In 1989-1990, when the Soviet Union still existed, the titular languages of Kazakhstan, Uzbekistan, Kirgizstan, Tajikistan, and Turkmenistan were proclaimed the official languages of their respective republics laying down the rights and obligations in the use of languages. This was no surprise to anyone. It was part of a general trend among the Soviet republics. Furthermore, this was a natural course of events as the majority of the population in the republics wanted to gain independence. In 1991, as the Soviet Union was split up, new states emerged in the aftermath. A top priority for these national governments was their establishment as independent and legitimate political and global entities. Equally important was the construction of national identities. External and internal dynamics were complicated by the enormous challenges that many of these countries were facing including: ethno-linguistic conflict, population movement, poverty, unemployment, and increasing social stratification.

For seven decades the inhabitants of the newly independent Central Asian states had experienced nation-building as members of the Soviet state. Having never experienced it as a sovereign people the responsibility of singling out the features of nationality was left for themselves. One of the conceptual problems that the Central Asians were faced was that of language policy. Current language policies in Central Asian states developed in parallel with the disintegration of the Soviet Union. The intensified preoccupation with linguistic matters in the newly-independent states of the Central Asian region has made people more conscious of their own linguistic destiny and language identities.

After obtaining independence Kazakhstan, being a former Soviet republic which had many classical features of the colony, has to build a new state in many respects on a fundamentally new basis. National policy has not yet freed itself from Soviet stereotypes. Soviet language policy, which during the Soviet era was highly centralized, designed and controlled by Moscow, was characterized first and foremost by the dominance and influence of the Russian language. Consequently, present-day Central Asian language policies are centralized rather than decentralized, though this time at the local level instead of at a broad all-union level.

Central Asia is currently experiencing dramatic contextual change as a result of economic change and varying degrees of geo-political instability. The absence of open conflict, collision does not exclude acute contradictions in the sphere of language, culture, and competitive interests in many other spheres of public life. The imposition of Western values through the media, changes in economic and language policy, the impact of the lifestyle of 1990s of the XX century, the aggravation of the spiritual atmosphere in the society is the reason for the conflict between the newly appeared values and reality. The essence of this conflict is in the following contradictions:

1) between the orientation of the society of equal opportunities and glaring inequality of starting opportunities not only for representatives of different social and income groups, but also among the inhabitants of large cities and the rural regions of the rest of the country;
2) between the orientation of the political and economic freedom and the ability to influence own destiny and very little freedom of choice
3) between the desire to see Kazakhstan a prosperous country with a modern market economy and a progressive democratic state and the actual situation of the country with enormous social stratification.

The society stratification on the level of the income and living conditions is most distinctly observed. Material troubles of ones and satisfaction of others cause protest moods in people, and are easily transferred to the sphere of international relations. Injustice is often connected with domination of foreign investors. Natural riches didn't
become a basis of well-being of people living in Kazakhstan. They observe contrast between a situation in their country and the countries where huge lifting of national well-being thanks to natural resources is observed.

All these contradictions contribute to the accumulation of problems as reasons for possible conflicts and troubles in future. Of particular note is the solution of problems of Kazakh people, subjected to the discrimination in the past. The XX-th century became for Kazakhs a century of tragic events which transformed them into the minority on their own native land. In spite of many collisions in history Kazakhs have not lost their language, the main wealth. Today Kazakhs have deserved the right to revival of their historical heritage. Internal and external factors cause necessity of giving priorities to the Kazakh language and cultural values of Kazakhs. Such differentiated approach doesn't limit the civil rights of the people belonging to various ethnic groups, their aspiration to keep the ethnic identity and to take a worthy place in the society. At the beginning of the XXI-st century Kazakhstan has tackled a lot of problems, connected with political organizations, territory, national and ethnic issues, social structure and social organization, foreign and home policy. The migratory outflow from Kazakhstan has lost the sharpness, the consolidation process gains strength, the bases of a civil society is formed and serious ethno demographic changes have occurred. Kazakhstan from the state with two dominating Kazakh and Russian diasporas has turned to the state with dominating one, the Kazakh ethnos. In Kazakhstan as well as all over the world there is an information struggle for minds of people, introduction to consciousness of Kazakhs standards alien to their way of life that painfully affects national consciousness.

Political shifts and economic factors are exerting considerable influence over language policies in Central Asia. Globalization which is undergoing in the whole world is not just an economic phenomenon, but also social, political and cultural phenomena. Globalization has effects on local culture, influences on languages we use, our identities and relationship with other people. The importance of English as a global language has been rapidly increasing. All over the world people will have to learn English to use computer software. It is not British but American English that is in the ascendancy. Many computers have only American English software and it is the main transnational language used in various fields of scientific, cultural, economic and business activities. The use of English in general and its American variety in particular has received a great boost as a result of globalization and new information technologies. It is the language of international business, politics and diplomacy. It is the language of Internet. It is estimated that by the mid-21st century half of the world will be more or less proficient in it.

In the march of the process of globalization, there is a change in the kind of English spoken or written; there is a perceptible change. New words have entered the vocabulary of daily usage. The introduction of “SMS” on mobile phones, which has become a rage among the youth, has brought in a new mode of conversation. With the help of improved information technology, people can communicate their ideas and views; they can influence public opinion. People’s ability to communicate more freely and easily could foster greater mutual understanding and appreciation of one another’s problems and points of view.

While English has been prospering, other languages such as French, German, Spanish and Arabic have been pushed down in the international arena. According to the new edition of the Atlas of the World’s Languages in Danger of Disappearing, published by the UNESCO, half of the world’s 6,000 languages are under the threat of extinction. Globalization is an important factor responsible for this. The result of globalization is that tradition and customs have less of an impact on us that we have to live a more reflexive life toward an open future. We have more options in creating our identity, rather than accepting what is given in our traditional culture. Globalization assigns today special responsibility to the Kazakhstan society. It is a question not only that in the long term the Kazakh nation should become the competitive nation, but also that today without cultural wealth the Kazakh nation won’t feel assured of the future. Knowledge of three languages: Kazakh as the state language, Russian as the language of interethnic communication, the language which is officially used in state bodies along with Kazakh, English as the language of intercultural communication is a pledge of competitive power in the modern world. It should be noted that respect to other people, to their culture, language and religious tolerance is intrinsic in Kazakh mentality, whose pivot is striving for harmony with the world around. That’s what underlies Kazakh’s nationhood.

Multinationality and multilinguality are the main assets of our country. Development of languages is prioritized in the recent Address by the President of the Republic of Kazakhstan Nursultan Nazarbayev to the People of Kazakhstan where he outlined plans to promote the study of the Kazakh, Russian and English languages. Already, more than 60 percent of the population speaks Kazakh, the state language which 20 years ago was almost on the brink of extinction due to suppression from the Soviet authorities. Plans are afoot to have 80 percent of the ethnically diverse population speak Kazakh by 2017, and 95 percent by 2020. The planned
development of the Kazakh language will not be harmful for the Russian language. The government would also promote the study of the Russian and other languages of more than 130 ethnic groups in the nation.

English, though, will be a continued priority, and the head of the state said that 20 percent of the population should speak English freely by 2020. “Patriotism, morality and ethics, inter-ethnic harmony and tolerance, physical and spiritual development, and respect for the law are values that should be instilled in all educational institutions regardless of the form of ownership. What do we need for the state's development and its future? For that, the state's foreign policy priority must be friendly relations with neighbours. Without it the country's future will be vague” [1,2] - the President concluded in his Address to the People of Kazakhstan. The notions of language policy and language reform are often treated as if their principle concern is language or languages. In fact, they are not. They concentrate on language practice, or more precisely, on the language users, their language habits, changes in language habits, language attitudes etc. and language reform awareness, a notion referring to the fact that people must be informed and kept aware of the language reform process and somehow be convinced of its rightness in order to make the language reform catch on and take effect. The degree of the public's 'language reform awareness' is dependent on the general socio-political importance of linguistic matters. This concern among language users will add further dynamism to linguistic issues and influence both official language reform and developments. “State regulation of the national language attitudes and language processes with all of its content and nature of ongoing activities is aimed at smoothing the dilemma between supporting linguistic diversity and the proclamation of the Kazakh language a state language. The following measures are taken: numerous legislative decisions about expansion of functioning of the Kazakh language in adjustable spheres of communication: state management, broadcasting in the Kazakh language, creation of the departments of translators; system modernization and expansion of an infrastructure of formation in the Kazakh language; development of the Internet resources and remote training; introduction of computer training programs in educational process ”[2,108].

Large-scale transformations have influence on attitudes towards language and culture. Nowadays it becomes very important to pay more attention to education of young generation in the spirit of respect for the Kazakh language and the Kazakh culture, for history of Kazakhstan as spiritual basis of the native land.

“We are destined to build the future together and to leave it to our descendants. We must unite all the forces for the benefit of our homeland. I call on all the citizens of Kazakhstan to take an active role in the work to achieve the identified goals” [1,3] .

References

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