tatar-Russian, Tatar-Bashkir-Russian, Russian-Tatar-Bashkir, Russian-Bashkir-Tatar. Such phenomena of true bilingualism and trilingualism are widespread across nationally mixed settlements, for instance: Maloyaz, Tatar Maloyaz, Yangantau, Arkaulovo, Turnaly, Aiskoye, Mursalimkino, Chulpan and Urmantau (Abdullina and Karabaev, 2015).

As an example, in a public school in the village of Araulovo, children of Russian nationality speak the Bashkir language well and do not struggle to learn it (Khayrullina et al., 2017). While communicating with friends at school, during extra activities and on walks, children continued their communication in Bashkir at home as a matter of habit, to their parents' surprise (Fatkulina et al., 2019).

5. Conclusions

Research has shown that such active mutual influence enriches the vocabulary of each of the interacting languages. Linguistic contacts between Bashkir, Tatar and Russian primarily manifest themselves in the form of specific borrowed words. And the penetration of foreign words into the vocabulary of a particular language proceeds in different ways. For instance, foreign words, normally, were introduced into the Bashkir language through the Russian language, i.e., without direct contacts between the speakers of these languages. The fact mentioned above creates an interesting situation where there are problems in learning other languages on the basis of the mother language. The authors' research reveals that children who speak mainly only their own language experience difficulties in understanding German auxiliary verbs that do not exist in, for example, the Turkic languages: können – can, or müssen – must.

In recent years, there have been developments that have intensified inter-lingual communication. It is particularly noteworthy that an important event - the first in the Russian Federation to enter the UNESCO global network of geoparks, the Yangan-Tau Geopark (approved by the UNESCO Global Geoparks Council on 1 September 2019 in Indonesia) - has given the Salavatsky District a status that will contribute to the expansion of inter-ethnic interaction between the Bashkirs on an international level. The appearance of the Salavatsky District is changing due to the organisation of the geopark, with signs displaying the names of settlements in Bashkir, Russian, English and Chinese languages near all the villages, international and national sites of the Yangan-Tau Geopark. Excursion routes are open to introduce visitors and tourists to the international and national sites of the Yangan-Tau Geopark.

Thus, a characteristic feature of Salavatsky District of RB is that it is dominated by the Bashkir population (66.4%), which is a speaker of the Ai dialect of the eastern Bashkir language, which reflects specific features of the Bashkir language. As the majority of the Salavatsky District population lives in rural areas, the residents use Bashkir more actively in all communication spheres. There are various types of bilingualism in the district, but the main one is the national-Russian type, which primarily includes the Bashkir-Russian bilingualism.

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