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IDEOLOGICAL BASES OF RUSSIA AND TURKEY POLICIES

Abstract. This article examines the issues of national archetypes in the formation of foreign policy, the image of the ruler and the mission of the state. Russia and Turkey position themselves today as countries seeking to challenge the US championship in the world. Both countries have a rich history and ideologically justify their right to lead. In the study of the statehood of Turkey and Russia, an important role was played by the political ideologies that formed the mental image.

Russia's desire to dominate the Balkans, the Middle East, comes from the idea of "Moscow-Third Rome", and the modern ideology of Turkey "Neo-Ottomanism" is a bright continuation of the policy of the Ottoman Empire.

Keywords: ideology, archetypes, Russia, Turkey, ambitions, statehood.

The foreign policy of any state since its formation inevitably passes through the stages of formation, and then enters a phase of permanent development and further improvement. All states with a deep historical past have passed this way. Therefore, their foreign policy resembles a knot of tightly bound knots, each of which is a reflection of a certain diplomatic empiricism. And each of these "nodes" is directly related to political archetypes, which are a set of features of ethnic consciousness that determine the "basis" of thinking, basic values, behavioral stereotypes, traditions, character traits, temperament, etc., which forms the state mentality.

The concept of archetypes was also known to the ancient philosophers, but it was introduced into the active scientific circulation by C. Jung, in whom they appear as images-symbols, carriers of the collective unconscious, acting as an impulse for the emergence of culture. He wrote: "He who speaks with archetypes speaks like a thousand voices. he lifts the portrayed by him from the world of the one-time and transient into the sphere of the eternal" [1].

Scientists explain that an archetype is "a prototype, a primary form, a sample, these are structural elements, so-called. the collective unconscious, the embryonic possibilities of all mental processes and experiences."

According to some researchers, the archetypes play an important role in the issue of interethnic relations and questions of the perception of "friend or foe" in the countries and our region. In this case, they would not have an "archetypical" character. But they have it, because the problem of land and water has existed in the region for centuries. History knows a lot of examples of conflicts between nomads over land (pastures) and water (watering places). For example, Turkmen permanently fought for the priorities of owning them with the Kazakhs in Mangyshlak. The Kyrgyz reflected the intrigues of the Kazakh tribes who claimed their grazing lands. The Central Asian Khanates constantly waged wars among themselves over land and water as the basis of the well-being of their people. Therefore, it is impossible to deny the "archetypical" nature of the land-water problems in the international relations of the post-Soviet states of Central Asia. In the future, these claims, claims, etc. political actors in the region will continue as long as they do not really recognize the status quo, the existing borders within it, otherwise the region will always be conflict-prone [2, 12].

In this regard, the desire of modern Kazakhstan to build new relations in the region, based on the principles of mutual respect, is fully justified, and the aspirations to form a "new concept of identity" as a legal person are quite understandable. That a legal person is a person disciplined by law, politics, moral

and stable law and order, legal consciousness, a high legal culture, endowed with all rights and freedoms, and freely used by them [3, 136].

National archetypes play a crucial role in the foreign policy of the United States, France, Britain and several other countries. Modern Russia is no exception in this context. For several centuries Russia has been presenting itself as an "exclusive" and "elected" state, along with the USA, European countries, first of all, Great Britain and France. Moscow declares its right to play a role in resolving most international issues and in global governance in general. The conviction that Russia should be an integral part of the new world order reflects the historical understanding of Russia's "chosenness" - its inherent "statehood" - as well as the revival of its self-confidence [4, 32].

To understand the modern politics of Russia, it is necessary to consider the historical and ideological foundations of its policy. The central archetype of Russian politics was formulated in the 16th century. Philotheos: "Two Rome fell, the third stands, and the fourth does not happen." In general, the question of the formation of the image of "Moscow-Third Rome" exists in scientific debates, but many are prone to the fact that the fall of Constantinople in 1453 and the loss of the Christian world, primarily the Orthodoxy of their spiritual center, contributed to the rise of Russia as the center of Orthodoxy. But here the question arises: if Russia began to be considered holy after the spread of Constantinople, then why the image of "Holy Russia" is often used in events of an earlier period. Some scholars tend to argue that the rulers of Russia considered themselves to be the successors of Rome, and not of Constantinople.

But the main interest in the theory of Philotheos arose in the middle of the XVI century, during the reign of Ivan the Terrible. Ivan the Terrible developed the idea of the special role of Russia as the sole and last Orthodox power; in fact, the philosophy of Philotheos "Moscow is the third Rome" thus became part of the official ideology.

The foreign policy of modern Turkey, characterized by most scholars as neo-Ottomanism, is a peculiar continuation of not only Ottomanism of the 19th century, but also of the whole of Turkey's imperial past. "Ottomanism" as a protective doctrine emerged in the middle of the nineteenth century, when the secret political organization "Society of New Ottomans" arose in the Ottoman Empire, which aimed to strengthen power by adopting constitutional principles and forming a single community of Ottoman citizens. But the main thing in the semantic similarity: both then and now these two concepts reflected the same goal - the consolidation of the imperial power.

True, in the first case, it was already evident, and it was only about its preservation, and in the second, at the end of the 20th – beginning of the 21st century, it was about the desire, if not territorially, to revive the imperial "greatness of the Ottomans", then at least maximum influence of the "Ottoman spirit" on regional and international events. The similarity in the views on the role of religion is also important: both the "old" and the "new Ottomans" believed that the principles of Islam not only did not contradict democratic reforms, but also largely contributed to their implementation.

However, today in the minds of the Turkish population, Ottomanism is associated with the struggle for their own greatness, for their "imperial" and can be used as an integral part of the renewed consciousness of the new Turkish man, for the formation of which many Turkish ideologists and politicians advocate.

Like Pan-Turkism, neo-Ottomanism is presented by Turkish and other authors as a kind of socio-cultural doctrine, designed to introduce or reanimate certain fundamental values that prevailed during the Ottoman Empire in the spaces where people of completely different cultures and worldview live.

The history of neo-Ottomanism is rooted in the past - in the days of the Ottoman Empire, with which, obviously, modern leaders of Turkey associate themselves. However, the founder of the Republic Mustafa Kemal Atatürk, who believed that new Turkey should be built on completely different principles, broke with all of it [2, 120].

As a foreign policy doctrine, Pan-Turkism took shape in the program of the Young Turk Party "Unity and Progress", which came to power in Turkey in 1908. Its ideologue was the Turkish sociologist, cultural scientist, linguist, jurist, writer ZiyaGok Alps (Mohammed Ziya) (1876-1924). His ideas largely influenced both during the reign of the Young Turks on the eve and during the First World War, and during the Kemalist reforms of the 1920s and 30s. In the works of Gok Alp, and especially in the book "The Basics of Turkism", the main principles of the ideology and policies of the initial stage of development of the Turkish Republic were formulated - nationalism, westernization, etatism.

Today, a characteristic feature of both states is a pronounced foreign policy, its ideological component and the strong role of the ruler. In national archetypes the most important role is assigned to the ruler, without disclosing its essence, it is almost impossible to understand the modern political processes in these countries.

Russian sovereigns fully perceived themselves as the heirs of the Byzantine emperors as leaders of the entire Orthodox world. The new dynastic right of Ivan III and his descendants to claim the Tsargrad legacy was strengthened by virtue of its external recognition.

Ivan III takes the title of "autocrat" on the model of the Byzantine emperor. He also assimilates to his state the Byzantine coat of arms - the double-headed eagle, believing that through marriage with Sophia Palaeologus received the full right to this. Ivan III, and then Vasili III begin to be called "the kings of all Russia." Basil gradually increasingly uses this new title in foreign policy documents. And finally, the famous formula "Moscow is the third Rome" appears, which finally focused on the idea of Moscow about its succession from Constantinople.

According to historian Zhumatay G. Modern Russia is a symbiosis of Orthodoxy and communism, but this view can be partially challenged, in particular, communism in Russian history, in particular, the interpretation of power and a strong ruler is part of the idea of an "universal state", "sovereign savior" and "fighter for justice." The idea of "Moscow is the third Rome", not only contributed to the unification of the Russian lands around Moscow, but also determined the role of the sovereign in its subsequent history.

Another important archetype of Russian political history is the sacred binary opposition "the king is a holy fool". The sacredness of the supreme power in Russia is balanced by the sacredness of the national foolishness: it is not by chance that St. Basil's Cathedral is located opposite the Spasskaya Tower of the Kremlin. It is the phenomenon of foolishness that helps to penetrate deeper into the archetypal essence of the Orthodox personality in politics. The Orthodox Russian people, inspired by the ideal of Russia - the "wandering Kingdom", saw in these "wanderings" first of all the search for earthly truth, which the holy fools expressed with particular force.

The moral traits of the ideal Christian emperor were based on general Christian morality and were not significantly different. For this reason, the perception of the image of the Christian emperor in the mass consciousness took place at the end of the 4th century. relatively easy, especially since the Christian understanding of the image of the emperor was based on the ancient tradition. The church possessed the richest arsenal of propaganda and effective methods of influencing the masses, which made it possible to introduce into the mass consciousness the idea of a virtuous Christian emperor in a historically short time.

Like Russia, Turkey is a country with a predominant majority of the titular nation and religion. Turkish sultans considered themselves patrons of all Muslims, although based on the principle of Fatimism, they could not call themselves caliphs. By creating their own empire, they, in the spirit of the Muslim rulers, tried to form a stereotype of a just ruler.

Despite the discrepancies between Sunnis, Shiites and Kharijites, sacred ruler status supports almost all Islamic medieval dynasty - the Umayyads and the Abbasids of the Arab Caliphate, the Turkish sultans of the Ottoman Empire, the Mughals of India, associated with different branches of Shia Safavids of Iran and the Fatimids of Egypt, and many others. The loyalty of the secular authorities, even unjust, was based on certain theologians of the Islamic Middle Ages, for example, at-Tartushi, who said: "Forty years of tyranny are better than one hour of anarchy." This sacred status, which assumed the ruler's perception of the subjects as "the shadow of Allah on earth," was maintained even in the era of colonialism, when the majority of Muslim countries found themselves in a humiliating dependence on European powers.

Rethinking the traditional concepts of power and the image of an ideal ruler in Islamic intellectual culture falls on the second half of the 19th century. Thus, the largest representative of Muslim modernism, enlightener and social activist Jemal Al-Din al Afghani, offered his vision of this problem, whose social and political activity falls on the last third of the 19th century, that is, on the eve of the "awakening of Asia" era. Jemal al-Din al-Afghani saw the ability to resist the expansion of the colonial powers in the political and ideological unification of the Muslim powers under the banner of Islam.

Sultan Abdul-Hamid II claimed the recognition of his unlimited spiritual power not only in the Ottoman Empire, but throughout the Muslim world [6, 227]. Russia and Turkey, as successors of empires,

pursue a policy aimed at dominating in certain regions of the world, pursue a policy aimed at expanding and maintaining their political weight, which lead to clashes of interests with other actors of international relations. The policy of dominance in international processes can be explained from the point of view of the "election" of these states to decide the fate of the world.

The image of Russia - the "traveling kingdom". Moscow - The Third Rome does not replace, does not repeat its predecessors, this new kingdom instead of two fallen ones. The goal is not to preserve and continue the political tradition - the tradition is torn and re-created. Hence splits and catastrophic breaks in Russian political history.

In the image of Russia - the "traveling kingdom" there is a serious political claim to the imperial tradition of world power: Moscow is the Third Rome. Every major statesman in Russia used this image to justify his imperial political ambitions.

In the archetype of the "wandering kingdom," the theme of the sacredness of political power is closely linked to the theme of the apocalyptic of political time: "there should be no fourth Rome." The Russian political time invariably experiences the tension of the impending "end of history", it is extremely brief, the historical perspective is shortened; such time requires the utmost responsibility, composure. The fate of history depends on the Third Rome - on Moscow - therefore, in the Russian political consciousness the destinies of Russia and the destinies of the world are inextricably linked: The Russian soul is sick of world problems. Already in the XVI century. the doctrine of "holy Russia", of the universal, universal significance of Russia is being advanced. V. Zenkovsky rightly notes that "it is from here and only from here" that all late political concepts should be derived, justifying the "universal human vocation of Russia" [7, 47].

This is how the phenomenon of the integrity of the perception of the world is formed, which has received special significance in Russian culture. Christianity, by its very nature, is addressed to all humanity, it wants to enlighten and sanctify its entire soul. This motive undoubtedly plays an important role in Western Christianity, but in Orthodoxy the topic of integrity is brought to the Absolute, acquiring a tinge of radicalism. The antithesis of "all or nothing", not restrained by everyday prudence, uncontrolled by attention to practical results, leaves the Russian soul to be alien to everyday sobriety. In the political sphere, this led to the formation of a famous archetype of political radicalism.

Thus, the ideals of righteousness, value attitude to the world, "the universal human vocation of Russia," "holy Russia," are the archetypal ideas that have shaped Russian national identity throughout political history.

The value attitude to the world today is largely explained by the fact that the question of sociocultural identity is viewed by the majority of Russians in a cultural and civil sense. According to the Institute of Sociology of the Russian Academy of Sciences, at present, the practice of using the concept of "nation" in the sense of a state, civil community – a political nation – is becoming increasingly widespread. This is reflected in the use of such definitions as "Russian nation", "citizens of Russia", "we as a nation", "we are the people of Russia". The idea of Russia as a unique civilization, combining European and Asian principles, one of the characteristics of which is the peaceful community of many nationalities and religions, where none of them are infringed upon and introduced into the standardized cultural and civilizational framework, the understanding of the Russian people as historical whole and civic nation has repeatedly expressed themselves, including by the President of the Russian Federation Vladimir Putin. This formula was positively perceived by many intellectuals and politicians as the only possible one for Russia and fully responding to the experience of large international ethnic states accumulated by the world community.

The "new look" on Turkish foreign policy horizons in many ways reveals the essence of the work title Davutoglu, where the very linkage of the international policy of this state with such concepts as "strategy" and "depth" speaks about the ambitiousness and long-term nature of the project he conceived. The definition of "strategic" aims foreign policy for the future, a qualitatively new perspective. The term "depth" is a reassessment of the perception of the past, a retrospective view of the history of the Ottoman Empire as a legacy, which, in ideological terms, you should be proud of, and in practical terms - to take advantage of. The goal of foreign policy, according to Davutoglu, is to "revitalize the Ottoman roots" by means of their active purposeful international activities [8].

He emphasizes the importance of the geostrategic position of Turkey, its historical "depth" and unique place in the Muslim world. "Countries speaking the same language, professing one religion and common values," Davutoglu noted, "must develop a common policy ... There is a legacy left by the Ottoman Empire. We are called neo-ottomans. Yes, we are the "new Ottomans."

Of course, the renaissance of the ideas of Pan-Turkism did not mean that this ideological and political doctrine became indisputably dominant. Neo-Ottomanism (or renewed Ottomanism), which is gaining popularity, is a serious competitor to Neo-Panturkism. That is why it seems appropriate to consider Neo-Panturkism in comparison with Neo-Ottomanism and analyze the degree of influence of both doctrines on the foreign policy course of the Republic of Turkey.

Both ideological platforms were formed under the influence of nostalgia about the great imperial past (the Great Turan, the Turkic Khaganate, the Ottoman Empire, etc.).

Summing up this study, we can note the following, that today Russia and Turkey are pursuing a policy actively aimed at strengthening their positions on the world stage, which is often perceived as an attempt to restore imperial power. Archetypes played a moist role not only in foreign policy, but in the process of forming a national mentality and perception of its role in world history.

Today, two presidents Erdogan and Putin position themselves as strong leaders, and are trying to form an opinion about "fighters for justice", "defenders of the state and the oppressed." Erdogan and Putin are perceived as dictators, arranging for themselves the constitutions of their countries. Both leaders are talented speakers and know how to position themselves in their countries as fair rulers.

Failures in domestic politics and economics, compensated by populist foreign policy, both leaders use tactics of using foreign policy as an instrument of internal consolidation, but the emphasis on expansionism and exaggerated ambitions in foreign policy, the desire to modernize society and the state only by "top" measures, as a rule, led to a very modest results of the reforms, not commensurate with the forces and means spent on their implementation.

The geopolitical interests of the two states collide in the international arena, a zone of particular interest of both states, as in the imperial past is the region of the Middle East, the Black Sea, the Balkans and Central Asia.

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РЕСЕЙ МЕН ТҮРКИЯНЫҢ САЯСАТЫНЫҢ ИДЕОЛОГИЯЛЫҚ НЕГІЗІ

Аннотация. Аталмыш мақалада мемлекеттің миссиясы, басшы образы және мемлекеттің қалыптасуындағы ұлттық архетиптер мәселесі қарастырылған. Бүгінгі таңда Ресей мен Түркия өздерін АҚШ жетекші позициясына таласытық білдіруге тырысуда. Ресей мен Түркияның мемлекеттілігін зерттеу мәселелерінде ментальды образын қалыптасытырушы саяси идеологиялардың ықпалы аз болмады.

Ресейдің Балқан түбегі мен Таяу Шығыстағы үстемділікке ұмтылысы, «Мәскеу-Үшінші Рим» идеясынан туындаса, Түркияның қазіргі таңдағы Жаңа Османизм идеологиясы Осман империясының саясатының жарқын жалғасы.

Түйін сөздер: идеология, архетип, Ресей, Түркия, амбиция, мемлекеттілік.

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ИДЕОЛОГИЧЕСКИЕ ОСНОВЫ ПОЛИТИКИ РОССИИ И ТУРЦИИ

Аннотация. В статье рассматриваются вопросы национальных архетипов в формировании внешней политики, образа правителя и миссии государства. Россия и Турция сегодня позиционируют себя как страны стремящиеся к оспариванию первенства США в мире. Обе страны имеют богатую историю, и идеологически обосновывают свое право на лидерство. В вопросах изучения государственности Турции и России немало важную роль играли политические идеологии, которые сформировали ментальный образ.

Стремление России к доминированию на Балканах, Ближнем Востоке, исходит от идеи «Москва-Третий Рим», а современная идеология Турции «Нео-Османизм» является ярким продолжением политики Османской Империи.

Ключевые слова: идеология, архетипы, Россия, Турция, амбиции, государственность.

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**BILINGUAL EDUCATION IN FORMER SOVIET COUNTRY:
PERSPECTIVE AND PROBLEMS**

Abstract. This article describes the sociocultural phenomenon development of bilingualism in Kazakhstan. The language pluralism in Kazakhstan is considered as a result of the past social and political and economic reforms. Kazakhstan society is more open today compare with Soviet time. The globalization promotes that foreign languages are necessary for nations. Foreign language skills expand the professional competence of the expert, open access to the world, and make the expert competitive not only in national but also on a global scale. According to Nazarbayev, the relevance of polylingual education is "one of the important values and the main advantage of our country." The program of bilingual training provides the creation of the new model of education. The fluency in Kazakh, English and Russian languages will help youth adjusting to world labor markets, science, and new technologies will create conditions for social attitudes which based on the collaboration of Kazakh, Russian and Western cultures. Currently, modern economic space distinguishes the importance of multilingualism. The article reflects the authors' opinion within the social research in secondary school Aktobe city, Aktobe region.

Keywords: bilingual education, multi-ethnic society.

Introduction. History, the political ideology of the former Soviet Union shaped Kazakhstan as a multinational country. Thousands of people found the new home in Central Asian Oasis, Kazakhstan. The history clearly shows us that the prosperity of any society which depends not only on the level of economics and technology and even not on the level of culture, but mostly it depends on the culture of words. In fact, the establishment of a top professional who possess a high own cultural level along with a high level of word culture is the main purpose of whole education process these days.

The present situation in Kazakhstan is unique. Kazakhstan has got a multinational culture and background raised up from ancient times but still with independent existence of each ethnic group and language with incredibly high rate of tolerance, indulgence and flexibility. Therefore, there is an obvious need for more researches in psycholinguistics in order to develop the basics for teaching methods which would result in formation of a truly multilingual person. However for most people in Kazakhstan and other former Soviet countries, the question of bilingual children in urban families never rose sharply and was not considered by parents from a scientific point of view. At the same time, Kazakh-speaking students from rural areas often mastered the Russian language at a later age due to broadcasting and move to the city and many other factors. But the issues of domestic simple possession of several languages and training in multiple languages must be separated and regarded accordingly.

The program of polylingual education implemented in Kazakhstan is unique and means, unlike the western analogs, parallel and simultaneous training at three languages. According to Nazarbayev: "... Kazakhstan is unique and strong the multi-national country... The multiculturalism of Kazakhstan is a growth factor of social development".

The globalization processes, active integration processes happening in the modern world affected not only social and economic, socio-political but also welfare spheres of action of the person. Globalization of the world in the field of culture and education, now, is characterized by intensive rapprochement of the

countries and the people, strengthening of their interaction and interference. In these conditions, the problem of modernization of education, including an issue of language education is updated.

About 75% of the world's population speaks, in one level or another, two or more languages (multilingualism, bilingualism). About one-quarter of the countries on Earth officially recognize two languages as state languages, and only a few countries - three or more languages, the actual number of coexisting languages in many countries is much more significant. Currently, there is an increase in the number of children born in inter-ethnic marriages. Bilingualism became an essential area of the education system where society changes require fluency in two or more languages. The socio-cultural phenomenon of multilingualism is that the operation of several languages is a necessary condition for the successful functioning of a person, spiritually and morally bringing people of different nationalities together.

The main instrument of multilingualism language policy European Union (EU) is educational policy, through which it is possible to implement the basic principles of multilingualism among the inhabitants of the EU. In March 2002, the heads of state and government of all EU member states agreed that all European citizens should learn two languages besides their mother tongue. It turned out that in elementary school foreign languages are beginning to be taught in Malta, Cyprus, Austria, Spain, Italy and Luxembourg, and in Poland, France, and Croatia, nine out of ten schoolchildren of this age meet each other. In the rest of the European Union countries, except for Belgium and Portugal, from 40% to 85% of schoolchildren begin to learn a foreign language in primary school. As we can see, in the EU there is still no consensus at what age it is better to start learning a foreign language. We can observe a different picture in junior high schools, which in most EU countries start from about 12 years old, but there are EU countries where this period may come in 10 years. At this age, almost all students are actively studying foreign languages (Smirnova, 2012, pp. 153-156).

According to a study by the European Statistical Service «Eurostat» (<https://ec.europa.eu>, 2015), 98% of pupils in this category are taught at least one language other than their mother, from this number every second student in the EU learn two or more foreign languages. "About 17 million students of junior high school (or 98.6% of all students at this level), studied in 2015, at least one foreign language. Among this number, about 10 million (58.8%) of schoolchildren studied two or more foreign languages. Curiously, in such countries as Luxembourg, Finland, Italy, Estonia, and Romania, schoolchildren learn two or more foreign languages. In 2015, all or almost all junior high school students studied at least two foreign languages in Luxembourg (100%), Finland (98.4%), Italy (95.8%), Estonia (95.4%) and Romania (95.2).

In contrast, in Hungary, Austria, and Ireland, two or more foreign languages on average were taught by only one out of ten students at this level. The most popular foreign language to learn is still English. More than 17 million schoolchildren or 97.3% of the total number of pupils in primary classes of EU high schools studied English. French is in second place in popularity (5 million or 33.8%), German is on the third line (3 million or 23.1%), followed by Spanish (2 million or 13.6%). In conclusion, we add that today the knowledge of foreign languages in Europe is one of the core competencies, as well as the ability to read, read and count.

Moreover, it is hard not to agree. It is easier for Europeans who speak foreign languages to get used to living in another EU state; they have more opportunities to take advantage of all the benefits of free movement in the EU. Knowledge of foreign languages helps to analyze events and predict the behavior of business partners accurately. We should not forget about the health benefits of learning foreign languages. Learning of foreign languages during aging prevents mental health problems including Alzheimer's disease. Ultimately, language competence is one of the essential conditions for successful job placement and career in Europe (Prokhorova, 2015, 253, Mizin, Petrov, 2017, 221).

Kazakhstan is a multilingual, multicultural country. In a multi-ethnic society, language contacts inevitably occur. The most important of these is considered bilingualism. Scientific researches of sociolinguists make it possible to form a clear picture of the language situation in Kazakhstan at various periods in the development of Kazakhstani society. Often, the functional purpose of a language is made dependent on the degree of its prevalence, the number of carriers, and other factors.

E.D. Suleimenova considers the Russian language in Kazakhstan to be the most critical component, on the one hand, of Kazakh-Russian, Uygur-Russian, German-Russian, and so on its bilingualism, on the other, - Russian-Kazakh, Russian, Uigur, Russian, German, and so its bilingualism. Of interest are the types and nature of mass bilingualism, the ratio of Kazakh-Russian and Russian-Kazakh bilingualism. The

scientist speaks about the emerging trend of forming Kazakh-Russian and Russian-Kazakh bilingualism among young people: 69.7% of Russian respondents are bilinguals with the second Kazakh language and 72.6% of Kazakh respondents are bilinguals with the second Russian language (Suleimenova E.D. 2007, 300 p.).

According to Altynbekova (2006), in the Aktobe region firstly the Kazakh-Russian and national-Russian bilingualism developed, and secondly was national-Kazakh bilingualism. In general, in the Aktyubinsk region, 67.9% of Kazakhs spoke Russian, including 77.7% among urban Kazakhs and 58.2% among the rural population. Almost 100% of the representatives of all ethnic groups spoke Russian. The composition of students in Kazakh schools is mostly mono-ethnic. Students of other ethnicities prefer Russian as the language of instruction in school (Altynbekova O. B. 2006, 415).

Kazakhstan has formed many types of bilingualism as a private manifestation of multilingualism, which differ in the regions of distribution, the coverage of different areas of language functioning, the specifics of the influence of the first language on the second, etc. These problems were a prerequisite for selection.

According to Robert B. Kaplan, international students are not perceived adequately in the second language classes, as these students use rhetorical and stylistic techniques that violate the expectations of the native speakers of the specified language. International students who have mastered syntactic patterns, despite this, have shown an inability to present detailed discussions on specific topics, as well as to submit term papers, projects and dissertations written in the quality language (Kaplan R. 2009, 77).

Robert B. Kaplan described two key factors when learning a second language:

- logic - preferably in the spoken than in the scientific sense of the word; an essential component of the culture on which rhetoric is based; logic is not universal.

- rhetoric It is also not universal but differs from culture to culture, as well as in different periods in the same culture.

The psychological term «theory of mind "which on was translated Russian as "The theory of intentions" or "understanding of another's consciousness." This term means that a person can live with other people only if he is capable of at least broadly understand what they feel and what they think.

According to Furman Joseph (Theoryandpractice.ru), the results of a neuropsychologist SISSA Institute (Italy) Agnes Kovach (Furman I. 2016), who investigated about 30 Romanian-Hungarian bilinguals and 32 monolinguals in age about three years old. She described the story about two puppets, where one was able to understand only one language and the second knew two languages. The puppets decided to buy ice cream. While both of them was walking to shop, the seller shouted to one doll on unknown language that ice cream is gone, but they could buy it in the Sandwich shop. Kovacs translated this phrase for monolingual participants and then she asked everyone: "Where is the doll (" monolingual ") going to buy ice cream?"

Kovacs found that task was more manageable for bilingual children, they figure out that this doll was not able to understand what the ice cream vendor told her, and she finally went to his shop. Thanks to daily exercises in switching from language on the language bilingual kids got enough experience of understanding someone else's consciousness. The inhibition process is a brain function which is responsible for the selection of the right information and making the correct decision. This feature makes it easier for bilinguals to give up their not correct beliefs and start to consider other possibilities.

According to Kull, the white matter of brain determines the relationship between different parts of the brain. She studied how white matter characteristics difference bilinguals and monolinguals. Kull used a metaphor that the skull is a cup, and the brain is water, then the white matter is a straw in this cup: it compresses the flow of water and moves her to a specific direction. Brain adaptation to a changing environment, known as plasticity (Mechelli et al., 2004), is altered by bilingualism both in the gray matter volumes (Pascual-Leone et al., 2011), the microstructure of white-matter pathways, and the cross-sectional area of sub-regions of the corpus callosum (Cummine, Boliek, 2013).

Diffusion tensor imaging (DTI) has been used as a non-invasive tool to characterize white-matter microstructure in vivo. It provides quantitative information about the integrity and maturation of the brain through quantities like fractional anisotropy (FA), apparent diffusion coefficient (ADC) (Madden et al. 2009; Bava et al. 2010; Barnea-Goraly et al., 2005).

Anderson (2017) designed a study to investigate conflicting findings regarding white matter integrity in older adult monolinguals and bilinguals. They found that monolinguals displayed greater fractional anisotropy (FA) than bilinguals, and bilinguals displayed greater radial (RD) and axial (AD) diffusivity than monolinguals.

Another study shows that bilingual participants who lived in States at least four years have similar white matter structure of the brain with monolinguals. The significant difference was found between bilingual participants who moved to States approximately two years ago and Americans. The limitations of that study were that almost all bilingual subjects were immigrants, and monolinguals were born in the USA. The active use of a second language ensures that the white matter will be healthier.

Findings. The present study was designed to identify psychological factors of successful bilingual education. Participants were students of the 10th-grade school of Aktobe. Before our assessment and interview we received permission from parents on examination of their kids.

Results of psychological examination (state of health, activity, mood) (author: Doskin V.A.)

Participants	Wellbeing <i>*Me = 4</i>	Activity <i>*Me = 4</i>	Mood <i>*Me = 4</i>
1	3.3	5.2	3.4
2	5.5	4.7	4.8
3	4.8	4.6	4.7
4	5.4	6.6	4.9

During our experiment, we interviewed 4 participants from multi-ethnic and mono-ethnic families who were exposed by two languages from birth.

Participant number 1

Parents's nationality:

Mother - Korean Father - Russian

Native Language: Russian

Second language: English Level: Upper-Intermediate

Third language: Korean Level: beginner

The family of participant #1 often moves from city to city, in general, after the birth of the first child (the subject himself), the family changed four cities, and the child himself –4 schools. The participant was born in Kostanay, and went pre-school class in Karaganda, from 1 to 7 class family lived in Kandagach, in the village of Daskenay, and in the 8th grade, he moved with his family in Aktobe. 8 and 9 class - graduated from school number 35, and in grade 10 child went to school number 1. The reason for such frequent travels was the father job as a priest.

Researcher: Do you like this whole process of moving from city to city and changing schools? Tell me, please, in more detail, how do you feel about this?

Participant # 1: In general, I have a positive attitude to this, because new friends appear and I am always socially active. However, this also has disadvantages: I do not want to leave old friends, I do not want to leave the old school, because you are already familiar with the teachers, they know what you are capable of, and you do not need to push yourself so hard all the time. Moreover, with new teachers, you need to promote yourself. I do not like to do it many times. For example, once you changed school, worked, and people already know what you are and what you have talents and here again. While you are moving and you need to introduce yourself again. It is exhausting. However, I have mostly positive emotions from new people, new places. The new pattern of communication with people, because everyone has different concepts in each city. It is exciting. In general, the nature of people depending on the region, and even the area in one city is very different. For example, I see a big difference between the residents of Kostanay, Karaganda, and Aktobe. Yes, when I studied in the 35th school, which is on the 12th micro district, I see the difference between the 8th micro district, where I am most often now. My present class is not like the previous school. My classmates now are open people, and I love it. I am very open, probably, therefore.

Researcher: Perhaps you are right. It is always more comfortable for a person to be in the company of people like him.

Person # 1: Well, not exactly similar, I like to be among those who are different. Such diversity helps to develop, to understand people better and of course, it helps me.

Researcher: Could you tell me about the disadvantages, what else do you dislike when moving?

Participant # 1: I do not like many things, but I like some things more. I try not to think about what I do not like in life; it seems that I cannot handle it away, it can lead to unhealthy depression.

Researcher: Did you have a period when you did not want to move to another city and change school?

Participant # 1: Yes, I did. It was a moment when I studied in pre-school we were leaving Kostanay. I liked that school, gymnasium №1. The teachers knew me although I was carrying the "Golden Key" of school (prize). Everyone there knew what my strengths and weaknesses were, they treated as a Person, and I liked it very much. It will difficult to imagine, but then I had friends with fifth or 6th graders. We found a common interest. Even now I still remember our time which we spend together.

Researcher: Did you ever think that it would be more interesting for you to communicate with those who are older than you and your peers?

Participant # 1: Yes, I thought about it. Maybe it is true. I feel comfortable with my peers.

Researcher: Ok can you imagine please, such a situation. Your family would never need to move, mom and dad would work full time, and you would live in the same city, for example, in the same Kostanay, and you would study at gymnasium №1.

Participant # 1: What a tricky question!

Researcher: What would you choose your present life or "Golden key" at Kostanay?

Participant # 1: I do not regret about everything, what happened in my life. I believe our parents wish us the best. It's true that I did not have such a success in school anywhere, as in Kostanay. However, I got to experience, and I would not trade it. Do you know what else I want to say?

Researcher: What do you want to say?

Participant # 1: I had the rule to make a close friend in every city where I lived. After a while, I realized that all people are the same everywhere. No matter where they were born and grew up, how old they are and what their nationality. Of course, there is something that distinguishes them from each other, but, in general, we are all the same. For example, I communicate with high school students and those who are almost twice as old as me. Especially, communication with adults turned my world. Do you know what else is interesting? Everything that adults told me, after a while, was performed, like something else in my life. I did not believe in it but then begin to understand what they told me.

Researcher: Probably, everyone faced such a situation, when at first you do not listen to the older generation, considering that you know enough, and then you realize that they were right. This fact probably makes the experience so vital.

Participant # 1: Yes, it is the experience.

Researcher: Your mother is Korean, do you know Korean?

Participant # 1: I used to know I studied and even went to the courses. Later everything mixed up, Russian, Kazakh, and Korean and also English. I made my decision, I have focused on English, and I attend courses three times a week.

Researcher: I see. What language do you speak at home?

Participant # 1: In Russian. However, my mother is trying to speak in English, and it does not work well. (Laughing)

Researcher: Do your Mom speak in English?

Participant # 1: Yes, she attended courses. She had to know it to get another qualification degree.

Researcher: Do your parents support your intention to learn languages?

Person # 1: Yes.

Researcher: Can you call your parents liberal? Are they tough?

Participant # 1: Well, they understand me. I love it. They do not put labels on me, and I am very grateful to them for that.

Researcher: What do you think are you still open to new people or do you prefer peace and stability?

Participant # 1: I somehow do not care. The behavior depends on the circumstances. I cannot say that I do not like the fact that I am an open person. So again, communication with other people is the primary source of information in the kid's life. Also, it will be not right to say that I do not like peace and stability, sometimes I need it. So, I periodically change my lifestyle. Moreover, I did not decide what my priorities are.

Researcher: Well, besides English and Korean, is there any more - the languages that you would like to learn?

Participant # 1: I do not want to study. I would like to know. (Laughing)

Researcher: But it is impossible one without another.

Participant # 1: Yes, I know. If seriously, of course, I would like to study languages. I see only advantages in it. The world view expands.

Researcher: And how do you feel about traveling?

Participant # 1: Love! Moreover, I want to travel. So who does not want today, it seems now everyone wants to go somewhere.

Researcher: What do you think why?

Participant # 1: I do not know. Probably, they think that they will leave their problems or everyday life. So I cannot blame them. I want to leave the country.

Researcher: Do you feel any emotional connection to a particular city?

Participant # 1: No.

Participant number 2

Parent's nationality:

Mother is Kazakh. Father is Kazakh

Native Language: Kazakh (primary family language)

Second language: Russian

The family of Participant #2 changed six cities. The reason for this is the profession of the father of the family; he is a military man. Person # 2 was born in the South Kazakhstan region, in the Zhibek region, in the village of Miras. He and his family lived in Taraz for five years. During pre-school participant # 2 went to Kokshetau School, and from grades 1 to 3, he studied in Semipalatinsk. From 4th to 8th grade he studied in Shymkent, 9th grade was already in Aktobe, at school number 23. From September 1, 2017, he is studying at school number 1, where he plans to finish his studies.

Researcher: Tell me, please, how do you feel about this whole process, changing cities and schools?

Participant# 2: On the one hand, it is terrible, but on the other hand – new people, new acquaintances, new life. (Laughs)

Researcher: That is, in general, do you like it?

Participant# 2: I cannot say that every time I have to work hard. Everything is new: people, the city, school. However, I am used to it.

Researcher: Did you have a period when you did not want to move to another school or move to another city?

Participant# 2: Yes, I did, it happened recently. My parents planned to enroll me in School#3, but something went wrong. They asked me to change school after the new year. However I did not want to do it, I like my classmates.

Researcher: That sounds fantastic. I witnessed how well your classmates accept you. Now you have a good connection with each other.

Participant# 2: Yes, I have cool classmates!

Researcher: Well, with transfers from school to school, everything is clear, but how do you feel about moving from city to city? This change is a more significant event than a school change, another city; in your case even a different region of our country.

Participant# 2: At first it is strange, but then you get used to it. Moving to other cities, I met a lot of new people; saw beautiful places in different cities. You know, I like it rather than not like it.

Researcher: And now, imagine a situation where your family would never have to move. What will be different?

Participant# 2: I would choose what I have now. Everything suits me.

Researcher: Well, look at Sayat (name changed), you lived in the south, and in the east, and the north of our country, and now you are in the west. Where do you like the most?

Participant# 2: I like South, the weather is better. (Laugh)

Researcher: I cannot disagree. What did this experience of changing cities and schools teach you?

Participant# 2: I learned to communicate with people, and I know what people are.

Researcher: Good. Are there any other languages you would like to learn?

Participant# 2: I want to learn French and Spanish.

Researcher: I wonder why you want to know these languages.

Participant# 2: French is the language of love. I am just kidding. It is pleasant to my ears. I love to listen to songs on French and Spanish.

Researcher: I do understand what you mean. I also like the sound of some languages, for no particular reason. Do you think you are a person open to new things or prefer stability?

Participant# 2: I think I am open to new. However, there are problems - I am not assiduous.

Researcher: Is it difficult for you to switch from one language to another?

Participant# 2: No, I am used to it. At home we speak only Kazakh; sometimes I cannot even believe that I go to Russian class. However, at school, on the contrary, I cannot believe that Russian is not my native language. I quickly switch that's part of me: from language to language, from one business to another. This is probably good.

Researcher: I do not think this is bad. What language do you like more? Which is more comfortable to talk?

Participant# 2: In Kazakh. Yes, exactly, in Kazakh.

Researcher: You know scientists still have this opinion: language is, after all, a part of the culture of a people, and every nation has its characteristics. So, scientists believe that when a person switches from one language to another, it can also change. It can be said, in a different way begins to look at things. Do you agree with that?

Participant# 2: I do not know, probably, yes. When I speak Kazakh, I feel calmer, probably because my father brought me up strictly, and he speaks only on Kazakh. I have this association with the Kazakh language.

Researcher: That is, when you speak Kazakh, you automatically become calmer and, if I may say so, more obedient?

Participant# 2: (Laughs). Yes. It turns out so.

Participant number 3

Parent's nationality:

Father - Ukrainian Mother - Ukrainian

Native Language: Russian

Second language: English Level: Advanced

Participant# 3 was born in the Orenburg region, in the city of Sol-Iletsk. Both mom and dad of Persona No. 3 are Ukrainians, and they moved from Russia to Aktobe when Artem (name changed) was an infant. Grandpa was born in Ukraine, but his grandmother had Polish roots. Participant does not know Ukrainian, his parents also forgot it, but Artem is fluent in English. From the 1st to the 8th grade, participant #3 studied at the "Shanyrak" boarding school, after which he transferred to Secondary School No. 1. As he says, it was the school where he found his interest in English.

Researcher: Please tell me at what level do you speak English?

Participant# 3: I never went to any courses, I did not go to courses, so I cannot say precisely the level, there are no certificates, but I speak fluently.

Researcher: Great! With whom do you speak in English? There are not so many foreigners, and the chance to make a friend or girlfriend with a foreigner is not that big. For example, for me, it was difficult to find native English speaking person in Aktobe.

Participant# 3: So I could not find him too. (laugh) I try to speak daily with native speakers on the Internet.

Researcher: Is this some application?

Participant#3: Yes, something like that. After all, I said that I tried programming, and so I found this application quickly, and I liked it. There are real people.

Researcher: What are you talking about most often?

Participant# 3: Yes, we speak about everything. I am trying to tighten my conversational English, so I am talking about everything. What happened in a day, what news and so on. Well, in general, just chatting. Sometimes you can get lucky and come across an interlocutor with similar interests. Then we are already discussing football.

Researcher: You told me that you never attended an English language course. Did you learn the language at school?

Participant# 3: Yes, only at school. I went to school number 1 in the 8th grade, and before that, I studied at the "Shanyrak" private school. They taught English four times a week. I learned my English in that school. Whenever I have free time, I expand my vocabulary, nothing more. So I participated in the school competition this year and wrote the project.

Researcher: I see. In general, what language do you like to speak, in Russian or English?

Participant#3: I like to speak precisely in English. Well, what, Russian is probably nothing special; I do not pay attention to how I speak it.

Researcher: Yes, the Russian language is also something automatic. You know, even Kazakh is less familiar to me than Russian. Among scientists, there is an opinion that people who know more than one language or several differ from monolinguals - those who own only one language. They may be more open to new experiences, sometimes even the intellectual abilities of such people are higher. Do you agree with this opinion?

Participant#3: I agree. My dad used to tell me that if a person knows several languages, I immediately respect him.

Researcher: And you personally, what other languages would you like to learn?

Participant#3: Yes. I assume that my future profession will be directly related to languages, I may need to learn German and French.

Researcher: If it is not a secret, what profession are you talking about?

Participant# 3: International Lawyer.

Researcher: Interesting profession. How do you feel about traveling?

Participant#3: Positive. I love to travel. I believe that any journey is a new experience, and any experience is necessary and useful for personal development.

Researcher: How do you think how knowledge of a foreign language affects the life of a simple student?

Participant#3: This opens up new opportunities, new horizons. I have friends and acquaintances who know Spanish, Chinese, even a girl who knows Japanese. They participated in different programs, traveled around the world, sometimes even free. I believe. There are no disadvantages and a million advantages. Of course, this takes time and effort, but any work is always justified. Although not probably everyone (laughs), but you should not be afraid of languages. Now everything is in order to develop. Moreover, intelligent young people will not miss the opportunity.

Person number 4

Parent's nationality:

Father - Armenian Mother - Armenian

Native Language: Armenian (family language)

Second language: Russian

Participant# 4 was born in the city of Aktobe, but her father and grandfather had moved to Kazakhstan from Armenia. After some time, the family returned to Armenia again, planning to settle there, but family members could not get used to the life of Armenia again. After that, they returned to Aktobe and stayed here. Already there Persona 4 number went to the secondary school № 1, where she studied at present.

Researcher: Tell me, please, how you adapted and smiling after moving to another country and go to another school?

Participant# 4: Adapted easily, because I transferred to the elementary school. If it was in 4-5 grades, I think it would be more difficult. I would not be so used to another school.

Researcher: Well, of course. Moving between Armenia and Kazakhstan it's challenging. Was it difficult?

Participant#4: Well, when I studied in the pre-school, before moving to Armenia, I spoke excellent Russian. When we moved to Armenia, all the eight months I have spoken only in Armenian language and unaccustomed to the Russian language. That was the difficulty when I returned to Kazakhstan. Later in second grade I became an excellent student. Parents remember and say that I quickly adapted.

Researcher: Great, Edit. That is how you are affected by the knowledge of several languages and is interesting to me. Can you tell something else about this?

Participant#4: Good! I could speak as fluently in Armenian as early as in childhood as in Russian. However, I learned to read and write when I studied there, but I lost all my skills after Armenia. Then I started learning the letters myself. My parents supported me in this. I think the knowledge of an extra language will never hurt, in my case, a native one.

Researcher: In this, I wholeheartedly agree with you. Did I understand correctly, you were born in Kazakhstan and already, then you and your family moved to Armenia for a while?

Participant#4: Yeah, right. However, we did not plan a trip for a while but wanted to stay there to live. However, my parents, and I, too, could not get used to life in Armenia, and after eight months we returned to Aktobe. Then I went to the first class.

Researcher: Why do you think you could not stay there?

Participant#4: Well, first of all, my grandfather with my dad and uncle had left Armenia before I was born. We lived in Kazakhstan for a long time, got used to people and traditions, made family friends, and I have friends. In general, we settled in Kazakhstan; we like it here.

Researcher: People in Kazakhstan are proud of their hospitality.

Participant#4: Yes, I agree.

Researcher: Edit, are there any other languages you would like to learn? Alternatively, you do not have a particular craving for languages?

Participant#4: I want to know English. I want to get a qualification degree as a translator. So later, I will learn more foreign languages and will be to travel around the world.

Researcher: Is it difficult for you to switch from one language to another?

Participant#4: Not at all. The only thing, sometimes it seems to me that my voice is changing.

Researcher: You know scientists still have this opinion: language is, after all, a part of the culture of a people, and every nation has its characteristics. So, scientists believe that when a person switches from one language to another, it can also change. You can say it starts to look at things differently.

Participant#4: Perhaps it is.

Researcher: Do you agree with that? Did you notice that in yourself?

Participant#4: Honestly, it is sporadic.

Researcher: What languages do you like the most? Russian or native Armenian?

Participant#4: I think Russian. Although the sound of words in English I also like.

Researcher: And what is Armenian?

Participant#4: Well, the learning of Armenian was much harder, but this language is closer to me than any other language!

Conclusions. Correctional work was based on the complete intelligent activity of the child which is integrally fitting in the system of his vital daily relations. At school age, the most effective method of correctional work is in a unique way organized an educational activity, for example using a method to methods of social constructivism according to Janet Alleman and Dzahir Brofi (Jere Brophy, Janet Alleman. 2006, river 466). This method is suitable for pupils of high school where social and adaptation roles in society are already instead created. Social constructivists emphasize that the process of training is the most effective in such a social environment where individuals communicate, discuss the offered subject. Participants of a discussion stimulate their thought process, correlating it to views and the ideas of companions. Need to state their own beliefs and representations forces them to formulate these ideas more harmoniously that in turn perfects thoughts and often helps students to establish a new logical connection (Summers et al, 2018; Maydangalieva et al, 2018; Karabalina et al 2018, Maydanagaliyeva et al 2019).

Thus, the definitions of multilingualism – a subject of the same hot debate, as well as a definition of free language proficiency. "Multilingualism" can be defined, on the one hand, as full ownership other or other languages along with them to the family. At the same time, it is supposed that speaking "completely" knows the language in such measure that can use it as to the family or "almost like a native." By our definition, the pupil-multilingual is the person owning more than one language: through the speech, reading, the letter, gestures, or otherwise perceiving information.

Multicultural education in the Republic of Kazakhstan is one of the priority directions in an education system including higher education; is the critical part of modern education promoting the acquisition of knowledge of cultural and cultural values, traditions of other people. Education is the dominant stage in the course of formation and development of the multicultural, tolerant personality respecting not only himself but also the culture of other people; a stage when valuable reference points, the vital principles, and priorities of the younger generation are consciously and purposefully formed (Utemissova et al, 2018).

Formation of "multilingualism" - process difficult and long, significant from a position developed political and economic present realities. The multilingualism promotes consolidation of society, helps to keep endangered languages and cultures, Ch. Aitmatov wrote the following about multilingualism": "immortality of the people – in its language. Each language is big for people. Each of us has a filial duty before the people which generated us, gave us the biggest wealth – the language: to keep purity it, to increase wealth it. However, here we face new dialectics of history. Modern human society is in a constantly ever-increasing engagement that more and more becomes the general vital and cultural necessity. In these conditions, each person should know several languages".

The training in languages connected with an acquaintance with cultural, historical, social values of each language has to serve as a means of mutual understanding between the people. Formation of language competence is of value in the enrichment of its own culture in general.

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ПОСТКЕҢЕСТІК ӘЛЕМДЕГІ ЕКІТІЛДІЛІК БІЛІМ БЕРУІ: МӘСЕЛЕЛЕРІ МЕН КЕЛЕСЕКТЕРІ

Аннотация. Мақала Қазақстан аумағында күрделі әлеуметтік-мәдени сала бойынша билингвалды феноменді қалыптастыруға арналған. Тарихи алғышарттар кеңес дәуірімен байланысты, ол кезде көптеген ұлттар мен халықтар өз екінші үйін Ұлы даламыздың бейбітшілік пен үйлесімділіктің қонақжай аралы Орта Азиядан тапты. Осындай тілдік плюрализмді әлеуметтік және саяси, экономикалық реформалар өткенінен ажыратып қарау мүмкін емес. Қазақстан қоғамы әрдайым ашықтықпен, қонақжайлылық және төзімділікпен сипатталды. Алғашқы посткеңестіктің бірінде Қазақстан басты назар аударылатын үш тұғырлы тіл саясатын жүзеге асыруда бірдей маңызы бар үш қазақ, орыс және ағылшын тілдерінде тіл реформасын бастады.

Түйін сөздер: билингвальді білім беру, мультиэтникалық қоғам, этносаралық неке, тілдік плюрализм.

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БИЛИНГВАЛЬНОЕ ОБРАЗОВАНИЕ НА ПОСТ-СОВЕТСКОМ ПРОСТРАНСТВЕ: ПРОБЛЕМЫ И ПЕРСПЕКТИВЫ

Аннотация. Статья посвящена сложному социо-культурному феномену формирования билингвальности на территории Казахстана. Исторические предпосылки связаны с советским прошлым, когда многие

народы и народности нашли свой второй дом на просторах величественного и гостеприимного острова мира и гармонии в Средней Азии. Таким образом, рассмотрение языкового плюрализма невозможно в отрыве от прошлых социальных и политических, и экономических реформ. Казахстанское общество всегда характеризовалась открытостью, гостеприимностью и толерантностью. Одним из первых на пост-Советском Казахстан начал языковые реформы основной упор, которых был сделан на формирование политики трехязычия, где одинаковую значимость играют Казахский, Русский и Английский языки.

Ключевые слова: билингвальное образование, мультиэтническое общество, межэтнические браки, языковой плюрализм.

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