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## PROGRESSIVE KAZAKHSTAN - A MULTILINGUAL SOCIETY

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**Annotation:** this article discusses issues related to the study of the problem of multilingualism in the Kazakh environment. Analysis of the progressive society of Western countries, the expansion of the "openness of consciousness" of the modern world and ways of development of the Kazakh language in a multilingual society. The problem of translation of the new humanitarian knowledge. The attitude of modern youth to the modernization of consciousness within our cultural paradigm and proposal to the development of mentality.

**Key words:** multilingual society, progressive youth, dialectics, external experience, term, paradigm.

According to President N.Nazarbayev: “Kazakhstan is unique and strong with its multinationality. A unique polycultural space was formed on his land ... The multiculturalism of Kazakhstan is a progressive factor in the development of society. The Eurasian roots of the peoples of Kazakhstan allow us to combine Eastern, Asian, Western, European streams and create a unique Kazakhstan version of the development of multiculturalism” [1].

It is education that is the most important stage in the process of the formation and development of a multicultural, tolerant person who respects not only his own, but also the culture of other nations; a stage when value orientations, life principles and priorities of the young generation are consciously and purposefully formed.

For any progressive society, multilingualism is a characteristic feature. Kazakhstan is no exception in this process. In the era of globalization, knowledge of foreign languages becomes a means of intercultural communication, necessary for the intellectual development of the individual, his preparation for the objective perception of a foreign culture and its further introduction to universal human values. At the moment, Kazakhstan is striving for this ideal, but it must be admitted that the majority of the country's youth are not interested in learning foreign languages. To increase the motivation and interest of young people, we consider it appropriate to review the content of individual subjects of the school curriculum. For example, instead of eleven years of studying the subject “Self-knowledge”, we suggest limiting ourselves to nine, since the topics in the

textbooks of 8th and 9th grades duplicate the topics proposed by students in the 10th and 11th grades. Instead, we propose to include in the curriculum of schools for high school students the obligatory subject "Language of choice." Thereby, to enable students to independently choose the fourth language to learn. The list of proposed languages will include French, German and Spanish. At the moment, these languages are the most popular in the world and optimal in learning. The opportunity to study another foreign language will allow students to more easily determine their specialty and will allow modern graduates to acquire the necessary skills and knowledge for further successful work in the study of languages.

For the successful and evolutionary development of multilingualism in Kazakhstan, it is necessary to create the conditions of a progressive society for the young generation. The introduction of the subject "Language of choice" in the school curriculum will only contribute to the achievement of the goal.

In the same direction it is necessary to carry out systematic work with school teachers.

Organize and direct English teachers to foreign language courses of their choice. We believe that the learning process will not be too time consuming for teachers, since the knowledge of teachers of English already will contribute to the successful acquisition of languages from the same Romano-Germanic group of languages (Spanish, French, German).

In the countries of the European Union, the principle of multilingualism is widespread. Europeans adhere to this rule: "Each of us speaks his own language, but we understand each other." The following countries can be cited as an example: Finland, where Swedish is used as the second official language, which is spoken by 6% of the population of the whole country; South Tyrol, here on equal terms there are three languages: German, Italian and state French [2].

"... Many problems arise from the fact that the large, global world is changing rapidly, and the mass consciousness remains within the "domestic framework" [3].

There is no need to prove the importance of mass and forced learning of the English language, at a time when more than a billion people around the world are studying it along with their native language as the language of professional communication?

Do more than 400 million citizens of the European Union not respect their native German, French, Spanish or other languages? Are hundreds of millions of Chinese, Indonesians, or Malays just learning English like that?

This is not someone's subjective desire, it is a necessary condition for working in a global world.

But the question is not only in this plane. Openness of consciousness means at least three features of consciousness.

First, understanding what is happening in the big world, what is happening around your country, what is happening in your part of the planet.

Secondly, the openness of consciousness is the readiness for changes brought about by the new technological order. In the next 10 years, it will change huge layers of our life - work, life, leisure, housing, ways of human communication. You need to be prepared for this.

Thirdly, the ability to learn from others, to learn from others. The two great Asian powers, Japan and China, are the classic embodiment of these abilities.

Openness and susceptibility to the best achievements, and not deliberate repulsion of everything "not your own" - this is the key to success and one of the indicators of open consciousness ..."- the section "Openness of consciousness"[4].

For example, for the development of the Kazakh language there is no need to invent new terms and words. Using ready-made borrowed words and without translating new words or terms, it will be possible to adapt our speech to foreign languages. When using this method, the native language remains untouched due to its literature, which contributes to the openness of our consciousness to other cultures. As historical experience has shown, such a method is natural, and it would be wrong to assert its detrimental effect on culture. Against the background of national identity, any language will have its own specifics, dialects, emphasis so on, which does not contradict the knowledge of the language. It would be more reasonable not to make a literal

translation of the words commonly accepted by the leading countries of the world or their names. A vivid example is such words as “Internet” - “Kalamtor”, “balcony” - “Yyltima”, “locomotive” - “Shaitan arba”, etc. Often, when translating ready-made terms. Such a sophisticated and confusing method of translating words does not make the language accessible for learning, but rather complicates its perception. Budget funds are being wasted on reissuing newspapers, magazines, documents with a new translation of standard terms. Against the background of the transition to the Latin alphabet, this is one of the controversial situations that may arise when translating new terms into Kazakh.

The most striking examples of book translations are found in the “100 New Textbooks” project. Unless we take as an example the already translated book by Alan Barnard “History and Theory of Anthropology”, then we encounter a similar situation when translating terms. Due to the fact that the book by Alan Barnard is the first translated book on anthropology, many terms have been translated and introduced into scientific circulation for the first time. The names of some scientists are also given in transliteration for the first time. Considering that such terms as patrilineal, matrilineal, ablineal, avunculocal, collateral, promiscuity in Russian sources are given in transliteration, they were also left in the text in transliteration. One of the important reasons for its use was that in this version the terms fully reflect the meaning of the word in the original and do not require additional comments to them. [5] Of course, it would be wiser to use the Latin alphabet directly when translating this book, as shown in the article “Looking to the Future: Modernizing Public Consciousness” on the need to move to a new alphabet, but at the initial stage of the transition to the Latin alphabet this is still the only good example. At the moment, only 18 books out of 100 have been translated with a total circulation of 10,000, and the list contains a lot of artistic, scientific and cultural literature. In order to avoid such misunderstandings for the future, the term should be left using the exact transmission of characters from one script with signs of another script, with each character of one writing system being transmitted with an appropriate sign of another writing system.

Earlier in the article I mentioned modern youth as the basis of our national future, of which I am a representative. The article of the President mentions the conservatism of views in national identity, its application, boundaries and goals. The manifestation of national identity - a way to show your uniqueness and achieve recognition of the global community. Among modern youth, a manifestation of national identity manifests itself ambiguously. It is difficult for the younger generation to find a border between such concepts as morality and intolerance, freedom and permissiveness, preaching and terrorism, religion and manipulation, and with love and fanaticism towards the nation. In order to solve this problem, in essence, we should resort to the history of our country, but even there we cannot find a clear answer, because our cultural paradigm lags behind the paradigm of the leading countries of the world by about 30 years, I base my own analysis of cultural literature. [6] I made a brief analysis of the cultural paradigms of the last 100 years and wrote in the article the solutions to this problem. As the twentieth century showed, when the cultural paradigm of modernism with its ideological “Tomorrow should be better than today”, the goal of which was to believe not in God but in progress, collapsed against the backdrop of the First World War, people came to the conclusion that military industry and advances in chemistry, physics, psychology and other sciences, progress is not used to improve life, but to exterminate it as such. Thus, the key ideology of the cultural paradigm - postmodernism - is born. The idea of depreciation, deconstruction, irony, nihilism, futurism and its other directions take up over the minds of ordinary people. Using harsh and confident narratives, "smart" people control the minds of other people, which led to the Second World War. Why did I bring this principle of historicism? If we compare the development of the Western and Soviet people, we can easily understand why we cannot change our consciousness as quickly as our President claims. Living in the Soviet Union, the people believed that they were building communism, that "the next generation will live better than we." This is a clear sign of modernity, its naivety and sentimentalism. As soon as the Soviet Union disintegrates, people who are disappointed in their ideas look for meanings in existence and goals in life. One example was the dramatic increase in believers, since in the Soviet Union the ideas of the

premodern were stopped. With disappointment in the ideas of modernity, “tomorrow should be better than today” a whole generation gave birth to a whole youth of postmodernism. At that moment, as the people of the West had already become obsolete. The current mistrust, irony of everything, deconstruction, rejection of beauty, unwillingness to become better, hopelessness, and the other, without knowing it, are the generations of recent decades. The majority lives ordinary and adheres to the answer to the question about the "meaning of life", that it is "no." For our country, the time has not come yet to modernize something radically in consciousness, when my peers and older people do not even want to hear about "spirituality and modernization" of anything, especially consciousness. This is not so much a problem of the nation and the country, rather it is a problem of historical experience. And when at one time we are talking about the strategy of “Mangelik el”, in which there are ideas to join the world community and adopt its progressive experience, and then switch to national identity, denying obvious conservatism, proving our “antiquity”, and then asserting that our mentality needs to be modernized, impractical from our point of view. My generation will simply listen to it, since the program is carried out through uninteresting monotonous events, conditional campaigns, one-sided implementation and presentation of an ideological platform. This is not going deep for example into the ambiguous project “100 new persons”. Therefore, from the point of view that consciousness is definitely a complex mechanism, the decision to introduce the “Ruhani zangyru” discipline in higher education is considered to be wrong, and if we consider the problems of youth self-consciousness, we believe, then the more gradual and correct solution will be the introduction of the discipline "Human self-consciousness" with the elements of "Psychology", "Cultural Studies" and "Philosophy". Such measures, in our opinion, will be able to help young people with the formation of their self-consciousness or to strengthen the personality already formed in the individual. At the moment, Western society is in the final stage of postmodernism, which is marked by a transition to something new, to the era of "oscillation", to the wobble between modernist seriousness and postmodernist irony, to methodological modernism. Metamodern is the constantly moving frontier, forcing us to go forward and think critically, a call to find our own way without denying the world [7]. That is why this is the most suitable condition for the implementation of the project “Ruhani zangyru”. With the help of which we will join the developed countries of the world and really keep up with the times. In this way, in my opinion, the idea of multilingualism is feasible on the basis of the convergence of ideological cultures and education in such an environment of stable individuals, the consequence of which will be the emergence of a progressive society.

To create a progressive society, it is necessary to broaden the horizons of people and clearly explain the course of thinking and historicism that led the countries of the West to the status of the leading countries of the world. That is why the formation of a multilingual society is the main criterion of a bright future.

We tried to present a modern image of the multilingual society of Kazakhstan, as well as the proposal to introduce the subject “language of choice” at school and the discipline “Human Identity” to the higher educational institution, which opens up opportunities for the professional development of our progressive youth in a highly competitive environment. In our opinion, this innovation provides educational institutions with the opportunity to effectively organize educational activities based on the experience of other countries. Understanding the subject of “language of choice” is important for teachers in terms of training specialists who plan to work in this field and develop it in Kazakhstan. Developed by the specialists of social sciences discipline "Human self-consciousness" for the development of individuals who will have critical thinking in the aggregate about the representation of the present time.

To implement these ideas, the support of the state is necessary, from which the current situation requires flexibility, its ability not only to adopt, but to adapt external experience. After all, our identity is not in dissimilarity, but in our characteristics. It is very important for the state to reach an understanding with the current generation in order to gradually modernize the consciousness of modern youth.

### **Literature**

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