



**The problem of  
bilingualism and tolerance  
in the multiethnic  
regional community**

## THE PROBLEM OF BILINGUALISM AND TOLERANCE IN THE MULTIETHNIC REGIONAL COMMUNITY.

### EL PROBLEMA DEL BILINGÜISMO Y LA TOLERANCIA EN LA COMUNIDAD REGIONAL MULTIÉTNICA.

#### ABSTRACT

The modern Russian regional society is multicultural and bilingual (multilingual) to make difficulties for mutual contacts of multilingual peoples. The problem of overcoming language barriers in a multi-ethnic regional community is in want of state support and special legal regulation. One of the best ways to solve this problem is bilingualism. Bilingualism is the possession of two languages - mother language and nationwide language (the so-called intermediary language). The choice of the language-mediator is determined by the socio-political, socio-historical and socio-economic conditions of life of a particular ethno-lingual education. The Russian language is the state language of the Russian society. The representatives of different nationalities enter into language contacts with each other through the Russian language. The Russian language serves as an intermediate language in the conditions of a multinational state. However, the uniqueness of any ethnic formation is manifested through language. Therefore the development of guarantees of linguistic rights is actually. Further we should be solving a bilingualism problem at the level of laws on languages adopted in the republics that make up the Russian Federation.

**KEYWORDS:** Bilingualism, history of bilingualism, tolerance, polyethnic region, language policy intermediate language.

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#### RESUMEN

La sociedad regional rusa moderna es multicultural y bilingüe (multilingüe) para dificultar los contactos mutuos de los pueblos multilingües. El problema de superar las barreras del idioma en una comunidad regional multiétnica necesita un apoyo estatal y una regulación legal especial. Una de las mejores maneras de resolver este problema es el bilingüismo. El bilingüismo es la posesión de dos idiomas: el idioma materno y el idioma nacional (el llamado idioma intermediario). La elección del mediador del idioma está determinada por las condiciones sociopolíticas, sociohistóricas y socioeconómicas de la vida de una educación etno-lingual particular. El idioma ruso es el idioma estatal de la sociedad rusa. Los representantes de diferentes nacionalidades entran en contacto lingüístico entre ellos a través del idioma ruso. El idioma ruso sirve como idioma intermedio en las condiciones de un estado multinacional. Sin embargo, la singularidad de cualquier formación étnica se manifiesta a través del lenguaje. Por eso el desarrollo de garantías de derechos lingüísticos es en realidad. Además, deberíamos estar resolviendo un problema de bilingüismo a nivel de las leyes sobre los idiomas adoptados en las repúblicas que conforman la Federación Rusa.

**Palabras clave:** bilingüismo, historia del bilingüismo, tolerancia, región polietnica, lenguaje intermedio, lenguaje.

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## INTRODUCTION

### BILINGUALISM: THE HISTORICAL ASPECT OF THE PROBLEM

The modern world is multicultural and multilingual. The use of languages is one of the main conditions for normal, conflict-free coexistence of multilingual peoples in a multiethnic society because multilingual peoples needed to have mutual contacts and in mutual communication. National-Russian bilingualism has become a mass phenomenon in Russia. All non-Russian population of the polyethnic regional community of the Russian state is spoken in Russian to some degree of perfection.

Today intolerance and behavior in the public consciousness of the people are worrying among researchers because outbreaks of xenophobia, neo-fascism, fanaticism and fundamentalism, ethnic violence in Russian society, unfortunately, are felt today for despite the state policies. The problems of preserving the identity of peoples, their cultural specifics, and, of course, the problem of the full functioning of languages, especially of small peoples were raised by globalization (Gafiatulina et al, 2018).

The ethnical feeling of the ethnos is determined, first of all, by the attitude of the state to its national (mother) language, national culture with the readiness and desire of the state authorities to pursue a policy aimed at preserving the identity of the people and promoting its development. Accordingly, the more comprehensive and effective the policy pursued in this direction, the more important are the attitudes of tolerance, respect of peoples to their state, a sense of patriotism.

The uniqueness of any ethnic formation is manifested through language. Therefore the development of guarantees of linguistic rights

becomes urgent to be reflected in the Concept of State National Policy (Vaskov et al, 2018).

The idea of language as an inalienable attribute of a nation is designed that it possesses a self-reproducing quality and therefore does not need state support and special legal regulation. This explains the rejection of the laws on languages adopted in the republics within the Russian Federation. The languages of the peoples of the respective republic (in this time such laws are not adopted only in Karelia, the Udmurt Republic, Dagestan and Karachay-Cherkessia) enjoy the protection of the state in accordance with the republican laws on languages. State bodies ensure the social, economic and legal protection of languages regardless of their Status (Tsyrenova, 2000).

The issues of language policy are very relevant for such republics as Dagestan, Karachaevo-Cherkessia, North Ossetia, and others at the present stage of development. For example, the need for “to develop a draft of the republican program for the preservation and development of the languages of the peoples of Dagestan” was noted in the Law of the Republic of Dagestan (February 28, 2008) called “The Program for the Development of National Relations in the Republic of Dagestan for 2008-2010”, in the section called “In the sphere of national and language policy” (Materials on the development of national and interethnic relations in the Republic of Dagestan., 2008). Moreover, the President noted in his Address to the People’s Assembly of the Republic of Dagestan that this Program should serve the development of national cultures, mother languages, the study of the Russian language as the state language of the Russian Federation, the language of interethnic communication among our peoples, the strengthening of the common Dagestan unity, the resolution of the problems of divided and deported peoples caused by the resettlement of the inhabitants of mountain regions to the plane, the migration of the population. The Program is based on proven principles and approaches, such as the unity of Dagestan and Russia; unity and territorial integrity of the republic; state support for the ethno-cultural development of peoples; equality of citizens and peoples of the republic; the solution of the problems of each nation by common efforts without infringing the rights of other peoples; the value of the historical experience of living together the Dagestan peoples;

solution of contentious issues on the basis of interethnic dialogue and consent; wide involvement of public associations, rural jamaats, reputable leaders of enterprises, organizations, scientists, culture, education, religion in the development and implementation of decisions on national problems (Materials on the development of national and interethnic relations in the Republic of Dagestan. 2008).

The concept of "language development" implies two aspects: 1. intra-structural, 2. sociological, functional. The changes of different historical periods in the grammatical structure of the language and its vocabulary are considered in the first variant. The study of the functional development of languages, respectively, the processes conditioned by social factors in the linguistic system is in the second option (sociological).

The problem of language policy and the preservation of the languages of the Dagestan peoples for the republic is one of the most urgent. For a long period of time, the national languages have not received due attention. Russian language is spread among other nations and nationalities due to the historical development of our country. Being the language of the most developed nation that turned out to be at the head of the revolutionary transformations in the state, Russian language naturally became the language of communication and cooperation of all peoples under socialism when economic, industrial, interethnic communication grew a thousandfold when the internationalization of the population was intensified, when psychological barriers were removed and interethnic friendship flourished and mutual assistance. All this together led to the fact that the national languages began to be replaced by the Russian language, not only from professional activities, but even in everyday life. The existence of diverse cultures, their global interdependence calls for the formation and interpretation of the importance of inclusion for the younger generation to world cultural values and the values of the culture of their people. The ability to understand and appreciate a foreign culture, to educate the younger generation on the basis of the principles of mutual respect, ethno-cultural tolerance, equality and equality of all nations and nationalities develop among people. This has been a real embodiment in the process of interethnic communication (Litvinova, 2018).

Linguistic life in the Russian regions has noticeably brightened up, has become more complex and diverse in the late 80 - early 90's of XX century. Frequent speeches about the fate of their native languages, the activation of lawmaking on the official status of languages, attempts to develop concepts of national education by representatives of the national intelligentsia in the mass media showed that the language situation entered a different stage and discovered new, previously not discussed problems in the republics. The issue of state languages was actively debated at the state level, including legislative policy. The national humanitarian intelligentsia has questions of creating ideology and specific programs for the revival of languages.

Researchers distinguish a disparaging attitude toward language as a sign characterizing the manifestation of intolerance. This means in its slander, pejorative attitude that depreciates and degrades cultural, racial, national groups, the negation these groups the right to use their own language (Shakbanova et al, 2018).

Language functions and develops in close relationship with society. Born a historical necessity language is called upon to meet the requirements that society presents to it. On the other hand, it reflects the state of society and actively promotes its progress. This is the dialectical relationship of language and society.

A variety of cultures is characterized by modern civilization. They are in constant interrelation, mutual influence and interaction. It is important that each culture has its own language system, through which its media communicate with each other. In the opinion of R.A. Budagov, "the deep idea that multilingualism separates peoples and prevents them from" coming to a common Consent was laid although in a naive form in the legend of the Babylonian pandemonium (God mixed the languages of people who tried to build a tower to the sky and they ceased to understand each other)" (Budagov, 1967).

Various forms of language communication in science have been called verbal means of communication. Human speech is as the most famous verbal means of communication. Humanity has the opportunity to transmit and exchange the bulk of vital informa-

tion through speech. Language is not only a specific means of storing and transmitting information, but also a means of controlling human behavior. A kind of human form of transfer of social experience, cultural norms and traditions takes place through it. The succession of different generations and historical epochs is realized through the language.

The cultural and linguistic diversity of mankind has many millennia. But the transformation of language into a major intercultural communication tool occurred only with the appearance of a language of interethnic communication. It is about the languages to be widely used as intermediary languages for communication of many ethnic groups. In the opinion of F.P. Filin, "as regards bilingualism and multilingualism, it is an organic part of the public function of language and from the historical-linguistic point of view we should be viewed in direct connection with the history of society. If we abstract from the infinite diversity of the emergence of bilingualism, which depends on concrete historical conditions, and take into account its most common features, we can outline the following stages in the history of bilingualism: 1. primary bilingualism of primitive society; 2. bilingualism of the era of the slave-owning formation; 3. bilingualism of the feudal period; 4. bilingualism of the epoch of capitalism; 5. bilingualism of socialist society.

Bilingualism had its own specific characteristics at different stages of social development. Society has different attitude to it. Of course, we should take into account such an important factor as the unevenness of the historical process, as a result of which (and enter) language intercourse (an essential condition for the emergence of bilingualism) is the ethnic collectives standing (and standing) at different levels of social development" (Filin, 1970).

So, let's consider the indicated stages in the history of bilingualism:

1. Primary bilingualism of primitive societies: The clash of primitive collectives undoubtedly led to various kinds of language contacts between them. This clash was not the destruction of one collective by another necessarily. "The clan can adopt strangers and thus take them into the members of the whole tribe. Prisoners of war who were not

killed, thus became, by virtue of adoption in one of the clans, members of the tribe "Seneca" and thereby acquired all the rights of the clan and tribe " (Filin, 1970). Naturally, the adopted outsiders were forced to switch to the language of the new tribe. But their mother language could not be forgotten in a short time. So there was bilingualism. It had a temporary character (bilingualism of one generation). It is known that the warring tribes, while destroying men, left women of other tribes. Captured women involuntarily became bilingual, until one of the languages was lost. Assimilation of some tribal groupings by others was a common phenomenon in ancient history. It led to the transition from one language to another, and this transition assumed bilingualism for a while.

2. Bilingualism of slave-owning society time: Many slave states (Ancient Egypt, Babylon, the Hittite state, the states of Ancient India and Iran, Central Asia, Greece, the Roman Empire, etc.) have ethnically diverse composition with multilingual tribes and nationalities. The state apparatus of the slave states has to look for a way out, in order to overcome to some extent multilingualism, at least in the sphere of administrative needs. As a result of contacts of the multilingual population in one state, some other segments of the population became more or less bilingual (in the army, in trade, etc.). Bilingualism of this kind was not massive and long-lasting. Slave-owning empires often appeared quickly and also quickly disintegrated in the East. Their borders constantly changed. The ethnic diversity of the population was preserved. Slavery was another more massive source of bilingualism. Captive soldiers were turned into slave but also the population of many regions. The slaves learned the language of the winners (of course, not always), but also preserved their native languages.

3. Bilingualism of feudal epoch: The forms of bilingualism are becoming more diverse at this time. However, there is something new. The new is due to the spread of new religions, replacing the pagan beliefs and religious representations of the classical epoch, and along with the religions of writing and written languages. Christianity, Islam, Buddhism, Judaism crossed the state and ethno-linguistic borders. Latin in the West and Old Slavonic in the East were played a special role among Christians. Latin has become the

language of the church, science and culture among the peoples of western and central Europe for many centuries. Its huge role in the development of European culture is undeniable. The Old Slavonic language was of great creative importance in the eastern and most of the southern Slavs. Arabic language has Great cultural role in the Muslim countries. Medieval bilingualism caused by the spread of cult languages was of limited nature at the same time. First, rather narrow strata of the population (clergy, representatives of the ruling classes, scholars and writers, generally educated people, who were not so many) became bilingual. The cult languages were incomprehensible for most of population (for example, Latin outside the Romance countries) or hardly comprehensible (for example, Old Slavonic language among the Slavs, book by the nature). Secondly, cult languages, as a rule, had a narrow sphere of application (religious departures, some branches of culture and administration). There were others form of bilingualism caused by conquests. Usually here bilingualism received limited distribution. Exception was those cases when the speakers of the defeated language had to learn the language of the winners, but they did not immediately part with their mother language.

4. Bilingualism of capitalism epoch: The nations and national languages arise with the emergence and development of capitalism as is known. The nature of bilingualism also changes significantly. The functions of national languages are seriously expanding leading to a decisive reduction in the scope of the cult languages. Religious languages are limited to the religious sphere of action or are converted into an archaic means of communication among narrow book circles connecting with religion. The old cult languages are completely superseded and replaced by cultic varieties of national languages as a result of religious reformation in many cases. The cult-folk bilingualism is being pushed to the background or completely vanishing. But bilingualism on the basis of cultural influences is increasing dramatically. These cultural influences corresponded to the desire of the national bourgeoisie to expand the scope of economic relations and establish international economic communication. For the first time, there is a need for international languages.

The role of French centuries is well known in international relations in the XVIII - XIX.

The use of French, English, German and some other languages along with native national languages creates a new type of bilingualism characteristic of the new history. However, this new bilingualism was limited socially and culturally. The possession of these languages has become the property of the ruling circles and narrow strata of the intelligentsia. The bulk of the population stays off outside the limits of this bilingualism in the places where they were distributed.

The second type of bilingualism arises in multinational states (Russia, Austria-Hungary, Ottoman Turkey and a number of others). The language of the dominant nation is advanced as the second language. It is usually forcibly imposed on the defeated nations and nationalities in such a way as to drive other languages underground and, ultimately, to drive them out altogether from life. Naturally, such a great-power policy encountered resistance and caused national liberation movements and a struggle to preserve the native language without which the existence of a nation or people is unthinkable.

The third type of bilingualism is associated with the emergence of vast colonial empires in Asia, Africa, Central and South America, Australia and on various islands. Colonial oppression and often mass destruction of the population of the conquered countries led to the ousting of many languages and to the domination of the language of the colonialists. The surviving population temporarily became bilingual. Then it lost their languages or their native languages were doomed to vegetation preserving the functions of the languages of mass communication in rare cases.

5. Bilingualism in a socialist society: Different conditions are created for the development of bilingualism and multilingualism with the emergence of a socialist society. The Leninist doctrine of the nation is being implemented. The complete equality of large and small nations and nationalities is most importantly in it. This equality combines interrelated two parties. First, the broadest rights and opportunities to develop their national culture, their mother language. Secondly, the same rights and opportunities to join the achievements of world culture, which includes assimilation of one of the world's languages and not at the expense of their mother

language, but, on the contrary, for enriching and developing their native language.

The Russian language was the language of interethnic communication in the USSR. It is one of the world's languages by its social functions. Therefore Russian language was the leading type of bilingualism in our country at that time. This type of bilingualism will exist for an indefinitely long time. We can not be determined the end of its. Of course, other types are along with this type of bilingualism on the same basis of equality of nations and nationalities (Filin, 1970).

### **BILINGUALISM AND THE FORMS OF ITS ASSIMILATION**

We can to observe the strengthening of ethnic identification in the modern world. The national language plays a crucial role in this process and its place in the ethnic life. The conditions for its functioning are fully.

There are quite a few states in the world where there is no bilingualism. But the question is: "What is bilingualism and what are the forms of its assimilation?" A linguistic school was established in Canada. There are many migrants in it. The experience of developments of this school shows that the following basic forms can be singled out. 1. This is the assimilation of a second language simultaneously with the first (or much later than the first) in early childhood. The assimilation of the language in this way ensures a broad bilingualism when the individual perfectly knows two languages and highly proficient in both. He easily passes from one to another as appropriate. He internally assimilates both language systems. Therefore he can think on any of them. 2. There is a typical form of bilingualism assimilation when a child grew up in a monolingual family. When entering school he opens a second language. The learned by this way the bilingualism could be quite deep. However it remains disparity in the function and use of language with the social situation. The first language will remain for the child in his personal and everyday language. And the language has learned in school will be as the language of official contacts and social functions of the highest level. 3. This is spontaneous type. It is carried out by constant and direct contact with a society speaking this language. Competence is limited in it. But it is sufficient for using language as a means of communication. 4. There is the assimilation

of the second language in the native country of the individual only at school (they learn foreign languages as usual). The competence of their ownership is very limited (Minasova, 2002).

Direction of the researches began to form in the second half of XX century. It was devoted to the problems of bilingualism and the construction of the educational process with using the means of native and foreign languages. Scientific schools have been established in the framework of this direction in the 60's - 70's of last century. The purpose of these schools is the integration of ethnic minorities into a dominant culture. The experience of the United States is interesting for us in this respect where bilingual education for children from ethnic minorities in state schools began to be practiced. It was officially determined that bilingual education is the use of two languages as teaching aids for the same group of students through a special program covering the entire curriculum or part of it, including classes on history and culture (Shirin, 2001). The purpose of this program was the need to increase the pride of students for their involvement in two cultural entities.

From domestic researchers to study bilingual education turned M.N. Pevsner who developed the following typology of bilingual education:

1. This is an acculturation type. It is extending to a natural multilingual environment when political, economic and sociocultural prerequisites arise for the "ingrowth" of ethnic minorities into a dominant culture. Bilingualism is species of this type which involves the study of all subjects in the second language (usually in the language of the ethnic majority) followed by the displacement of the native language and culture and preserving bilingualism assuming mastery of the second (official) language while maintaining its own language and culture;

2. This is an isolating type. It is characterized by the education of children from ethnic minorities mainly in their native language with the aim of preventing their acculturation and full integration into the society. This type of education prepares them for re-emigration and at the same time refuses to use the spiritual wealth and services of the dominant society;

3. This is an open type. It is the most common type of bilingual education in modern European society. Its goals are to integrate into the All-European and world space and intercultural communication and multicultural education (Quotation by Minasova, 2002). Mckie W.F. and Siguan M. said that "bilingual education is the best contribution to mutual understanding among all the peoples of the world at the international and interstate levels. It is the best way to facilitate cohabitation of various ethnic groups and linguistic minorities" (Siguan & Mckie, 1990).

Bilingualism and multilingualism were widespread in the past and now. A lot of experts, linguists, and other scientists and public figures had been written about them, one way or another faced with this phenomenon. We have not such a doctrine of bilingualism that would cover its spread throughout the world, take into account its infinitely diverse forms and at the same time establish general types and patterns of development in relation to different languages, different countries and different historical epochs. As is known the issue of bilingualism is multifaceted. There are different approaches in its solution. It is crossed-linguistic, philosophical, psychological, pedagogical, etc. (Filin, 1970).

Social factors are the basis for the existence of bilingualism changed in different historical periods. The interaction and the coexistence of two languages in one ethnic collective (people, nation) do not touch the interests of the collective. Bilingualism has a close connection with linguistic and common politics. Accordingly, the bilingualism study has not only theoretical, but also great practical significance.

#### **SPECIFICITY OF LANGUAGE POLICY IN A MULTI-ETHNIC REGION (ON THE EXAMPLE OF DAGESTAN)**

National language like national culture was in the pen during the long period of development of the state. We started reviving the national identity in the history of nations only in the period of perestroika. The focus to national problem was interpreted as a manifestation of nationalism and was severely prosecuted in the previous period of development of the state. It seems that the problem of preserving the national language has troubled the intelligentsia for decades. In the 30's of last century, A. Taho-Godi wrote that "the

national languages were not treated as facts that should be started with construction, but as an evil from which it is necessary to get rid of it somehow" (Magidov, 1994).

E.T. Mayboroda said that there are certain achievements in the development of linguistic state policy at present. There are about 9 thousand national schools in the system of state education in which more than 80 languages of the peoples of Russia are studied. Radio broadcasting is organized in 56 languages in the country. TV programs are broadcast in 69 languages. Hundreds of newspapers and magazines are published in the languages of national minorities. The issues of studying of the languages of dispersed ethnic minorities (Koreans, Gypsies, Greeks, Germans, Jews, etc.) are being solved with the support of the authorities of the subjects of the Federation. Education and the dissemination of native languages should not be at the expense of free knowledge of the Russian language called the state language of the Russian Federation. Its teaching at a low level is a violation of the right of national minorities to equal status in their own state that is provided through fluency in Russian" (Maiboroda, 2007).

At the present time there is a polemic about the need to study native languages and about what should be the degree of their presence in national life, and what is generally considered a separate language. Opinions were divided from the radical demands of national patriots to the constructive proposals of professional linguists. It is common knowledge that formal teaching of national languages does not bring tangible results. It should be pursued a purposeful language policy in the republic aimed at studying and preserving national languages (Susimenko & Litvinenko, 2015).

Language policy of the state is a part of national policy. What can be the purpose of the ethno-linguistic policy? There are three most obvious landmarks that are important for the cultural positioning of minorities and are closely linked to language policy. The first concerns the preservation of language in the context of maintaining the cultural identity of ethnic communities (Shakhbanova et al, 2016). The second is connected with the sphere of education and the formation of ethnic schools as instruments of ethno-national politics. We can be considered the extension of the communicative capabilities of the lan-



guage and its transformation into an element of maintaining cultural solidarity both within the ethnic group and within the poly-ethnic territorial community called as the third benchmark. Any of these three goals can now be declared and adopted as a political guideline only if clear mechanisms for their achievement are developed and if the implementation of these purposes does not create conflicts between cultural groups. In this regard we refer to the opinion of Marcus Gladia. He wrote that: "Language policy should to take into account public opinion regarding the language used in the language community (a descriptive element of politics); 2. to stimulate a special debate on the topic of inter-ethnic relations, creating the appropriate conceptual framework (for the integration of minorities, multiculturalism, multilingualism); 3. to propose measures of active promotion and functioning of the language (a pre-requisite element), compensating for inconsistencies arising from the previous history; 4. to raise public awareness on issues of multiculturalism and multilingualism in the education system; 5. to develop the professional skills of lawyers and government officials from among those who deal with the problems of multiculturalism and multilingualism "(Shabayev et al, 2009).

The Third Congress of Ethnographers and Anthropologists of Russia (on June 8-11, 1999) were held untitled called "Globalization of Ethnology on the Threshold of the New Millennium". The speakers formulated specific recommendations on the implementation of language policy on the section called "Language Problems". Firstly, we should to do a comprehensive ethnological expertise of all draft laws relating to language policy and to involve Russian and international specialists in the sphere of social processes as experts. Secondly, legitimacy of projects should be achieved the greatest. Thirdly, if there is an ethnic tension in the region that the executive authorities should to introduce a moratorium on the adoption of laws including languages (Dubova, 2000).

Many years of practice confirms the correctness of our language policy in the republic in official documents. There are a thirteen written languages in Dagestan. Russian language is declared as state language. Mother language is as learning language in rural schools from the first to the fourth class.

Russian language is as learning language in rural schools from fifth to eleventh. Mother language is studied as an object in urban and rural village schools with a mixed national composition of students. Russian language is as learning language from the first to eleventh there. The teaching and training in the Russian and nine languages of Dagestan (Avar, Dargin, Kumyk, Lezgin, Lak, Tabasaran, Agul, Tsakhur and Rutul) is being conducted in the republic at present. Textbooks, teaching aids for the Dagestan general education school and pedagogical colleges are developed and published in all these languages. Nogai, Chechen, Azerbaijani and Tatar languages are studied in schools (Materials on the development of national and interethnic relations in Dagestan Republic, 2008).


We conducted a sociological research. The question called "How do you think, does education in your mother language help ..." was answered by us. There is opinion in most cases that the teaching of mother language promotes "to persevere of national culture and traditions" (67,0 %) and "for interethnic consent and mutual understanding in republic" (15,2%) and "to a modern national culture" (8,4%), "for consent and understanding within one people" (8,3%) and "for tolerant relationship between peoples" (6,0%).

According to the ethnicity, 88,9% of the Lezgins, 76,5% of the Laks, 71,2% of Chechens, 67,9% of the Avars, 62,4% of the Kumyks, 58,6 % of the Darginians and 56,3% of the Russians share the view that teaching in their mother language "preserves national culture and traditions". Further, 24,0% of the Kumyks, 21,4% of the Darginians, 21,2% of the Chechens and 12,5% of the Russians marked that teaching their mother languages helps to form "interethnic harmony and mutual understanding in the republic". 22,2% of the Lezgins, 10,0% of the Darginians, 6,8% of the Avars, 6,4% of the Kumyks, and 5,9% of the Laks have the opinions that teaching in the mother language promotes the education of "consent and mutual understanding within one people". A small number of respondents marked that the teaching of mother language contributes "to a modern national culture", in particular 15,4% of the Chechens, 12,5% of the Russians, 8,6% of the Darginians, 8,4% of the Avars, 8,0% of the Kumyks, 2,8% of the Lezghin. The Laks did not mark it at all. marked a position called Position about the role of teaching the mother

language in the process of forming tolerant attitudes between the peoples was marked by an even smaller number of respondents, for example, 11,8% of the Laks, 9,6% of the Chechens, 6,3% of the Russians, 5,8% of the Avars and 1,4% of the Darginians. The Lezgins did not mark this position.

Thus we can be concluded that language policy and linguistic behavior is a very complex social sphere. The infringement of status of one language provokes interethnic tension and confrontation. We should to pursue a policy aimed at preserving all languages functioning in modern Russian society.

### CONCLUSIONS

Thus, the analysis of bilingualism in contemporary Russian society showed the specific of language policy and language behavior. Such features are most clearly manifested in multinational subjects. Not all Russian regions have their own law on languages including Dagestan. There is a serious shortcoming in this fact. It does not allow implementing the program of support and revival of national (mother) languages effectively. The revival and development of the peoples themselves, their creators and carriers is the main and general condition for the revival, preservation and development of languages. The language of any people is preserved and develops as the embodiment, content and form of the reviving and evolving unique culture of the ethnos. We should to arrange the delivery of final examinations in national (mother) languages for preservation of national (mother) languages in the absence of a legislative act. It will change the attitude of a person to their mother language and also will allow reducing the process of language marginalization. Further improvement of bilingualism at this stage should be solved at the level of laws on languages adopted in the Russian Federation republics. 

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