

**Language Ideologies and Language Practices of Ethnic Minority Students in the
Context of Trilingual Education in Kazakhstan**

Malike Zharmukhambetova

Submitted in partial fulfillment of the requirements for the degree of

Master of Arts

In

Multilingual Education

Nazarbayev University Graduate School of Education

May, 2024

Word Count: 20 188

AUTHOR AGREEMENT

By signing and submitting this license, I Malike Zharmukhambetova (the author) grant to Nazarbayev University (NU) the non-exclusive right to reproduce, convert (as defined below), and/or distribute my submission (including the abstract) worldwide in print and electronic format and in any medium, including but not limited to audio or video.

I agree that NU may, without changing the content, convert the submission to any medium or format for the purpose of preservation.

I also agree that NU may keep more than one copy of this submission for purposes of security, back-up and preservation.

I confirm that the submission is my original work, and that I have the right to grant the rights contained in this license. I also confirm that my submission does not, to the best of my knowledge, infringe upon anyone's copyright.

If the submission contains material for which I do not hold copyright, I confirm that I have obtained the unrestricted permission of the copyright owner to grant NU the rights required by this license, and that such third-party owned material is clearly identified and acknowledged within the text or content of the submission.

IF THE SUBMISSION IS BASED UPON WORK THAT HAS BEEN SPONSORED OR SUPPORTED BY AN AGENCY OR ORGANIZATION OTHER THAN NU, I CONFIRM THAT I HAVE FULFILLED ANY RIGHT OF REVIEW OR OTHER OBLIGATIONS REQUIRED BY SUCH CONTRACT OR AGREEMENT.

NU will clearly identify my name(s) as the author(s) or owner(s) of the submission, and will not make any alteration, other than as allowed by this license, to your submission.

I hereby accept the terms of the above Author Agreement.

Author's signature:



Date: 28.05.2024

DECLARATION

I hereby declare that this submission is my own work and to the best of my knowledge it contains no materials previously published or written by another person, or substantial proportions of material which have been submitted for the award of any other course or degree at NU or any other educational institution, except where due acknowledgment is made in the thesis. This thesis is the result of my own independent work, except where otherwise stated, and the views expressed here are my own.

Signed:

A handwritten signature in black ink, appearing to be 'J. J. J.', written in a cursive style.

Date: 28.05.2024

ETHICAL APPROVAL

Dear: Malike Zharmukhambetova,

53 Kabanbay Batyr Ave. Astana 010000

Republic of Kazakhstan Date: 16th of October, 2023

This letter now confirms that your research project titled

Language Ideologies and Language Practices of Ethnic Minority Students in the Context of Trilingual Education in Kazakhstan

(a) has been approved by the Graduate School of Education Ethics Committee of Nazarbayev University.

Yours sincerely,

Sulushash Kerimkulova

On behalf of:

Dr Syed Abdul Manan, *PhD*
Chair, GSE Ethics Committee
Graduate School of Education
Nazarbayev University

Block C3, Room M027

Office: +7(7172)6016

Mobile: +77079240053

email: syed.manan@nu.edu.kz, gse.irec@nu.edu.kz

CITI Training Certificate



Completion Date 21-Aug-2023
Expiration Date 21-Aug-2026
Record ID 57693339

This is to certify that:

Malike Zharmukhambetova

Has completed the following CITI Program course:

Not valid for renewal of
certification through CME.

Students conducting no more than minimal risk research

(Curriculum Group)

Students - Class projects

(Course Learner Group)

1 - Basic Course

(Stage)

Under requirements set by:

Nazarbayev University

CITI

Collaborative Institutional Training Initiative

101 NE 3rd Avenue, Suite 320
Fort Lauderdale, FL 33301 US
www.citiprogram.org

Verify at www.citiprogram.org/verify/?w732634f7-f7f0-4e01-a496-eb48145babdf-57693339

ACKNOWLEDGMENTS

First of all, I would like to express my deepest gratitude to my supervisor, Sulushash Kerimkulova, for her constant support and guidance throughout my thesis journey. I am deeply grateful to the MA faculty and my dear classmates for their academic and personal support. Their camaraderie and ideas enriched my learning experience and fostered a dynamic research environment.

To my beloved family – my grandmother, mother, father, sister, and brother-in-law – thank you for your unwavering support throughout my seven years of study at Nazarbayev University. Your love and encouragement have been my constant source of strength and motivation.

Special thanks to my husband, Akylbek, who has been my steadfast companion from the very beginning. Your love, support, and unwavering belief in me have been instrumental in my academic journey.

Finally, a heartfelt and special thank you to my sister, Zarina. You were the first to spark my interest in Nazarbayev University and instill in me the confidence to pursue my dreams here. I dedicate this thesis to you, with love and appreciation.

ABSTRACT**Language Ideologies and Language Practices of Ethnic Minority Students in the Context of Trilingual Education in Kazakhstan**

The Trilingual Education Policy in Kazakhstan, aiming to create a new unified national identity promoting equality and balanced use of Kazakh as the state language, Russian for interethnic communication, and English for global competitiveness, has raised concerns related to the exclusion of ethnic minorities' languages and interests. A phenomenological qualitative research design with semi-structured interviews was used to explore their language ideologies and practices of ethnic minority students in the context of trilingual education. Participants include undergraduate and graduate students of diverse ethnic backgrounds (Uighur, Korean, and Tatar) from various regions of Kazakhstan. Findings reveal that students acknowledge growing societal emphasis on Kazakh and feel pressure to achieve fluency as a "civic duty." However, in practice, Russian and English remain dominant languages in education, work, and the public domain. Heritage languages are often confined to the home, creating a sense of being "in shadow." This complex linguistic environment creates tensions for minority students, impacting their identity construction and discrimination incidents. Participants' narratives illustrate a spectrum of experiences in identity construction ranging from strong cultural identification to feelings of "otherness" and "nobody" reflecting alienation and detachment from their heritage language. Moreover, though aimed at inclusion, Kazakhstani trilingual education policy exposes minority students to discrimination based on ethnicity, language, and appearance. Thus, the study reveals the disconnect between policy aims "unity" and "equality" and the experiences of ethnic minority students.

Keywords: trilingual education, policy, language ideology, language practice, ethnic minority, Kazakhstan

Аңдатпа

Қазақстандағы Үштілді Білім Беру Саясаты қазақ тілін мемлекеттік тіл ретінде, орыс тілін этносаралық қарым-қатынас үшін, ағылшын тілін жаһандық бәсекеге қабілеттілік үшін теңдік пен теңгерімді пайдалануға ықпал ететін жаңа біртұтас ұлттық бірегейлікті қалыптастыруға бағытталады. Алайда, саясат этникалық азшылықтардың тілдері мен мүдделерін қоспауы алаңдаушылық туғызады. Сондықтан бұл зерттеу жартылай құрылымдық сұхбат арқылы феноменологиялық сапалы зерттеу әдісін қолдана отырып, үштілді білім беру аясындағы этникалық азшылық студенттерінің тілдік идеологиясы мен тәжірибесін зерттейді. Қатысушылар арасында Қазақстанның әр өңірінен келген әртүрлі этностардың (ұйғырлар, корейлер, татарлар) бакалавриат және магистратура студенттері бар. Нәтижелер студенттердің қазақ тіліне қоғамның назарының артып келе жатқанын мойындайтынын және еркін сөйлеуге қол жеткізу қажеттілігін “азаматтық парыз” ретінде сезінетінін көрсетті. Дегенмен, іс жүзінде орыс және ағылшын тілдері оқуда, жұмыста және қоғамдық өмірде басым тілдер болып қала береді. Мұра тілдері көбінесе үймен шектеліп, “көлеңкеде” болу сезімін тудырады. Бұл күрделі лингвистикалық орта азшылық студенттері үшін шиеленісті тудырады, олардың тұлғалық қалыптасуына және кемсітушілік оқиғаларына әсер етеді. Қатысушылардың жеке басын қалыптастыру тәжірибесі кең ауқымды көрсетеді: кейбіреулері өздерінің тілдік және мәдени мұраларымен сәйкестендіреді, ал басқалары өздерін “ешкім” санайды. Сонымен қатар, азшылық студенттер ұлтына, тіліне және сыртқы түріне байланысты кемсітушілікке ұшырайды. Осылайша, саясаттың “бірлік” және “теңдік” мақсаттары мен этникалық азшылық студенттерінің тәжірибесі арасындағы алшақтықты көре аламыз.

Тірек сөздер: үштілді білім беру, саясат, тілдік идеология, тілдік практика, этникалық азшылық, Қазақстан.

Аннотация

Политика трехязычного образования в Казахстане направлена на формирование новой единой национальной идентичности, способствующей сбалансированному использованию казахского языка как государственного, русского языка для межнациональных отношений и английского языка для глобальной конкурентоспособности. Однако эта политика не учитывает языки и интересы этнических меньшинств. Таким образом, в данном исследовании изучаются языковые идеологии и практики учащихся из числа этнических меньшинств в трехязычном образовании с использованием феноменологического качественного метода с полуструктурированными интервью. В число участников входят студенты разных этнических групп (уйгуры, корейцы и татары) из разных регионов Казахстана. Результаты показывают, что студенты признают рост казахского языка и чувствуют необходимость достижения свободного владения им как «гражданский долг». Однако на практике русский и английский остаются доминирующими языками в образовании, работе и общественной жизни. Языки наследия часто ограничиваются домом, создавая ощущение пребывания «в тени». Эта сложная языковая среда создает напряженность, влияя на формирование идентичности студентов и случаи дискриминации. Опыт формирования идентичности участников демонстрирует широкий спектр: некоторые идентифицируют себя со своим языковым и культурным наследием, тогда как другие считают себя «никем». Кроме того, студенты из числа меньшинств сталкиваются с дискриминацией по признаку национальности, языка и внешнего вида. Таким образом, мы можем видеть разрыв между политическими целями «единства» и «равенства» и опытом студентов из числа этнических меньшинств.

Ключевые слова: трехязычное образование, политика, языковая идеология, языковая практика, этническое меньшинство, Казахстан.

TABLE OF CONTENTS

AUTHOR AGREEMENT.....	ii
DECLARATION	iii
ETHICAL APPROVAL.....	iv
CITI Training Certificate	v
ACKNOWLEDGMENTS.....	vi
ABSTRACT	vii
Аңдатпа	viii
Аннотация.....	ix
LIST OF TABLES	xiii
Chapter 1. Introduction	14
Background Information.....	14
Problem Statement.....	17
Purpose of the Study.....	19
Research Questions.....	19
Significance of the Study.....	20
Outline of the Thesis.....	21
Chapter 2. Literature Review	22
Conceptual Framework.....	22
<i>Language Ideology</i>	23
<i>Language Practice</i>	25
<i>Language Policy</i>	26
<i>Interconnectedness of Language Ideology, Language Practice, and Language Policy</i> ...	27
Implementation of Multilingual/Trilingual Education across Contexts	28
<i>Successes of Implementing Multilingual/Trilingual Education across Contexts</i>	28
<i>Challenges of Implementing Multilingual/Trilingual Education across Contexts</i>	30

Implementation of Trilingual Education in Kazakhstan.....	32
Ethnic Minorities in Kazakhstan: Language, Rights, and Education	33
Conclusion	34
Chapter 3. Methodology.....	36
Research Approach and Design.....	36
Research Sample and Site.....	37
Data Collection Instruments	39
Data Collection Procedure.....	40
Data Analysis.....	42
Ethical Considerations	43
Conclusion	45
Chapter 4. Findings	46
RQ1: What are the Language Ideologies of Ethnic Minority Students Regarding Their Mother Tongue, as well as Kazakh, Russian and English Languages?.....	47
<i>Language Ideologies of Kazakh among Ethnic Minority Students.....</i>	47
<i>Language Ideologies of Mother Tongue Among Ethnic Minority Students.....</i>	52
<i>Language Ideologies of Russian and English Among Ethnic Minority Students.....</i>	56
RQ2: What are the Language Practices of Ethnic Minority Students Within Different Domains, Including Home, School and Social Interactions?	60
<i>Compartmentalization as Strategy.....</i>	60
<i>Code-Switching as Skill</i>	61
RQ3: How do Language Ideologies Impact the Language Practices of Ethnic Minority Students in Academic and Non-academic Settings within the Trilingual Education Framework?	62
<i>Identity Struggles within Trilingual Policy.....</i>	62
<i>Discrimination Struggles within Trilingual Policy.....</i>	65
List of the Key Findings	68
Chapter 5. Discussion.....	70

RQ1: What are the Language Ideologies of Ethnic Minority Students Regarding their Mother Tongue, as well as Kazakh, Russian, and English Languages?.....	70
<i>Finding 1</i> :.....	71
<i>Finding 2</i> :.....	72
<i>Finding 3</i> :.....	75
RQ2: What are the Language Practices of Ethnic Minority Students Within Different Domains, Including Home, School, and Social Interactions?	76
<i>Finding 4</i> :.....	77
RQ3: How do Language Ideologies Impact the Language Practices of Ethnic Minority Students in Academic and Non-academic Settings within the Trilingual Education Framework?	79
<i>Finding 5</i> :.....	79
<i>Finding 6</i> :.....	81
Chapter 6. Conclusion	83
Implications	83
Limitations and Suggestions for Further Research.....	86
Final Thoughts	87
References	88
Appendix A. Declaration of the Use of Generative AI.....	97
Appendix B. Interview Protocol.....	98
Appendix C. Informed Consent Form.....	100
Appendix D. Recruitment Letter	106
Appendix E. Sample Transcript	109

LIST OF TABLES

Table 1. Profile of Interview Participants.....	37
--	----

Chapter 1. Introduction

Kazakhstan, striving towards national unity and competitiveness in the global arena, presents a trilingual education policy across the country to balance the usage of Kazakh, Russian, and English in education while presenting an interesting but challenging situation for ethnic minority students. Although policies aim to promote multilingualism and national unity, the lived experiences of these students studying under the trilingual education system remain largely unexplored. Therefore, this study explores the language ideologies and practices of ethnic minority students within a trilingual education policy.

In this chapter, I will provide the necessary background information relevant to the thesis. First, I will provide background information about Kazakhstan's Soviet past, its trilingual education policy, the role of ethnic minorities, and their language. Second, I will present the specific research problem, outlining the research gap in exploring the language ideologies and practices of ethnic minority students to understand their perceptions, experiences, and challenges of studying under that policy. This problem needs investigation because minority languages are excluded from the policy, although their understudied voice and experiences are essential in contributing to educational equality and successful policy implementation. Following this, I will clearly outline the purpose of my study and the main research questions. Finally, I will outline the remaining chapters of the thesis, providing the reader with a roadmap as I present my argument for the importance of this research.

Background Information

Kazakhstan has a unique sociolinguistic situation due to its historical past. Formally being a part of the Soviet Union under the influence of Russification policies, most of the Kazakhstani population was Russian-speaking. The reason for the decline in the use of the Kazakh language was the Russification policy aimed at schools, such as a sharp reduction in the number of Kazakh medium of instruction schools from 75% in 1958 to 41% in 1991

(Smagulova, 2006), a reduction in funding for the remaining schools, and the elimination of Kazakh language classes from the school curriculum (Karabasova, 2018). As a result, in the 80s and '90s, even in large cities, there were a limited number of schools with Kazakh language instruction; for example, in Almaty, there were only two (Fierman, 2005). Consequently, the use and preservation of the Kazakh language and culture were threatened as a significant portion of the indigenous population chose Russian-language schools and spoke Russian for education, work, and access to society and Soviet identity.

In 1991, Kazakhstan gained independence and set new goals: to find a way to reduce the impact of Russification, strengthen the status and use of the Kazakh language, and create a new national identity by promoting an official national language, unifying its diverse population (Liddicoat, 2013). Various debates and discussions took place during the process of choosing a national language. One group of people argued that the choice of Kazakh as the national language could alarm the Russian-speaking population, while another group believed that the choice of Russian contradicted the idea of building a new Kazakh national identity (Liddicoat, 2013). For the newly independent country, it was essential to establish a unifying state language that would not cause conflicts between citizens of different backgrounds (Fierman, 2006). Thus, Kazakhstan has made efforts to determine the best way to maintain the balance.

In October 2006, at the 12th Session of the Assembly of Nations in Kazakhstan, the first President of Kazakhstan, Nursultan Nazarbayev, presented the importance of trilingualism as an indication of Kazakhstani national identity, referring to successful examples of countries such as China, India, Singapore, and Malaysia where trilingualism is flourishing (Karabassova, 2020). Thus, he advocated for its adoption in Kazakhstan as well. From that moment on, three languages were identified, and statutes were assigned to them:

Kazakh as the official state language, Russian as a language of interethnic communication, and English as a global lingua franca and language of competitiveness.

Although all three languages are important, the first president believed that promoting the state language, which is Kazakh, would help to unify Kazakhstani people, "we should make every effort to develop the state language [Kazakh language] further as the most important factor for uniting all Kazakhstani people" (Nazarbayev, 2011, para. 64). Thus, Kazakhstan has established policy to raising the status of the Kazakh language, keep the use of Russian, and strive towards globalization through English, at creating the new national Kazakhstani identity, and unifying all the ethnic groups of Kazakhstan with this policy.

The topic of "unity" of all ethnic groups in Kazakhstan is an important discourse in the country. The first president was one of the central bodies supporting the "unity" discourse in many of his speeches. During the National Unity Day of the Assembly of People of Kazakhstan, he stated: "All ethnic groups glorify our unity; people come to us from all over the world to learn how to build a multinational state... We see the diversity of our country's cultures, languages, and traditions. We are united, respect and love each other, and obey the same Constitution and laws. Being friendly and respecting each other is great happiness" (Nazarbayev, 2018, para. 4). Overall, Kazakhstan is home to approximately 19.6 million people and 124 ethnic nationalities, including Kazakhs (70.6%), Russians (15.1%), Uzbeks (3.2%), Uighurs (1.52%), Tatars (1.1%), Koreans (0.58%), and Dungans (0.40%) (Bureau of National Statistics of the Republic of Kazakhstan, 2023). In the Kazakhstani Education system, they also take place, as there are 23 different ethnicities in education, and 88 ethnic minority instruction schools, such as Uzbek (60), Uighur (14), and Tajik (2), and about 2 113 multilingual schools (OECD, 2016). Thus, questions may arise as to why the languages and interests of ethnic minority students are not taken into account in trilingual education while the "unity" discourse is widespread.

Problem Statement

The trilingual education policy in Kazakhstan, while aiming to promote equality and balanced usage of Kazakh, Russian, and English, has raised concerns due to its exclusion of ethnic minorities' languages and interests. Although the Kazakhstani government makes attempts to support ethnic minority students through various initiatives, they have been criticized due to a discrepancy between these policies based on "unity" discourse and the lived realities of minority groups. For example, the Assembly of People was also created to strengthen the ethnic coexistence in Kazakhstan by the first president in 1995 and includes representatives of 14 different ethnic groups, namely Armenians, Greeks, Jews, Koreans, Kurds, Germans, Russians, Slavs, and Cossacks, Bashkirs, Chechens, and Ingush, Uzbeks, Azerbaijanis, Ukrainians, Uighurs and Turks (Assembly of People of Kazakhstan, 2020). However, despite being intended as a platform for interethnic dialogue, it is criticized for its weak institutional setting and inability to address ethnic tensions openly through open dialogues between government and ethnic groups (Daminov, 2021). Along with the Assembly, Kazakhstan has a Doctrine of Unity, which states that all minorities have equal treatment and opportunities (Administration of the President of the Republic of Kazakhstan, 2010), and The Law of Languages states that minorities have the right to use their languages (Parliament of the Republic of Kazakhstan, 1997). However, despite the rhetoric of "unity" and legal protections, research suggests a lack of a "clear recognition mechanism" for minority communities that is critical to ensuring the protection of their rights, culture, and welfare (Falcoa et al., 2021). Daminov (2021) also argues that Kazakhstan's approach to ethnic policy, combining national identity-building with hegemonic control, may further constrain the "unity" discourse. This discrepancy between the idealized discourse of "unity" and the complex realities of ethnic minorities exposes a serious research problem that

trilingual education is one of the "unity" initiatives that, in reality, show little support to ethnic minorities.

Moreover, previous research has explored the perceptions and experiences of various stakeholders in trilingual education, including teachers, parents, and students from Kazakh and Russian medium-of-instruction schools (Khaldarova and Abdisadyk, 2021; Agaidarova, 2019; Ayazbayeva, 2017; Rakhymbayeva, 2022); no research to date has focused explicitly on ethnic minority students. Khaldarova and Abdsiayek (2021) found that teachers generally have positive views on the trilingual education policy but face practical challenges such as limited language proficiency, large classes, and lack of resources. They also have mixed experiences with teacher training programs, with some finding them insufficient and stressful. Ayazbayeva (2017) found that most parents are concerned that the Kazakh language will shift and weaken due to the growing power of Russian and English. Rakhymbayeva (2022) found that students in trilingual education perceive Kazakh positively for its symbolic value but find it less practical than English and Russian in many areas. They mainly use Kazakh at home, preferring other languages elsewhere. While these stakeholders are included in the discussion of trilingual education, the perspectives of ethnic minorities remain unexplored.

Consequently, there is a significant research gap exploring the experiences and perceptions of ethnic minority students in Kazakhstani trilingual education. The failure to address this knowledge gap has three profound implications: language and cultural loss, social inequality and marginalization, and psychological impact. First, without a comprehensive understanding of ethnic minority students' needs and challenges and proper support and recognition in trilingual education, minority languages may experience a decline in usage and transmission to younger generations (Fishman, 1991; May, 2012). Consequently, this can lead to a language shift, where minority language speakers increasingly adopt the dominant

language, eventually leading to language loss (Fasold, 1984). Furthermore, language loss is often accompanied by cultural erosion, as language is closely linked to cultural identity, traditions, and knowledge systems (Skutnabb-Kangas, 2000). Secondly, when minority languages are not valued or recognized, speakers of these languages may experience social stigma and discrimination (Skutnabb-Kangas, 2000), leading to social exclusion, limited access to resources, and a sense of marginalization within society. Finally, the devaluation of one's mother tongue can have negative psychological consequences, such as feelings of shame, low self-esteem, and identity confusion (Pavlenko, 2005), which can be particularly noticed among young people who are still developing their sense of identity. Thus, it is important to make the ethnic minority students' voices heard to preserve their language and culture, avoid discrimination and marginalization, and help with their sense of belonging and identity. Moreover, investigating and considering these topics will help maintain the "unity" discourse in practice. Thus, this study aims to fill the research gap by comprehensively investigating ethnic minority students' lived experiences within the trilingual education system, fostering equitable and accessible study conditions for all Kazakhstanis.

Purpose of the Study

The purpose of this qualitative study is to explore perspectives, experiences, and challenges of ethnic minority students in a context of trilingual education focusing on their language ideologies and practices. It is important to study how these students view their mother tongue, as well as Kazakh, Russian and English, and how these views influence their language practices in various domains such as home, school and social interaction.

Research Questions

The study will focus on three main research questions:

1. What are ethnic minority students' language ideologies regarding their mother tongue, as well as Kazakh, Russian, and English languages?
2. What are the language practices of ethnic minority students within different domains, including home, school, and social interactions?
3. How do language ideologies impact the language practices of ethnic minority students in academic and non-academic settings within the trilingual education framework?

Significance of the Study

This study will make a contribution to the unity discourse not just in official papers and in words but also in practice, as the study will help to understand the ethnic minority students' experiences and hear their voices by interacting with them. Thus, the study offers several potential benefits to various stakeholders of Kazakhstan, including policymakers, teachers, students, parents, and participants. Policymakers can use research findings to develop more inclusive and equitable trilingual education policies, improve educational quality, and meet the needs of minority students. Educators can benefit from an understanding of linguistic diversity and its impact on trilingual education to create more inclusive and effective teaching strategies that consider their students' different linguistic backgrounds. Students may find value in sharing their experiences and perspectives, empowering them to contribute to a positive change in their education. Parents of students can also benefit from making more informed decisions about their children's education and advocating for their children's needs. Participants can benefit from the study by better understanding their own linguistic ideologies and contributing to improving trilingual education policies in Kazakhstan. Moreover, the study contributes to language policy development in a multilingual context and studies the implementation of trilingual education policies in Kazakhstan.

Outline of the Thesis

The thesis comprises six chapters: introduction, literature review, methodology, findings, discussion, and conclusion. The introduction chapter provides background information about the Kazakhstani linguistic past, trilingual education policy, and the situation with ethnic minorities, outlining the research problem, purpose, research questions, and significance. The literature review chapter presents a conceptual framework of language ideology, practice, and policy. Moreover, the chapter explores the existing research on the success and challenges of trilingual/multilingual education across different contexts. The methodology chapter provides the rationale for choosing the research design, site, sample, and data collection instruments and explains the data collection and analysis procedures. The findings chapter presents the results derived from semi-structured interviews with ethnic minority students. The fifth chapter discusses the findings in relation to the literature review, conceptual framework, and research questions. The final chapter summarizes the study, revisits the main findings, addresses limitations, and provides recommendations for future research.

Chapter 2. Literature Review

This chapter aims to provide a conceptual framework and explore existing research on the language ideology and practices of minority students in trilingual/multilingual contexts worldwide and trilingual education in Kazakhstan. The purpose of the study is to uncover the perceptions, experiences, and concerns of ethnic minority students arising from the trilingual education policy in Kazakhstan by examining language ideologies and practices and how these ideologies influence these practices. The study, therefore, poses the following questions:

1. What are ethnic minority students' language ideologies regarding their mother tongue, as well as Kazakh, Russian, and English languages?
2. What are the language practices of ethnic minority students within different domains, including home, school, and social interactions?
3. How do language ideologies impact the language practices of ethnic minority students in academic and non-academic settings within the trilingual education framework?

This chapter is divided into four sections. The first section introduces key concepts of language ideology, policy, and practice, emphasizing their interconnected nature. The second section examines both successful and challenging examples of bilingual, trilingual and multilingual education in various countries. The third section then narrows the focus to Kazakhstan, examining its trilingual education policy and its implications for ethnic minorities. Finally, the fourth section identifies a significant gap in existing research regarding the experiences of minority students in Kazakhstan, which this study aims to address. The chapter concludes with a summary of the key points discussed.

Conceptual Framework

This section lays the foundation for exploring the language ideologies and practices of ethnic minority students within Kazakhstan's trilingual education system. By identifying and analyzing key concepts such as language ideology, policy, and practice and then examining

how they are connected, we can move closer to understanding the perceptions, experiences, and challenges of ethnic minority students in Kazakhstan's trilingual education system.

Language Ideology

Language ideology is a complex concept showing the relationship between the language and society. The beliefs, values, and attitudes to the languages significantly shape how individuals and communities perceive, use, and evaluate languages. Understanding language ideology is, therefore, critical to exploring the experiences of ethnic minority students within trilingual education in Kazakhstan and addressing potential issues of inequality and discrimination.

Language ideology was formally introduced as a distinct field of study by Michael Silverstein (1979), who defined it as a set of beliefs about the structure, features, and functions of a language held by its users. However, this definition has been changing, with scholars more focusing on social aspects rather than linguistic features.

Although linguists argue that all languages are the same and have equal power to produce meaning and that universally there is no "beautiful" or "easy" language (Anikin Aseyev, & Johansson, 2023), the reality is that languages are often evaluated and valued differently in society. This evaluation is not based on linguistic features and qualities of the language but rather on social constructions that give different language practices different meanings and values (Tommaso, 2020). Thus, language ideologies are belief systems that underlie the social processes of naming, labeling, iconizing, and valorizing different language practices, dialects, and speakers (Woolard, 1998).

Language ideology is a dynamic force that impacts social, discursive, and linguistic behaviors rather than a static collection of beliefs (Woolard, 1992). It serves as a "mediating link" between social structures and forms of discourse, influencing how individuals

communicate and engage with one another (Woolard, 1998). These ideologies can manifest in various ways, from overt judgments about language "correctness" to subtle biases against certain accents or dialects. They can be conscious or unconscious, reflecting broader social inequalities and power imbalances (Hodge & Kress, 1993).

Language ideologies can be influenced by different factors. Woolard and Schieffelin (1994) broadened the concept by emphasizing how sociocultural factors might affect language ideologies, highlighting the connection between language, identity, aesthetics, morality, and cultural values. Kroskrity (2010) further expanded the definition by incorporating socioeconomic and political dimensions, recognizing how power relations and access to resources shape language ideologies. This aspect is particularly relevant in the context of Kazakhstan, where the dominance of Russian and English, along with the government's promotion of the Kazakh language, creates a complex linguistic hierarchy that influences language choice and learner experience. Spolsky (2004) proposed a comprehensive framework for understanding language ideology by identifying four key forces that shape these beliefs: sociolinguistic, sociocultural, socioeconomic, and sociopolitical. This framework is particularly useful for this study as it allows us to understand what factors influence language ideology and practice among ethnic minority students.

While various definitions of language ideology exist, Song's (2022) explanation that by analyzing language ideologies and practices, we can reveal individual identities and uncover discriminatory instances in education is particularly relevant to this thesis. He argues that language ideology, primarily studied in sociolinguistics and linguistic anthropology, should be actively integrated into education. It emphasizes the interconnectedness of language ideology, language practices, and identity formation, a central theme in the experiences of ethnic minority students in Kazakhstan. Consequently, Song's definition provides a valuable

framework for this thesis as it highlights the link between language ideology, practice, identity formation, and discrimination, critical issues that this thesis seeks to address.

Language Practice

Language practice refers to the actual use of language in real-world contexts, to the different ways in which individuals and communities use language to communicate, interact, and construct meaning (Creese & Blackledge, 2011; Lavoie & Houle, 2015). Thus, language practice is a dynamic process that changes in response to various factors as social, cultural and political (Creese & Blackledge, 2011). In the context of Kazakhstan, understanding the language practices of ethnic minority students is important for studying how they navigate multilingual environments and their education.

Two key aspects of language practice are particularly relevant to this study are the language domains and code switching. First is language domains, the concept of language domains highlights how different languages are used in distinct contexts. For example, individuals may use their mother tongue at home and with family, while utilizing the dominant language in educational or professional settings (Holmes, 2013). This compartmentalization of language use reflects the influence of language ideologies and social norms on language choices. Another important aspect of language practice is code-switching, the practice of switching between two or more languages during a conversation (Myers-Scotton, 1997). This phenomenon is common in multilingual societies and can serve various functions, such as marking group identity, expressing solidarity, or negotiating power dynamics.

Researchers have explored language practices from various angles. Some have focused on the educational context, examining how language practices are shaped by classroom interactions, pedagogical approaches, and language policies (Creese & Blackledge,

2011; Lavoie & Houle, 2015). Others have investigated language practices within homes and communities, highlighting the role of family, peer groups, and cultural traditions in shaping language use (Gafaranga, 2010; King & Fogle, 2006). For the purpose of this study, I will focus on language practices both within the home/community and in the educational environment focusing on compartmentalization and code-switching instances, as these are most relevant to answering the research questions. Thus, this study aims to explore the language practices of ethnic minority students within their community and educational context. These practices have evolved and significantly contribute to language ideologies and policy development. The section below explains the interconnectedness of language ideology, practice, and policy more explicitly.

Language Policy

Kaplan and Baldauf (2003) offer a concise definition of language policy, characterizing it as a comprehensive set of directives, encompassing laws, regulations, rules, and practices, typically promulgated by a governing authority. The primary objective of language policy is to bring about planned changes in language usage within societies, groups, or systems. This perspective sees language policy as a top-down, authoritative enactment of laws. In contrast, Schiffman (1996) emphasizes the socially constructed aspect of language policy. He asserts that language policy is rooted in cultural elements, such as belief systems, attitudes, and myths, reflecting a more nuanced and culturally embedded view. McCarty (2011) also views language policy from a cultural perspective, extending it to a sociocultural view of policy as a complex process involving human interaction, negotiation, and power relations. In a more critical stance, Tollefson (2002) goes beyond the sociocultural aspect, defining language policy as a mechanism for positioning a language or establishing hegemony in language, particularly in relation to political power and economic resources belonging to dominant groups.

Building upon these previous definitions, Johnson (2013) provides a more comprehensive and holistic understanding of language policy as a mechanism impacting language structure, use, and function. According to the author, language policy can be viewed from multiple angles: as official regulation, as unofficial mechanisms, as an ongoing process, and as a body of text and discourse. Moreover, as an unofficial, hidden, de facto mechanism, it can create new language ideologies, beliefs, practices in communities. Thus, this comprehensive understanding of language policy as outlined by Johnson (2013) is particularly relevant to this study as it recognizes the influence of policy on language ideology, practice and use, and conversely the influence of ideology and practice on policy in different layers and context, including classrooms and schools.

Interconnectedness of Language Ideology, Language Practice, and Language Policy

This section connects the three essential concepts central to this study, which serve as the conceptual framework for the present research. To investigate the experiences of ethnic minority students, the study explores the dynamic interplay of three interconnected components: language ideology, language practice, and language policy. These concepts are not isolated but interconnected, influencing and shaping one another.

As mentioned earlier, language ideologies are defined as a medium between social practices and language structure, a set of beliefs showing the social dynamic, revealing the identity, and possible discrimination (Song, 2022). They shape how individuals perceive and value different languages, influencing their language practices. Language practice, the actual use of language in various contexts, is both a reflection and a reinforcement of language ideologies (Kohnert et al., 2005; Stipek, 2001). It can involve maintaining the mother tongue or first language for effective communication within the family or community, alongside the maintenance of proficiency in the dominant language within school and education contexts.

Meanwhile, language policy can be shaped by language ideologies and practices, or can shape new language ideologies and practices in reverse, and can take many forms, including laws, government policies, institutional rules, and official guidelines (Johnson, 2013). Therefore, language ideologies shape language practices, language practices inform language policies, language policies can reinforce or challenge existing ideologies and vice versa. Thus, the research investigates language ideologies and language practices of ethnic minority students within the context of trilingual education, utilizing the synergy of these three concepts to unveil students' experiences, challenges, perceptions, and feelings.

Implementation of Multilingual/Trilingual Education across Contexts

Countries around the world are adopting a variety of bilingual and trilingual education models, driven by their governments' ambitions to meet socio-political, socio-economic and educational needs. Some countries have successfully achieved favorable results in implementing bilingual and trilingual education policies, while others face a number of problems, such as limited material resources and lack of qualified teachers, problems of inequality (for example, the persistence of minority languages, low levels of language proficiency among minorities). In the following sections, we will provide examples of countries that have succeeded in this endeavor and those that have encountered obstacles when attempting to implement trilingual education.

Successes of Implementing Multilingual/Trilingual Education across Contexts

The Basque Country's implementation of trilingual education, incorporating Basque, Spanish, and English, is a notable success story in language revitalization and multilingual education. Historically, the Basque language experienced a decline due to interaction with Spanish and French and was even suppressed under Franco's regime (Cenoz & Gorter, 2020).

However, the 1979 Statute of Autonomy and subsequent legislation recognized Basque as an official language and established the right to education in Basque and Spanish.

The shift towards Basque as the primary language of instruction required significant adaptation from educators and institutions. Further, the English language was included, making their education trilingual (Cenoz & Gorter, 2020). Despite the challenges in developing materials and training teachers for trilingual instruction, the Basque Country has achieved positive outcomes, as noted by Wright and Baker (2017).

Their trilingual education model is successful due to several factors. First is teachers' attitude toward the educational policy; they hold positive attitudes toward multilingualism and prioritize language fluency in their instruction (Elorza & García, 2018). The second is using linguistically sensitive teaching (LST), which made it successful. It is an approach to creating a classroom environment that values and embraces multilingualism, making it visible and integral to the learning process. Additionally, using Content and Language Integrated Learning (CLIL), where subjects are taught in a foreign language, has enhanced students' writing skills without hindering their proficiency in other languages (Lasagabaster & Sierra, 2010). Thus, a positive teacher outlook, the LST approach of supporting multilingualism, and CLIL methodologies helped Basque courses in trilingual education succeed.

Another successful example of trilingual education is the Grand Duchy of Luxembourg. This context is often cited as a successful illustration of trilingual education, which includes Luxembourgish, German, and French. Luxembourgish is a symbol of the country's national identity (Lebrun & Baetens, 1993). French and German are languages of broader significance due to the necessity of fostering strong connections with neighboring countries such as France, Germany, and Belgium (Lebrun & Baetens, 1993).

The success of Luxembourg's trilingualism is rooted in several key factors. Firstly, the country's official trilingual status and the emphasis on inclusive pedagogies like translanguaging in schools create a positive environment for multilingualism (Hoffmann & Metz, 2021). Teachers are encouraged to value and utilize students' diverse linguistic repertoires, which contributes to positive attitudes toward multilingualism among students and parents (Hoffmann & Metz, 2021). Furthermore, the recognition of Luxembourgish as a West Germanic language and ongoing efforts to enhance its speech recognition through technological advancements demonstrate a commitment to preserving and promoting the local language (Bermes et al., 2022). Combining official language policies, translanguaging pedagogies, supporting multilingualism, and recognition of Luxembourgish creates an effective trilingual education system in Luxembourg. Thus, it can be noticed that the attitudes of students, teachers, and parents are imparting successful trilingual education; it can be achieved through practices such as CLIL, LST, or translanguaging that support multilingualism as an asset.

Challenges of Implementing Multilingual/Trilingual Education across Contexts

While some countries, such as Luxembourg and the Basque Country, have succeeded in implementing trilingual education, others, like the People's Republic of China (PRC), have encountered significant challenges in implementing their trilingual education, including the ethnic minority language (L1), standard Chinese (L2), and English (L3). Similar to the case of Kazakhstan, each language has its own role: L1 is essential for preserving cultural heritage and identity, L2 is crucial for economic and social integration, and L3 helps in international and globalized markets (Fu, 2019).

Implementing this policy was complex due to geographical, economic, political, and linguistic factors. Many regions with ethnic minority populations are remote and poor, leading

to resource shortages in schools, including inadequate materials and a lack of English teachers who can also instruct in the minority language.

The diversity of policy models employed across China further exacerbates the challenges. While the first two models, which prioritize the minority language or strike a balance between it and Chinese (L2), have shown some success, the third and fourth models, more commonly implemented, are often viewed as weak and subtractive (Adamson & Feng, 2014). These last two models prioritize Chinese as the medium of instruction, relegating minority languages to a secondary role or phasing them out altogether after a few years. For example, the minority language is used as the medium of instruction for the first 2-3 years, and starting from year 3-4, all subjects are taught in Chinese. Failing to support the ethnic minority language risks weakening their identity and cultural preservation, creating linguistic hierarchy between languages. Thus, while China's trilingual education implementation has achieved some success, it still faces significant challenges and failure due to insufficient recognition towards minority languages, and multilingualism.

Another example of implementing trilingual education that faced challenges in Hong Kong was trilingual education based on Putonghua, Cantonese, and English, and bilingual education based on Cantonese and English (Li and Cheng, 2018). The challenges appear around the lack of clear guidelines and inconsistencies in medium of instruction (MoI) policies across primary schools because school teachers prefer Cantonese and English over Putonghua (Li and Cheng, 2018). Along with a fragmented approach to language learning, the restrictions to code-switching and translanguaging also take place, making it difficult for students to struggle to meet the trilingual goals of the policy (Li, 2019). Thus, Hong Kong's trilingual education failed to recognize multilingualism. Thus, having considered the trilingual education policy around the different countries, seeing the importance of recognizing minority

languages and viewing multilingualism as an asset, it is essential to have a look at how trilingual education looks in Kazakhstan

Implementation of Trilingual Education in Kazakhstan

Kazakhstan's ambitious trilingual education policy, envisioning proficiency in Kazakh, Russian, and English, reflects the country's unique position as a multiethnic, post-Soviet nation navigating global integration. Several key reasons drive this policy. Firstly, proficiency in Kazakh, the state language, is seen as essential for preserving national identity and fostering unity within Kazakhstan's diverse population (Akhmetkali, 2020). Secondly, Russian, widely spoken due to the country's Soviet past, maintains practical significance for communication within the region and accessing scientific and technical knowledge (Dossayeva, 2017). Finally, English, as the global lingua franca, is viewed as a key to unlocking economic and intellectual opportunities for Kazakhstan on the world stage (Smagulova, 2021).

The implementation of this trilingual policy is a complex and ongoing process. It involves a gradual introduction of languages across educational levels, often starting with early exposure to English and utilizing Kazakh as the primary language of instruction. Content and Language Integrated Learning (CLIL) methodologies are increasingly popular, where academic subjects like science or history are taught through the medium of a foreign language (usually English) (Nazarbayev Intellectual Schools, 2023). This approach provides immersive language learning alongside content acquisition. A significant focus is placed on training teachers to develop English language proficiency and to equip them with the pedagogical skills necessary for teaching content subjects through a foreign language (British Council, 2022).

Kazakhstan's trilingual education policy has been criticized for its exclusion of the country's diverse minority languages. Despite Kazakhstan being home to numerous ethnic groups with their own native tongues (Uralic, Turkic, etc.), the current policy prioritizes a specific set of languages deemed strategically important (Korth, 2012; Smagulova, 2021). This focus could lead to the erosion of minority languages over time, affecting cultural preservation and linguistic diversity within the nation.

The implementation of trilingual education in Kazakhstan faces several challenges, including teacher shortages with subject-specific expertise and strong English language skills (Nazarbayev Intellectual Schools, 2023), potential for disparities in resource allocation between urban and rural areas (Dossayeva, 2017), and complex assessment of students' trilingual competencies. The exclusion of minority languages adds another layer of complexity, highlighting the need for a policy that balances aspirations for global engagement with respect for the country's diverse cultural and linguistic background.

Ethnic Minorities in Kazakhstan: Language, Rights, and Education

Kazakhstan's demographic landscape is diverse and composed of over 124 ethnicities, with Kazakhs as the majority group (70.6%), Russians (15.1%), Uzbeks (3.2%), Uighurs (1.52%), Tatars (1.1%), Koreans (0.58%), and Dungans (0.40%) (Bureau of National Statistics of the Republic of Kazakhstan, 2023). Language plays a fundamental role in preserving and transmitting the cultural identity of Kazakhstan's ethnic minorities. Languages like Uzbek, Ukrainian, Uighur, and others are actively used within their respective communities, serving as vehicles for intergenerational transmission of traditions and values (Khisratova, 2018). Notably, Kazakhstan does offer a degree of minority language education, with schools providing instruction in languages such as Uzbek and Uighur (Smagulova, 2021; Embassy of the United States, Astana, Kazakhstan, 2023). However, despite these efforts, the

dominance of Kazakh and Russian within the nation's trilingual education policy raises apprehensions about the long-term sustainability of other minority languages present in the country (Smagulova, 2021; Dossayeva, 2017).

The Constitution of Kazakhstan explicitly ensures equality for all citizens, irrespective of their ethnicity or language (Article 14) (The Constitution of the Republic of Kazakhstan, n.d.). Similarly, the Law on Languages guarantees the right of individuals to use their mother tongue alongside Kazakh and Russian (Article 5) (The Law on Languages in the Republic of Kazakhstan, n.d.). Despite these legal safeguards, some scholars contend that practical implementation remains uneven. Ethnic minorities may face challenges such as limited access to media representation in their native languages (Khisratova, 2018; Embassy of the United States, Astana, Kazakhstan, 2023).

Kazakhstan has made notable progress in expanding access to education, yet concerns persist regarding the inclusion and equitable treatment of its ethnic minorities. The current trilingual policy emphasizes Kazakh, Russian, and English, potentially leading to the marginalization of other minority languages within educational settings (Smagulova, 2021; Dossayeva, 2017). This linguistic imbalance could hinder the academic progress of students from minority backgrounds and further entrench social inequities within the country (Embassy of the United States, Astana, Kazakhstan, 2023).

Conclusion

This literature review examined the interrelated concepts of language ideologies, practices, and policies in the context of multilingual and trilingual education. It explored the various factors that shape language ideologies and how these ideologies, in turn, influence language practice. The chapter also analyzes the nature of language policy—how policy can

be shaped by language ideologies while simultaneously shaping them. Case studies from different contexts, such as the Basque Country, Luxembourg, China, and Hong Kong, were examined, illustrating both the successes and challenges faced in implementing multilingual/trilingual education models. The review then moved on to the unique context of Kazakhstan, examining its trilingual education policy, its rationale, and its potential implications for the country's many ethnic minority groups.

This literature review lays the foundation for the next chapter on methodology. It was found that, despite the existence of significant research on multilingual education, a certain gap remains regarding the language ideologies and practices of minority students in the trilingual education system of Kazakhstan. The following methodology chapter outlines a specific research design and approach to address this research gap.

Chapter 3. Methodology

The purpose of this chapter is to describe research methodology chosen for this study, focusing on exploring language ideologies and language practices among ethnic minority students and the impact of their language ideologies on their practices. Gaining a deeper understanding of this issue would enable policymakers and educators to enhance the trilingual education system, making it more inclusive and fostering an equitable learning environment for all residents of Kazakhstan. Three research questions were addressed in the study to comprehend this phenomenon: (1) What are ethnic minority students' language ideologies regarding their mother tongue, as well as Kazakh, Russian, and English languages? (2) What are the language practices of ethnic minority students within different domains, including home, school, and social interactions? (3) How do language ideologies impact the language practices of ethnic minority students in academic and non-academic settings within the trilingual education framework? Thus, this methodology chapter provides information about the research design, sample and site, data collection methods and procedures, data analysis, ethical considerations related to this study.

Research Approach and Design

This chapter section presents and justifies the research design chosen for this study. A qualitative research design was in this research to explore the language ideologies of ethnic minority students and their influence on language practices. The reason for choosing qualitative method over quantitative was that it allows for an in-depth exploration and holistic understanding of participants' unique experiences, narratives, and perspectives (Creswell, 2014; Ritchie et al., 2014). Thus, since this study focuses on the experiences and perceptions of ethnic minority; students within the context of trilingual education policy, their individual narratives, stories, and emotions can be studied through qualitative research design.

As a part of qualitative design, a phenomenological research approach was employed, which is a method used to understand the phenomenon through deepening into the individual experiences and stories exploring their emotions, issues, and concerns (Cohen, Manion, and Morrison, 2017). The rationale for choosing phenomenological qualitative research stems from several factors. First, it "gives voices to participants and explores issues that lie beneath the surface of representing behavior and action" (Cohen, Manion, and Morrison, 2017, p. 219). Moreover, it provides rich descriptive information by exploring participants' experiences, stories, and perspectives (Ritchie et al., 2014). Along with that, it provides an in-depth understanding and interpretation of phenomena (Creswell, 2014). Thus, given the complexity of trilingual education and the diversity of experiences among minority students, a phenomenological study is the most appropriate method to explore the language ideologies, practices, experiences, and perceptions of Kazakhstani ethnic minority students who have experienced this phenomenon of studying under trilingual education.

Research Sample and Site

This section explains and justifies the sampling technique and the research site used for the study. Creswell (2014) suggests that a semi-structured and in-depth interview requires a minimum sample size of between 5 and 25. Consequently, I planned to select 8-12 participants for this study. I could recruit ten people during the recruitment; however, before the interview, two of them withdrew voluntarily for personal reasons. Thus, there were 8 participants (see Table 1 below). The process of selecting participants for this study was grounded in a maximum variation purposive sampling strategy that intentionally selects diverse cases or participants from a population to ensure representation of a wide range of perspectives and characteristics (Patton, 2002). Thus, the criteria for the participants to be eligible were as follows: (1) being an ethnic minority studying and residing in Kazakhstan (except Kazakhs and Russians); (2) being an undergraduate or graduate student enrolled in

Kazakhstani University; (3) having experience studying under the trilingual education framework; and (4) being over 18 years old.

The ethnic minorities are those living and studying in Kazakhstan, except Kazakhs and Russians. The rationale is that Kazakhs are considered the ethnic majority (70.6%), while Russians are an ethnic minority (15.1%) (Kazakhstan Statistical Agency, 2023); their language is still part of the trilingual education system and is outlined with official status. Thus, the participants were ethnic minorities (other than Russian) residing and studying at Kazakhstani University.

As for the research site, it was the selected university located in the Republic of Kazakhstan. The rationale for this selection is that, according to the official website, the university offers an inclusive education, reporting that about 25 percent of its students come from minority ethnic backgrounds.

Table 1

Profile of Interview Participants

Participants (by pseudonym)	Gender	Ethnicity	Mother Tongue	Educational Level	Region they are from
Tatar 1	F	Tatar	Russian	Undergraduate	North Kz Region
Tatar 2	M	Tatar	Russian	Undergraduate	Atyrau Region
Uighur 1	F	Uighur	Uighur	Undergraduate	Almaty
Uighur 2	M	Uighur	Uighur	Graduate	Astana
Uighur 3	F	Uighur	Uighur	Graduate	Almaty
Uighur 4	F	Uighur	Uighur	Undergraduate	Almaty
Korean 1	F	Korean	Russian	Undergraduate	Jambyl Region
Korean 2	F	Korean	Russian	Undergraduate	Atyrau Region

This section justified the sample strategy and the research site used in this study. The following section will describe the data collection instruments used in the study.

Data Collection Instruments

In qualitative research, data collection is crucial for obtaining rich, detailed insights from research participants. Merriam and Tisdell (2016) discuss numerous data collection methods for qualitative research, such as interviews, focus groups, observations, and document analysis, each having advantages and disadvantages. For this study, the data collection approach was semi-structured interviews with open-ended questions that was chosen for five primary reasons. First, it allows participants to respond openly, and allows researchers to elicit more detailed responses (Creswell, 2014). Second, it allows the researcher to monitor and uncover new emerging themes based on participant responses (Creswell, 2014). Third, it provides the necessary flexibility for the researcher to adapt the research questions based on the responses received from the participants and modify the questions they refuse to answer (Merriam and Tisdell, 2016). Fourth, semi-structured interviews considered to be the most appropriate while working with marginalized groups (Barron, 1999, cited in Cohen, Manion, and Morrison, 2017). Given the sensitivity and nuance of exploring the experiences of ethnic minority students, informal, open-ended interviews were considered the most appropriate and effective approach for collecting data in this study. Finally, the fifth reason was that the semi-structured interview was used in previous research as well. A review of the literature revealed that studies examining the language ideologies and practices of school teachers and parents in the Kazakhstani context had successfully used this method (Abdisadyk, 2021; Agaidarova, 2019; Ayazbaeva, 2017; Rakhymbayev, 2022). This consistency in methodological approach further supported the suitability of the semi-structured interview for my study. Thus, since my research aims to address the issue and the

gap in the literature regarding language ideologies and practices of minority students in relation to trilingual education in Kazakhstan, a semi-structured interview helped me to modify and change my questions carefully and not strictly adhere to them, as new themes, information, concepts, ideas, and experiences emerged during the interview.

The interview consisted of 10-15 questions organized into four blocks of questions: (1) background information about the participant; (2) questions about their language ideologies; (3) language practices; (4) trilingual education (an interview protocol is given in Appendix 1). The interview was available in three languages: Kazakh, Russian, and English, which allowed participants to choose the language most convenient for them. Moreover, the interview format was decided with each participant separately. Both online and in-person interview options were available to participants to accommodate potential scheduling conflicts such as final exams and winter break. In the end, all of the participants chose online mode for the interview.

Thus, this section introduced and justified the semi-structured interview as the data collection instrument used in this study. The following section will focus on how data was gathered.

Data Collection Procedure

This section presents how the data collection was planned and how it went in reality, the challenges I faced, and how I overcame them. At the initial stage, recruitment of participants involved contacting the selected university's gatekeeper by sending a letter of support from the Nazarbayev University Graduate School of Education, requesting their assistance in identifying potential participants. After receiving approval from the gatekeeper, I could request a list of minority students and contact them. However, I decided to recruit

participants through social media to avoid gatekeepers' involvement in the actual selection of participants to maintain confidentiality.

The data collection happened from December 5, 2023, until January 7, 2024. First, I distributed recruitment letters and a poster in public chats of the University Community on Telegram, a messaging application. Thus, telegram served as the leading platform for recruitment and communication, chosen for its informal and convenient approach, making it an effective way to connect with participants. I crafted the poster using Canva, aiming for a vibrant, attention-grabbing design. I utilized this poster throughout the first half of December, hoping its visual appeal would attract more participants. Unfortunately, despite my efforts, I only managed to recruit three people. I believe the low response may be attributed to the fact that it was the period of final exams and the beginning of the winter break, leading to fewer individuals expressing interest in participating. Along with this, I also reflected on whether the design and content of my recruitment letter and posters are overwhelming, long, and maybe “too much.”

Putting myself in the shoes of potential participants, I realized that a lengthy recruitment letter in a university public chat might not capture attention. Motivated by this insight, I decided to simplify my approach. I removed the poster and letter and instead sent a brief, direct message to the same chats. In just two sentences, I conveyed my need for research participants. Suddenly, people started responding and directly messaging me, asking whether I was still recruiting, offering assistance, and expressing significant interest. This experience taught me that while having an engaging recruitment letter is beneficial, simplicity is key when recruiting students. The easier, simpler, and quicker the message, the more effective it proved. Not many students want to read long recruitment letters; some may even overlook them. Instead, they are more likely to pay attention to concise messages in the chat.

This allowed me to recruit individuals from diverse backgrounds, including Uighurs, Tatars, and Koreans. I managed to recruit ten people; however, two withdrew voluntarily before the interview. Consequently, I interviewed eight individuals, aligning perfectly with the initial plan outlined in the ethics application (Table 1). Moreover, all of the participants met the criteria set by me, which were also clearly outlined in the ethics application.

Throughout the data collection process before, during, and after the interviews, I maintained ethical guidelines and explained rules, risks, rights, and procedures to participants. Throughout the data collection process before, during, and after the interviews, I maintained ethical guidelines and explained rules, risks, rights, and procedures to participants. All individuals received a consent form and were informed that participation was completely voluntary and that refusal to participate was possible at any interview stage without penalty. Interviews and audio recordings only took place after they gave their verbal consent. Thus, this section describes the data collection process. The following section presents the data analysis.

Data Analysis

This section covers the methods and procedures used to analyze the interview data. To thoroughly examine the qualitative data obtained, this study followed six steps outlined by Creswell (2009), which he described as "an interactive practice" (p.185). To begin with step 1, I arranged and prepared the data by transcribing the interviews and saving each participant's transcripts as separate documents. Step 2 involved carefully reading the data and considering the overall picture based on the students' responses, making sense of the ideas they shared about their language ideologies and practices. In step 3, I created a table with three columns for interview transcripts, codes, and themes and started labeling relevant codes related to the topic. Despite the time-consuming nature, I followed Creswell's (2009) manual coding procedures, as I wanted to personally go through the data and identify the codes. This

process resulted in 122 codes. Moving on to step 4, I attempted to merge and condense codes, forming themes and subthemes for each research question. Following that, in step 5, I outlined the themes and subthemes, indicating which participants' quotations would be used to present the data coherently. In step 6, I provided my interpretation of the data. Thus, in this section, I described how, through the six-step procedure provided by Creswell, I analyzed the data; the following section describes the ethical considerations of the research.

Ethical Considerations

The collection of data for this study started after obtaining the CITI training certificate and receiving approval from the Research Committee at Nazarbayev University Graduate School of Education and the relevant schools. Approval for this research was granted by the NUGSE Research Committee on October 20th.

Following ethical guidelines outlined by Wiles (2012), participants were provided with a consent form that included information about the purpose of the study, procedures, potential risks, benefits, as well as a description of their voluntary participation and right to withdraw at any time. For online interviews, the consent form was sent electronically, allowing participants to print, sign, and return it via email. This process ensured that all participants were fully aware of the study details and freely consented to participate.

I also explained that, though the participants' identities in this study will not remain anonymous due to disclosures revealed during interviews, strict measures were taken to ensure confidentiality at every stage of the research process, from data collection to storage.

During the data collection, I selected a secure and convenient location for interviews to ensure that individuals can comfortably share personal and sensitive information without fear of identity exposure. Moreover, during the online interview, I asked each participant to turn off the video and log in using a pseudonym rather than their real name to ensure

confidentiality. Moreover, I asked them to choose a place where no one could disturb them during the interview; on my side, I did the same so that no one could hear the conversation.

During data storage, I ensured that interview files contained no identifying information or participant names. Instead, I used pseudonyms and codes. Participants were coded based on their ethnic background and numeric information rather than individual data. A file connecting participant codes to identifying information was securely password-protected and stored in a separate folder on my personal electronic device, accessible only to me. Contact lists and audio recordings will be deleted once they are no longer needed for the research.

I secured all research data by storing it on a password-protected personal computer for three years. After this time, the data will be permanently deleted to ensure the ongoing privacy and security of participants' information.

Regarding the risks, I notified participants that there are some risks for participating students, but these risks are minimal. There were no physical or legal risks for participants. However, there can be psychological risks as the participants might experience emotional discomfort while describing their language ideologies, practices, experiences, or challenges. To minimize this risk, I created and maintained an emotional and friendly atmosphere that made participants feel comfortable and safe. Second, I carefully formulated questions to minimize stress and discomfort. Third, I ensured that participants could choose not to respond to some questions and withdraw from the study at any time without any penalty. After withdrawal, the information collected from them/or related to them was deleted. I explained to the participants that this research is being conducted for scientific purposes, and the research results can be used to write a master's thesis. Thus, the participants were aware of this risk.

Conclusion

To sum up, this chapter described and justified the research methodology used in this study. The study used a qualitative phenomenological approach, where data was collected through semi-structured interviews to explore the experiences of eight ethnic minority students who were purposefully selected. The data analysis was conducted using hand coding. Ethical considerations were carefully integrated into the entire study process. Consequently, all aspects of the research methods, participant selection, location, data collection, analysis, and ethical considerations were systematically detailed. The next section will present the findings derived from the data analysis.

Chapter 4. Findings

The aim of this chapter is to report the findings derived from data analysis of interviews conducted with eight representatives of Uighur, Tatar, Korean ethnic minority groups of Kazakhstan. Since the purpose of this study is to explore perceptions and experiences of ethnic minority students within the framework of trilingual education in Kazakhstan through their language ideologies and practices, the qualitative research design was implemented, employing semi-structured interviews for data collection, addressing the following research questions: 1. What are ethnic minority students' language ideologies regarding their mother tongue, as well as Kazakh, Russian, and English languages? 2. What are the language practices of ethnic minority students within different domains, including home, school, and social interactions? 3. How do language ideologies impact the language practices of ethnic minority students in academic and non-academic settings within the trilingual education framework?

This chapter explores the findings under each research question through the following structure: each section begins with a concise overview of its key themes and sub-themes derived from the data analysis. The first section introduces findings related to the language ideologies of ethnic minority students towards Kazakh, Russian, English, and their mother tongue. The second section focuses on these students' actual language practice patterns across the same languages. The third section examines how language ideologies and practices influence student identity and their experiences of discrimination. Finally, the chapter concludes by summarizing the main findings, which will be further explored in the Discussion chapter.

RQ1: What are the Language Ideologies of Ethnic Minority Students Regarding Their Mother Tongue, as well as Kazakh, Russian and English Languages?

This section explores the language ideologies of ethnic minority students in Kazakhstan towards Kazakh, Russian, English, and their mother tongues. The analysis of research data revealed three key themes: 1. Language Ideologies of Kazakh Among Ethnic Minority Students; 2. Language Ideologies of Mother Tongues Among Ethnic Minority Students; 3. Language Ideologies of Russian and English Among Ethnic Minority Students.

Language Ideologies of Kazakh among Ethnic Minority Students

It was identified in the data analysis that the Kazakh language is viewed by the majority of the participants as a must to be known and spoken, especially with its growing importance, as its proficiency iconizes the "good citizens" and helps avoid "judgment" from outside. While few participants were able to learn the Kazakh language, others, despite stating that Kazakh is a must, still lack proficiency and usage, leading them to face struggles. Thus, three sub-themes emerging from the data analysis represent the language ideologies of the participants about Kazakh language: Kazakh language 1. as a trend, 2. as a civic duty, and 3. as a source of societal pressure.

Kazakh Language as a Trend. The overwhelming majority of participants reported a noticeable growth in using Kazakh across various domains among people of Kazakhstan. Participants noted a shift in linguistic preferences, especially in regions previously dominated by Russian, such as North Kazakhstan:

Upon returning to North Kazakhstan, I observed an increase in people conversing in Kazakh, this is a trend. Before, in the north, no one communicated in Kazakh, and it's not used anywhere; there were no Kazakh subtitles in cinemas, taxi drivers spoke Russian, and everyone generally used Russian. (Tatar 1)

This finding is reinforced by the rising prominence of Kazakh in media and content creation, which was pointed out by another participant who spoke about the expanding presence of Kazakh in media and content-making, indicating a move away from the Russification of the Soviet era to a stronger Kazakh language status. In a similar vein, the other participants also noticed the media was more inclined toward Kazakh-English content. The following quotes illustrate these findings:

Kazakh's status is strengthening. I really admire that because, during the Soviet period, it was not because of the ubiquitous Russification. And I'm really glad that there is much progress being made, a lot of content being made in Kazakh. (Uighur 4)

The Kazakh language is becoming more strongly embedded in society. Some media and news are even exclusively in Kazakh. For example, in our new university, news is sometimes written only in Kazakh and English. (Korean 2)

Moreover, echoing the previous participants' views, the usage of the Kazakh language was found to have wider application not only in everyday life and activities but also in the job market: "But if I work in Kazakhstan, then Kazakh will also not be a disadvantage. Knowing Kazakh is a plus for job opportunities" (Tatar 2). This view highlights the practical advantages of Kazakh proficiency in the professional landscape of Kazakhstan.

Thus, through these observations, it becomes evident that the status and utility of the Kazakh language are on the rise, impacting social, educational, and professional domains.

Kazakh Language as Civic Duty. The growing status and utility of the Kazakh language led to the language becoming a language, not merely for communication but as a pivotal element of Kazakhstani identity and citizenship. For numerous participants, Kazakh is iconized as a symbol of Kazakhstani identity, embodying what it means to be a citizen of Kazakhstan.

Participants highlighted Kazakh's status as the official language, emphasizing its foundational role in Kazakhstani society: "Kazakh is the state language, is the main principal language that everybody should know" (Uighur 3). "Kazakh is a language of the country, so it is necessary to know Kazakh language" (Korean 1). Similarly, another participant articulates how embracing the Kazakh language serves as a crucial step towards decolonization and reaffirming Kazakhstani identity, viewing it as both a duty and a strategic policy to enhance national unity:

The Kazakh language is a very great part of our identity, and developing the Kazakh language is our tiny or even great step to decolonization. I think that it is my *duty* to speak Kazakh as a citizen of Kazakhstan. (Uighur 2)

It is worth noting that the conflicting view arises when, despite having a language ideology in the importance of knowing Kazakh for their civic identity and citizenship, not all participants practice the language in real life or practice it in very limited settings, such as language classes or with strangers. This illustrates a gap between formal education and setting with everyday wide application. The participants above who reported Kazakh as the state language and duty to be known by Kazakhstani citizens show these conflicting states between ideologies and actual practice. For example, Uighur 2, after admitting that the Kazakh language is a duty of a citizen of Kazakhstan, immediately says, "...but, I rarely use it... Only when people ask me something, call me in Kazakh, or try to communicate with me in Kazakh do I try to respond in Kazakh as well." The following quotes illustrate the participants' similar perspectives:

I use Kazakh with people in the streets in Astana because I think that whenever you go and with whomever you speak, they start speaking Kazakh. So, they do not greet you in Russian, as it is common in Almaty. They do start greeting you in Kazakh. That is

why I answer in Kazakh. Moreover, I, very simply, have caught myself that I am the first to initiate communication in the Kazakh language with strangers in Astana.

(Uighur 3)

I rarely use Kazakh, but I mostly use it when studying Kazakh courses, as we cannot speak other languages. Also, when people strangers ask for help in Kazakh, I may reply in Kazakh as well. (Korean 1)

Thus, while participants acknowledge the importance of Kazakh as a symbol of civic identity and duty, many struggle to incorporate it fully into their everyday lives, using it primarily for study or reactive purposes. This disconnect hints at a deeper issue—the societal pressure surrounding Kazakh language fluency.

Kazakh as a Source of Societal Pressure. Alongside this sense of duty, many participants voiced feelings of pressure to Kazakh fluency and use. Thus, some participants, motivated by the desire first to integrate and second to avoid judgment and discrimination, have taken proactive steps towards learning Kazakh.

One participant shared that knowing and using Kazakh was to blend into the Kazakhstani society:

I began learning diligently at the age of 13, and at that time, perhaps unconsciously, I desired acceptance from Kazakh society. Looking back, I realize that my efforts may have been driven by a subconscious need to be embraced by the community. The praise I received for my proficiency, even as a non-Kazakh, also played a role.

Everyone enjoys being praised, which might have been a significant factor in my youth. (Korean 2)

Another participant shared their experience of choosing a Kazakh school for the benefits it brings, such as more excellent educational opportunities and social inclusion. This

offers another perspective, highlighting how the pressure to know Kazakh influences even early life decisions:

My parents gave me to the Kazakh language school. It was my parents' decision to give me to a Kazakh school for more opportunities, for more educational advantage, and to be among my Kazakh peers. Maybe if I were studying at the Uzbek language school, I would be less advantageous in terms of education. (Uzbek 1)

This choice suggests a belief that Kazakh proficiency is essential for academic success, social blending, and integration. Moreover, several participants shared that they also know Kazakh because it can help avoid a judgmental attitude: "Now you have to know the Kazakh language, too, and on a very good level so that I do not meet that judgmental attitude" (Korean 2). However, some participants reported that knowing Kazakh is insufficient; fluency and proficiency are also essential. One participant expressed that she is good at the Kazakh language but feels frustrated that she will not be included in society, as she will never achieve native-like proficiency:

It's [to feel accepted as a Kazakhstani citizen] challenging because every attempt to speak or learn Kazakh feels inadequate. It always seems insufficient for other people, I will never become a native; it is already impossible. Even if I become proficient, there will always be a noticeable gap and wall of abyss. (Tatar 1)

The same participant even compared and reported that she prefers rather use Russian and English, as those languages are not associated with being judged, bullied, or discriminated against:

I feel comfortable communicating in Russian because I know it perfectly, and I don't fear being judged for making mistakes... I find that I know English much better than Kazakh, which makes communication more comfortable. Surprisingly, I've never

faced any bullying or discomfort for not knowing English, but there has always been tension and discomfort associated with my lack of proficiency in Kazakh. (Tatar 1)

In this way, the second participant always points out that she has never experienced bullying or judgment while speaking in English or Russian, as usually happens in Kazakh. This demonstrates how, for some, the pressure tied to Kazakh makes it less appealing to use than other languages in which they feel more competent.

Thus, these diverse experiences illustrate the multilayered nature of the pressure surrounding Kazakh fluency. These findings reveal that, despite acknowledging the growing significance of Kazakh for national identity and citizenship in Kazakhstan, there is a notable discrepancy between ideology and actual practice among the participants. Intriguingly, those who have achieved fluency in Kazakh often did so mainly to avoid social judgment and to integrate more effectively into society. However, their use of Kazakh was typically restricted to language classes or interactions with strangers. This indicates that, although Kazakh is ideologically important at a national and civic level, there are practically other languages in their repertoire. The following section will further investigate this whether the ethnic minority students' mother tongue ideologies also conflict with real practices.

Language Ideologies of Mother Tongue Among Ethnic Minority Students

Participants acknowledged the Kazakh language's importance as a symbol of identity and citizenship yet struggled to fully integrate it into everyday life due to social pressures and the perceived necessity of other languages. A similar pattern emerges, where students may value their heritage language but face even more obstacles to its practical use. The dominance of Russian and English creates a linguistic environment where minority languages are easily overshadowed.

It is important to note that while the concepts of ‘mother tongue’ and ‘first language’ can be complex, participants often defined ‘mother tongue’ in relation to family and childhood. However, there was a notable divergence between those who identified their heritage language as their mother tongue and those who prioritized the language of their upbringing. Thus, this section is divided into two subsections: 1. Mother tongue as heritage or upbringing; 2. in the shadow.

Mother Tongue as Heritage or Upbringing. Participants from larger ethnic communities, such as the Kazakhstani Uighur diaspora, identify their heritage language as their mother tongue, despite its limited use in daily life. Uighur 3 describes the mother tongue as "the language that you acquire since birth, the language of my ethnicity," a sentiment that resonates with Uighur 4, who views it as integral to their cultural and ethnic identity: "Mother tongue is a language that is inherent to a culture and ethnicity that I was born into." This strong connection to heritage language underscores its importance in shaping personal and communal identities.

Interestingly, the acknowledgment of a heritage language as the mother tongue does not necessarily translate into daily usage or comfort. Participants express a higher proficiency and ease in Russian and English, languages that dominate their social and educational interactions. One participant admit, "I feel comfortable to speak Russian and English" (Uighur 2), highlighting a common sentiment among the group. This juxtaposition between the emotional tie to the mother tongue and practical language use presents a nuanced view of linguistic identity.

For others, the concept of mother tongue is closely tied to the language of their upbringing, rather than heritage language. For participants raised in families where Russian was the primary language (e.g., those with Tatar and Korean backgrounds), Russian is

considered their mother tongue. Tatar 2 reflects, "Mother tongue is a language that our parents spoke to us, the first language I learned and studied was Russian and therefore I consider it my mother tongue," highlighting how linguistic identity can be shaped by family interactions and societal context.

Mother Tongue in the Shadow. While the Kazakhstani government offers some support for minority languages, participants' experiences reveal that languages like Uighur, Tatar, and Korean often remain overshadowed by the dominance of Russian, and increasingly, English. Despite governmental support through Uighur-language schools, Uighur remains underrepresented, with concerns that it's "in the shadow" of more prevalent languages. One Uighur participant notes, "Uighur though, I think it's one of the languages that are in the shadow, even though we can't overlook the number of Uighur speakers in Kazakhstan, I feel like they're underrepresented and not acknowledged" (Uighur 4) pointing to the underrepresentation and lack of awareness of ethnic languages and schools in Kazakhstan. This sentiment is further complicated by societal attitudes towards minority languages. Thus, for example, Tatar 1 points out that adding more languages for minorities might be "less effective and less interesting for all citizens," highlighting a tension between cultural preservation and practicality in a multilingual society.

For participants of Tatar descent, the erosion of their heritage language is even more evident. Many identify Russian as their mother tongue, with Tatar primarily spoken by older generations who may struggle with Russian: "...my mother tongue is Russian...I have a poor command of the Tatar language...only my grandmother speak Tatar" (Tatar 1). The perception of Tatar as a less important language, even during visits to Tatarstan where it is widespread, highlights the influence of Russian as a 'universal' communication tool: "it [Tatar language] is not as important as...Russian or Kazakh languages" (Tatar 2).

Similarly, Korean participants bluntly express the lack of perceived value for their language within Kazakh society: "...there is no need for it [Korean language]... It has no status" (Korean 1). It is seen as unnecessary for daily life and is primarily learned only on an individual basis, if at all. Even within a family with the potential for Kazakh and Russian bilingualism, the pull of Russian ultimately overshadowed any efforts to maintain the Kazakh language: "...we only speak in Russian" (Korean 2). This exemplifies how minority languages like Korean struggle to gain traction in environments dominated by the social and educational power of Russian.

While some participants expressed a sense of resignation towards their mother tongue existing "in the shadow," others demonstrated a strong desire for the preservation of minority languages. For example, one Korean participant acknowledged the lack of popularity and perceived necessity for their language: "Korean language is not popular and not spoken in Kazakhstan because there is no need for it. I don't really see its status" (Korean 1). This indicates that certain ethnic minority students may lack hope or see little future significance for their heritage language within the broader Kazakhstani society.

Other participants however, especially of Uighur heritage, were confident in expressing the desire to do something to preserve the use of their language and culture. One Uighur participant expresses concern about the decline of Uighur fluency within their diaspora:

I ran into other Uighur students...they could barely get through very basics of a conversation and mostly succumb to using Kazakh or Russian. And that made me very conscious about the overall trend for representatives of so many diasporas losing fluency in their mother tongue... we're a very small number of people and we need to

stick together... I think I have an inherent curiosity to me about my language and culture. It's a gem that I need to look for by myself. (Uighur 4)

Thus, Uighur participant's interaction with other Uighur students lacking fluency in their mother tongue underscores the risk of cultural and linguistic erosion. Consequently, the participant sees the need to stick together to preserve language and culture.

Thus, the findings reveal that for some students mother tongue is their heritage language, but most commonly, they use Russian and English, for others it is the language of their upbringing, which is Russian. Many participants acknowledge that their language is overshadowed or not used at all. Some simply live with this fact, while others try to preserve it. However, we see that in both cases, there is dominance in the use of Russian and English. The following section will further explore the language ideologies of Russian and English.

Language Ideologies of Russian and English Among Ethnic Minority Students

The data analysis revealed vital themes concerning the interplay between the Russian and English languages. Both Kazakh and minority languages struggle to gain traction in daily life despite their symbolic value. The dominance of Russian, a legacy of the Soviet past, and English, the language of globalization, creates pressure for language use. Thus, the participant expressed both these languages as lingua franca, the most comfortable language tool in a wide range of domains. Consequently, three sub-themes show the language ideologies of ethnic minority students towards English and Russian: 1. Russian and English as lingua francas; 2. as tools of communication.

Russian and English as Lingua Franca. The majority of participants described Russian and English as lingua franca, reflecting their distinct historical and contemporary contexts. Russian is seen as a legacy of Kazakhstan's Soviet past, ensuring its widespread use, while English is seen as a language of future essential for navigating a globalized future.

Participants hint at an evolving linguistic landscape, where Russian's historical dominance is counterbalanced by a growing emphasis on English.

All the participants consistently acknowledged the profound influence Russian had as the official language of the Soviet Union, and now lingua franca of Post-Soviet Countries. One participant observed, "Russian is also an important language in Asia, in Central Asia, since most of our neighboring countries are speaking Russian" (Uighur 1). This comment underscores the historical significance and current utility of Russian in the region. Other quotes that echoes the same perception:

Russian, on the other hand, is largely employed due to historical post-Soviet influences, particularly in regions where it is the dominant language. In some areas, Russian is spoken exclusively. (Tatar 1)

Russian is a great soviet legacy...it's the language that you can use to communicate with people from...different nationalities. (Uighur 2)

It [Russian language] has been taking this leading spot as the go-to language across many different nations, post-Soviet nations, and it still is to this day. (Uighur 4)

Russian is left after the Soviet Union. Most people use it. Like a legacy. (Korean 1)

In contrast, participants unanimously identified English as lingua franca of the world, the dominant international language, essential for global communication and connectivity. One participant emphasized its worldwide presence: "English is the international language, which is mostly spoken in the worldwide arena" (Participant 1). This global significance is echoed by others, who see English as a key to unlocking opportunities on a global scale. Korean 1 notes, "It is an international language, which is used in every country. So it is

beneficial to know English and learn it from the elementary school," highlighting the language's pervasive utility across nations.

Thus, Kazakhstan's linguistic landscape reveals a fascinating interplay between the historical dominance of Russian and the rising importance of English. These languages function as dual *lingua francas*, reflecting the country's past and its aspirations for the future. Russian lingers as a powerful reminder of the Soviet past and maintains practical value, while English signifies the nation's desire to move forward as a major player on the world stage.

Russian and English as Tools of Communication. The data analysis revealed that due to the *lingua franca* perception of Russian and English, Russian often remains the primary language of comfort, thought, and socialization for majority of participants while English carries prestige and is linked to educational and professional spheres.

This dominance is evident in participants' expressed preference for using Russian and English in various domains, often due to greater fluency and perceived advantages for personal communication and professional advancement. One participant illustrates this: "I prefer speaking Russian because I constantly used it with people from an early age... I find that I know English much better than Kazakh, making it more comfortable for communication" (Tatar 1). Another participant highlights the perceived link between English, global connectedness, and career opportunities: "...the first language is not Uighur, but Russian...Russian will be the most comfortable or probably the mix of Russian and English" (Uighur 3). This continued reliance on Russian and English reflects both the historical influence of Russian in the region and the growing global significance of English.

While some participants hint at a potential shift in attitudes towards Russian, they still acknowledged its current dominance. One participant notes, "Russian serves as the language of interactive communication... however, recently it has received some kind of negative

comments... I think it's mostly related to the politics..." (Uighur 3). This suggests that geopolitical events and Kazakhstan's language revitalization efforts may be influencing the way some view the Russian language. However, for many participants, Russian remains the default language in certain social and professional contexts: "...my daily to-go language is Russian because I mainly use Russian at my work" (Uighur 3); "With Russian, I don't think [it] lost its relevance at all..." (Uighur 4); "As for Russian language, I think it is still popular. For example, my friends talk in Russian mostly.., we communicate in Russian mostly. So I think it is still a very important language" (Korean 2). Despite fluency in other languages, participants often expressed a greater sense of comfort and ease when communicating in Russian in specific settings. This shows the continued influence of ingrained language habits and reveals how proficiency can be situational.

Regarding the role of English, it extends into the spheres of career and educational development, where it is seen as a tool for competitiveness and upward mobility. One participant articulates this sentiment, pointing out the language's superiority and essential role in fulfilling societal and job-related requirements: "...English is becoming a necessity in our community too...It is a necessity because it is written in the requirements, the required skills" (Korean 2). Moreover, within the academic sphere, English assumes a central role, as evidenced by many participants description of it as pivotal to their higher education and accessing the information: "In English, you can analyze different sources, different articles, and great scientific works of the foreign scientists. And it gives you the amazing opportunity to study and go abroad" (Uighur 2). This emphasis on English in academia mirrors the global trend of using English as the medium of instruction in higher education, highlighting its significance in accessing and disseminating academic knowledge. This perspective underlines the critical importance of English proficiency in navigating the modern world.

For some participants, English transcends its instrumental use, becoming a dominant force in their personal lives. Uighur 4's reports: "...somehow English became this common mode of communication across all my different areas of life... I think in English, I write and choose to express myself in it as well." This experience illustrates how English has become a primary mode of communication, thinking, and self-expression, indicating a profound integration into their social and cognitive realms.

Thus, this analysis shows how ethnic minority students perceive Russian and English as dominant languages and communication tools. Russian, a legacy of the Soviet era, remains a widely used and comfortable language, especially in the social sphere. Conversely, English is seen as a tool for accessing global opportunities, knowledge, and self-improvement, which reflects Kazakhstan's desire to be a strong player in the international arena.

RQ2: What are the Language Practices of Ethnic Minority Students Within Different Domains, Including Home, School and Social Interactions?

The language practices of ethnic minority students in Kazakhstan reveal a dynamic and nuanced landscape marked by compartmentalization, the enduring influence of Russian and English, diverse experiences with Kazakh, and the skillful use of code-switching. Within the context of a trilingual education system, these students navigate multiple linguistic domains, strategically tailoring their language choices to suit specific audiences, social settings, and communicative needs. Two theme report the findings: 1. Compartmentalization as Strategy; 2. Code-Switching as Skill.

Compartmentalization as Strategy

Compartmentalization emerges as a dominant theme in the language practices of ethnic minority students. The majority of participants associate specific languages with distinct domains – home, school, friends, professional settings tailoring their linguistic

choices to the environment and their interlocutors. This is evident in the following description of their language use: "I do use Kazakh with people in the streets in Astana... they start speaking Kazakh...Russian and English [are used at] work" (Uighur 3). Another participant also differentiated the use of languages in his repertoire based on context: "I usually speak Russian with my friends, family, and strangers... English, I usually use it when I communicate with international people. Also in university when I study" (Korean 1). This strategic compartmentalization is not limited to social domains. This is how Uighur/ Korean/ Tatar participants described how languages align with life spheres:

In my mother tongue, I speak to my parents... English that I use in all other aspects of my life. So, to work, study, talk to my friends... followed by Russian... Kazakh... has only been used in academic settings. (Uighur 4)

These examples illustrate how ethnic minority students navigate their multilingual worlds by creating internal linguistic "maps" that guide their language choices based on social and situational needs.

Code-Switching as Skill

Code-switching emerges as a prevalent and sophisticated linguistic practice among participants, demonstrating their ability to navigate Kazakhstan's diverse linguistic landscape effectively. This adaptability is evident in one participant's description: "I'd be code-switching when I speak English or Uighur to people who know both languages, if that makes sense" (Uighur 4). Another participant further emphasizes this fluidity: "We mix Kazakh and Russian" (Korean 2). Rather than simply switching between discrete languages, code-switching often involves a complex blending of linguistic elements, allowing participants to tailor their communication for specific audiences and contexts.

Thus, ethnic minority students in Kazakhstan exhibit adaptability in their language practices, strategically utilizing compartmentalization and code-switching to adapt the country's multilingual landscape and the trilingual education system.

RQ3: How do Language Ideologies Impact the Language Practices of Ethnic Minority Students in Academic and Non-academic Settings within the Trilingual Education Framework?

Kazakhstan's trilingual education policy, while aiming to promote proficiency in Kazakh, Russian, and English, inadvertently creates complexities for ethnic minority students. Language ideologies and practices within this framework significantly impact their identity formation and experiences of discrimination. Participants' narratives reveal tensions between their heritage language, fluency, and the societal expectations bound to each language. This analysis highlights two emergent themes: 1. Identity Struggles within Trilingual Policy; and 2. Discrimination Struggles within Trilingual Policy.

Identity Struggles within Trilingual Policy

Kazakhstan's trilingual education policy aims to foster the linguistic competence of Kazakhstani students in languages such as Kazakh, Russian, and English. However, this promotion does not just impact their language ideologies and practices but also creates tension between the relationship between language and identity. Therefore, language ideologies do not only shape language practices but also have profound implications for identity formation among ethnic minority students. Participants' experiences revealed ongoing tensions between self-identification with their language and culture on varying levels, from a deep connection to feelings of "otherness" and profound alienation. Thus, this section present findings through the lens of five sub-themes: 1. "I 100% identify...as Uighur";

2. "I can't really speak it"; 3. "I look Asian, so I need to know Kazakh"; 4. "You never know who you are"; 5. "I'm nobody".

"I 100% identify...as Uighur." Many Uighur students express a deep connection to their mother tongue as a marker of family and ethnic pride, even if their fluency is limited to home. "I 100% identify as Uighur" (Uighur 3), stated one of the participants, emphasizing a profound sense of cultural belonging. It was found that participants from the Uighur diaspora actively promote their language and culture within their families and communities, preserving traditions and fostering a strong sense of community. This is highlighted by Uighur 2: "We speak Uighur at home... my family educated me in a very patriotic way to be proud that I'm Uighur."

The minority status of Uighurs in North Kazakhstan intensifies their sense of community. One participant observes, "We have a certain bond... we know we're a very small number of people, and we need to stick together... It's a gem that I need to look for by myself." This highlights a unique paradox: this scarcity enhances the value of their cultural identity, portraying it as a precious element that individuals cherish and actively seek to preserve. Thus, these participants belong to the active Uighur diaspora, which strengthens their connection to the language and culture, promoting a strong identification with it.

"I can't really speak it." The implementation of the trilingual policy interacts with societal language hierarchies, influencing family decisions regarding language use. Tatar 2's mother chose Russian to ensure success, reflecting the perception that one language (Kazakh currently, Russian historically) opens doors. Similarly, as illustrated by Tatar 1's admission, "I don't feel like being Tatar defines who I am...I can't really speak it," low fluency can complicate or even undermine that sense of belonging, attributing it to environmental factors and familial language choices that prioritize Russian in Kazakhstan. This choice, a product of

the context in which the policy operates, undermines efforts to preserve minority languages, as some families find it “practical” to abandon them.

“I look Asian, so I need to know Kazakh.” The 'look = language' equation places an additional burden on students whose appearance aligns with the dominant Kazakh ethnicity. "People mistake me for Kazakh because I look Asian...and then are surprised I don't speak it," explains Tatar 1. There is an unspoken assumption and social expectation that to 'look Kazakh' obligates one to the language. Her fluency in other tongues matters little because ethnicity paints an assumed linguistic portrait with which her reality fails to align. Participants note this pressure extends beyond peers to authority figures, with teachers becoming enforcers of this 'look = language' equation “She [teacher] was always stressing on me that I look Asian, so I need to know Kazakh. It was different for my Russian classmates, as they have blue eyes and blond hair." It is not just the lack of support, but the differential treatment from the teacher. This shows how, inadvertently, the ideal of trilingualism can become a tool for excluding, not including, if individual differences in acquisition are not accounted for.

"You never know who you are." A Korean participant exemplified the most acute consequence of the policy's disconnect with real-world identity; she embodies the trilingual goal through hard work yet states, "I don't fully speak Kazakh (native-like), and I don't speak Korean. I talk in Russian, and in documents, it is stated that I'm Korean... I always had this marginal status. You never know who you are" (Korean 2). Though fluent in both Russian and Kazakh, her ethnic status creates a constant feeling of 'otherness'—neither fully Russian due to appearance nor seen as 'truly' Kazakh despite her language skills. The unintended irony is clear: achieving the educational aims can, instead of bringing inclusion, amplify perceived non-belonging through unspoken ethnic barriers.

“I’m nobody.” Other participants demonstrate how societal expectations can lead to a sense of cultural detachment and identity struggles. Participant 1 resists a narrow definition based on her Uighur heritage, emphasizing her individuality with "I am more than culture and language." Tatar 1, on the other hand, feels a profound disconnection due to societal language pressures and limited cultural community access, expressing a deep sense of alienation, "I'm nobody." This highlights the powerful and potentially disruptive influence of societal expectations on the development of minority identities.

Thus, the data analysis revealed different findings reflecting impact of societal and individual ideologies on practices ranging from strong identification with language and culture to feelings of "otherness" and to a deep sense of cultural detachment and alienation from the identity .

Discrimination Struggles within Trilingual Policy

Societal language ideologies forced into discrimination and judgment impacted students' language practices. This discrimination came from peers, teachers, and society from nonacademic settings as well, in the form of stereotypes, unfair treatment, appearance, biases, and accents. Four themes emerged from data analysis that reflect different types of discrimination that the participants in this study: 1. Discrimination from Peers; 2. Discrimination from teacher; 3. Discrimination from society; 4. Self-segregation as a Response.

Discrimination from Peers. For ethnic minority students, interactions with their peers often became a source of exclusion and prejudice, marked by discriminatory remarks and behaviors targeting their ethnic background or linguistic differences. Participant 1 recounts classmates' denigration of their Uighur identity: “you are Uighur, you do not have your country." Similarly, Tatar 1 describes being targeted due to their Asian appearance: "they

called me Kitaiyoza [in Russian means Chinese, chink]." Such experiences extend beyond name-calling, with Uighur 2 witnessing the perpetuation of harmful stereotypes against Uighurs: "Uighur people, they are illiterate, they behave badly, they have a bad background". This form of peer discrimination directly attacks a student's sense of self and belonging, potentially creating a hostile and psychologically unsafe learning environment. These dynamics not only inflict emotional harm but also fundamentally undermine the goal of fostering inclusive and respectful educational spaces.

Discrimination from Teachers. Ethnic minority students were found to shockingly facing a barrage of prejudice and unfair treatment from their teachers. Tatar 1 reveals the harmful assumption that appearance dictates language ability, describing a Kazakh teacher who bullied her for not knowing the language: "I look Asian, so I need to know Kazakh." Such prejudice extends beyond expectations, into the realm of unfair grading, creating a double standard of assessment. Even when clearly articulating her ethnicity, she states, "I would repeatedly state that I am not Kazakh," she received "lower grades" compared to peers for identical answers. However, verbal abuse was perhaps the most insidious form of discrimination. Uighur 2 recalls a teacher's hateful remark stigmatizing Uighurs: "Again, these Uighurs behave badly, if you behave badly, we will send you back to 'kolhoz'[in Russian means collective farms, humiliating meaning – "village] ". The cruelty of such statements creates a hostile environment where students feel targeted for who they are. This distrust and othering extends beyond individual teachers into institutional bias, as seen in Uighur 3's experience. Their sibling excelled, yet her victory was questioned simply because she "was thought...to be Kazakh." Winning was not enough – they faced the absurd demand for "official documentation stating her ethnicity" just to be recognized. Even without overt aggression, discrimination can manifest in subtle ways. Uighur 4 highlights the systemic marginalization faced by ethnic minority schools, with organizers dreading their presence and

students subtly excluded: "other kids would not necessarily approach us". These diverse forms of discrimination reveal how deeply ingrained biases can erode the trust between students and their educators, perpetuating harmful stereotypes and ultimately undermining the ideals of an inclusive educational system.

Discrimination from Society. It was found that social prejudice was found to run deep in the lives of ethnic minority students, forcing them to constantly justify their existence and navigate spaces where difference was equated with deficiency. The assumption that appearance dictates linguistic ability led to frequent misidentification and snap judgments about their identities. Tatar 1's experience, "People often mistake me for Kazakh...they think I am Kazakh as I look like Kazakh," highlights how their heritage becomes invisible under societal expectations. This pattern of othering persists, with judgments based solely on appearance, forcing a sense of constant scrutiny.

Moreover, this bias leads to alienation and even forces some to disavow parts of their identity due to negative societal responses. Tatar 1 reveals this internal conflict: "I don't want to associate myself with being Kazakh due to the unpleasant attitudes we encountered." Furthermore, Uighur 4 underscores how societal bias undermines opportunities, with recognition withheld even in contexts of achievement. These experiences expose the corrosive power of deep-rooted prejudices, hindering self-expression, eroding trust, and undermining the very foundations of a diverse and inclusive society.

Self-segregation as a Response. The persistent experiences of discrimination and exclusion had a profound impact on ethnic minority students. Uighur 2's observation highlights the development of self-segregation: "They have groups, for example, Uighur students, they are friends only with Uighurs. Kazakh students... With Kazakhs, with Russian also..." This behavior is a defensive response to repeated marginalization. In an environment

where their identities are constantly challenged, students seek refuge within the familiarity of their own ethnic groups. This underscores a systemic failure within the educational system to foster a genuinely inclusive environment and promote meaningful cross-cultural interactions. The observation, "I just realized that it still continues," indicates a cyclical pattern of division, emphasizing how discrimination perpetuates societal fragmentation and hinders efforts to build a cohesive and integrated society.

Thus, ethnic minority students within Kazakhstan's trilingual education system face persistent discrimination based on their ethnicity, language abilities, and appearance. This discrimination, experienced by peers, educators, and within broader society, creates significant barriers to achieving educational equity and a genuine sense of belonging. Students targeted for their looks, accent, or assumed language abilities experience alienation and unfair judgment. This reveals how the focus on language proficiency interacts with deeply ingrained biases, undermining the ideals of inclusion and respect that the trilingual policy aims to achieve.

List of the Key Findings

According to the data analysis, the main findings can be summarized in the following way:

Finding 1: Although majority of ethnic minority students acknowledge the rising importance of Kazakh as a symbol of civic identity and duty, they feel pressured to achieve fluency in Kazakh language. This reveals a tension between societal expectations of Kazakh proficiency and the actual practice among ethnic minority students.

Finding 2: While some students consider their heritage language their mother tongue, most gravitate towards Russian and English for daily use. This dominance of external languages leaves minority languages "in shadow," with some resigned to this reality and others actively trying to preserve their heritage.

Finding 3: Although the Kazakh language and mother tongues play a crucial role in ethnic minority students' lives ideologically, they use Russian and English in everyday life. Ethnic minority students view Russian as a familiar tool rooted in the Soviet past, primarily used for social interaction. In contrast, they see English as an essential tool for global participation, opening doors to knowledge, opportunity, and a future-oriented identity.

Finding 4: Ethnic minority students in Kazakhstan exhibit adaptability in their language practices, strategically utilizing compartmentalization and code-switching to navigate the country's multilingual landscape and the trilingual education system.

Finding 5: The data analysis reveals different findings reflecting the impact of societal and individual ideologies on practices ranging from solid identification with language and culture to feelings of 'otherness' and to a deep sense of cultural detachment and alienation from the identity.

Finding 6: Despite aiming for inclusion, Kazakhstan's trilingual education system exposes minority students to discrimination based on ethnicity, language, and appearance. This pervasive prejudice from peers, teachers, and society hinders both academic equity and a sense of belonging for these students.

Chapter 5. Discussion

This chapter discusses the main findings presented in the previous chapter. The chapter is organized around the following research questions: 1. What are ethnic minority students' language ideologies regarding their mother tongue, as well as Kazakh, Russian, and English languages? 2. What are the language practices of ethnic minority students within different domains, including home, school, and social interactions? 3. How do language ideologies impact the language practices of ethnic minority students in academic and non-academic settings within the trilingual education framework?

The first section explores how participants perceive their mother tongue, Kazakh, Russian, and English, and how these perceptions differ from the practice, revealing how societal expectations and historical influences shape language choices and attitudes. The second section explores how students use compartmentalization and code-switching strategies in a trilingual education environment. It considers how domain (home, school, and social) influences language use and how individuals tailor their communication based on context. The third section connects the dots, analyzing how language ideologies shape and are shaped by practical language use. It looks at identity formation, societal discrimination, and the way trilingual policy interacts with these factors. The focus is on the gaps between intended policy outcomes and the complex realities of power and social dynamics. Finally, there is a conclusion of the chapter.

RQ1: What are the Language Ideologies of Ethnic Minority Students Regarding their Mother Tongue, as well as Kazakh, Russian, and English Languages?

This research question aimed to explore the language ideologies of ethnic minority students toward their mother tongues, Kazakh, Russian, and English languages. The findings revealed the discrepancy between the participants' language ideologies and the practical

realities due to the impact of historical forces, societal expectations, and global trends on individual language choices. Thus, this section will be discussing three findings:

Kazakh is Duty and Societal Pressure: Kazakh is seen as a vital national symbol, yet the focus on achieving fluency creates societal pressure. This echoes themes of linguistic nationalism and tension between policy goals and lived experience.

Mother Tongues "in the Shadow": While some students see their heritage language as central to their identity, Russian and English dominate in practice. This highlights issues of intergenerational transmission, language endangerment, and the complex interplay of identity and language use.

Russian and English – Past and Future: Russian remains the familiar language of social interaction, a legacy of its Soviet past, while English is the gateway to global opportunity. This reflects the themes of power, pragmatism, and how aspirations shape language choices within a multilingual society.

Finding 1: Although ethnic minority students acknowledge the rising importance of Kazakh as a symbol of civic identity and duty, they feel pressured to achieve fluency. This reveals a tension between societal expectations of Kazakh proficiency and the actual practice among ethnic minority students.

The finding highlights a noticeable shift in Kazakhstan's linguistic landscape, with Kazakh gaining increasing prominence. This trend aligns with work by Landau and Kellner-Heinkele (2001) on the revitalization of Turkic languages in post-Soviet states. Participants' observations about the rise of Kazakh in media and the professional sphere underscore its expanding influence, suggesting that government policies promoting Kazakh are starting to have a tangible impact on language use in public domains.

The emphasis on Kazakh as the state language and a symbol of citizenship reflects the concept of linguistic nationalism, where language is deeply intertwined with national identity (Blommaert & Verschueren, 1998). This research participants' view of Kazakh as a tool for decolonization is particularly powerful, resonating with scholars like Fanon (1963), who saw language as a crucial element in dismantling colonial systems and reclaiming cultural identity. This suggests that for some, learning Kazakh is not merely about communication but an act of self-determination and national pride.

The gap between acknowledging Kazakh's importance and limited everyday use reveals the complex realities of language policy implementation. This echoes Spolsky's (2004) work on language policy, highlighting how top-down policies interact with individual practices and societal expectations. While participants may understand the symbolic value of Kazakh, a deeper shift in language habits likely requires more than just formal education. It may involve addressing societal attitudes and creating genuinely supportive environments for Kazakh use beyond the classroom.

The pressure surrounding Kazakh fluency speaks to the power of societal expectations in shaping language choices. For some, the desire for acceptance and fear of judgment become primary motivators, potentially overshadowing the intrinsic value of the language itself. This finding mirrors Bourdieu's (1991) concept of linguistic capital, where fluency in certain languages becomes a form of social currency. This highlights the challenge of ensuring that Kazakh acquisition is driven by positive motivations and genuine agency, not just a means to avoid negative consequences.

Finding 2: While some students consider their heritage language their mother tongue, most gravitate towards Russian and English for daily use. This dominance of external languages

leaves minority languages "in the shadow," with some resigned to this reality and others actively trying to preserve their heritage.

The phenomenon of minority languages in Kazakhstan being "in the shadow" can be attributed to several factors, including historical, political, and socio-economic dynamics. Regarding the historical factors, Kazakhstan's history as part of the Soviet Union profoundly influenced its linguistic landscape. Russian was promoted as the language of interethnic communication and administrative affairs, overshadowing local languages. This historical precedence has led to Russian maintaining its dominance even after independence. Smagulova (2008) examines this legacy, stating that "the Russian language's prestige and its established role as the language of interethnic communication have persisted in the post-Soviet era." This historical context helps explain why minority languages have struggled to gain prominence.

Language policy in Kazakhstan has primarily focused on promoting Kazakh as the state language, alongside maintaining Russian's significant status. Minority languages often receive less attention in these policies. Landau and Kellner-Heinkele (2001) discuss how language planning in Central Asia has tended to prioritize national languages at the expense of smaller minority languages, which "are often relegated to a secondary status in the public sphere" (p.16). This policy-driven focus has inadvertently contributed to the marginalization of minority languages.

The socio-economic advantages associated with Russian and, increasingly, English in Kazakhstan have contributed to the sidelining of minority languages. These languages are seen as more useful for educational and career opportunities both within Kazakhstan and internationally. Fierman (2009) highlights that "the utilitarian value of Russian and English in

the Kazakhstani context has often led to a devaluation of minority languages" (p.200), which are not perceived as beneficial for economic advancement.

Moreover, the shift towards Russian and English disrupts the natural flow of language transmission from parents to children, a process essential for language vitality. The findings correspond with Fishman's (1991) work on reversing language shift, where he highlights the breakdown of intergenerational transmission as a critical stage in language endangerment. Participants' reliance on external languages for daily use suggests their children are less likely to acquire their heritage tongue naturally. This has implications not just for minority languages but potentially for Kazakh itself in environments where Russian is dominant.

Regarding cultural and social factors, the preference for Russian or Kazakh over minority languages is also reinforced by cultural and social attitudes. Minority languages are often associated with rural or less developed regions and can carry stigmas of backwardness or provincialism. Amanzholova (2019) points out that "there is a social prestige attached to the knowledge of Russian and English, while minority languages are often associated with the private, informal sphere and lack prestige" (p.16); such perception undermines the public use and development of minority languages.

While some actively work to preserve their heritage language, the finding suggests others accept its diminished role due to practical considerations. The finding mirrors research on language shifts within immigrant communities. Portes and Rumbaut (2001) highlight that second-generation immigrants may prioritize fluency in the dominant language for economic integration. Similarly, for Kazakhstan's ethnic minorities, the perceived necessity of Russian and English for social mobility can outweigh the intrinsic value of their mother tongue, leading to language attrition.

The role of the educational system in Kazakhstan also has been crucial in determining language status. Minority languages often have limited presence in the curriculum or resources, affecting their transmission and vitality. According to King and Schilling-Estes (2008), "educational policies that favor major languages over minority languages can lead to a decline in the latter's use among younger generations," contributing to their marginalization.

Thus, minority languages in Kazakhstan remain "in the shadow" due to a confluence of historical legacies, language policies, socio-economic factors, cultural attitudes, and educational practices. These elements collectively contribute to the preferential use of Russian and English, relegating minority languages to lesser status and use in public and official domains.

Finding 3: Although the Kazakh language and mother tongues play a crucial role in ethnic minority students' lives ideologically, they use Russian and English practically. Ethnic minority students view Russian as a familiar tool rooted in the Soviet past, primarily used for social interaction. In contrast, they see English as an essential tool for global participation, opening doors to knowledge, opportunity, and a future-oriented identity.

The dominance of Russian echoes Kazakhstan's history as a former Soviet republic and the lingering influence of Russification policies. This resonates with the work by Landau and Kellner-Heinkele (2001) on the challenges of post-Soviet nations reclaiming linguistic identity. Despite the emphasis on Kazakh revitalization, the deep-seated influence of Russian language persists. Participants' use of Russian for social interaction shows how language carries not just communicative but also historical and cultural weight. The very familiarity of Russian language underscores the challenge of shifting towards increased Kazakh use within domains long dominated by another.

The embrace of English reflects its status as the global lingua franca. This connection between language and opportunity speaks to Bourdieu's (1991) notion of "linguistic capital." Fluency in English unlocks access to education, careers, and wider global networks. For ethnic minority students, this might be especially true, as English offers a more "neutral" path to advancement than Kazakh or Russian, both of which can carry ethnic associations. This finding highlights the complex reality of navigating a multilingual society where power is not equally distributed between languages.

The contrast between valuing heritage languages and prioritizing Russian/English creates a dissonance, which mirrors Spolsky's (2004) distinction between language ideology (beliefs about a language) and language practices (actual use patterns). Participants likely understand the cultural importance of Kazakh and their mother tongues, but societal pressures and practical necessities pull them in another direction. This disconnect raises questions about whether top-down policy initiatives promoting heritage languages fully address the needs and realities of individuals.

RQ2: What are the Language Practices of Ethnic Minority Students Within Different Domains, Including Home, School, and Social Interactions?

Ethnic minority students in Kazakhstan demonstrate remarkable linguistic adaptability as they navigate the complexities of the trilingual education system. This section analyzes their language practices across different domains (home, school, social), revealing how they employ compartmentalization and code-switching to meet the demands of diverse communicative contexts. However, this adaptability also highlights the existing power structures and inequalities that influence how and where different languages are used. Thus, this section will be discussing the fourth findings:

Compartmentalization as Strategy: Students associate specific languages with particular domains, reflecting an awareness of societal expectations and how language choices are perceived within specific settings.

Code-Switching as Skill: The ability to seamlessly blend elements of multiple languages demonstrates both linguistic proficiency and a nuanced understanding of when and why code-switching can be beneficial.

Finding 4: Ethnic minority students in Kazakhstan exhibit adaptability in their language practices, strategically utilizing compartmentalization and code-switching to navigate the country's multilingual landscape and the trilingual education system.

The findings on compartmentalization and code-switching highlight both the adaptability and the constraints experienced by ethnic minority students in Kazakhstan. The compartmentalization of languages reflects a pragmatic response to societal pressures and the realities of the trilingual education system. These societal pressures are often influenced by power dynamics, where certain languages are associated with higher social status or privilege. For example, a student might feel compelled to use Russian in a formal academic setting, even if their proficiency in Kazakh is higher. This finding aligns with research on "language domains" (Holmes, 2013), where specific languages get associated with particular settings. By tailoring their language use to the context, students attempt to meet expectations imposed by those with more social power (teachers, peers, and the broader Kazakhstani society). Moreover, the students' compartmentalization practices resonate with Grosjean's (1982) concept of the "bilingual mode," where speakers activate different linguistic systems depending on context. This reflects not just proficiency but an understanding of the social expectations tied to each language within their environment and suggests that

compartmentalization is not merely about communication but also a way to signal belonging or avoid judgment in different social spheres.

Ethnic minority students' skillful code-switching reveals their linguistic agency and ability to navigate complex social dynamics, which resonates with Myers-Scotton's (1997) work on code-switching as a strategic communicative tool. It allows students to signal membership in multiple groups, fluidly shifting between languages depending on the audience and communicative intent. Such skill shows a sophisticated understanding of the social nuances of languages among ethnic minority students within Kazakhstan. While a valuable skill, it is also important to note that the need to code-switch itself reflects existing inequalities in how different languages are perceived.

It is important to consider the power dynamics within Kazakhstan's linguistic landscape. While demonstrating skillful navigation, compartmentalization also reinforces the dominance of Russians in specific domains and the perceived limitations of Kazakh outside of formal settings. The finding corresponds with Smagulova's (2008) work on the continued prestige of Russia in post-Soviet Kazakhstan. The skillful use of code-switching, while a valuable tool, might also mask a deeper inequality surrounding language status and social access.

The focus on compartmentalization and code-switching highlights that language competency alone is insufficient for navigating Kazakhstan's multilingual landscape, which is also echoed in Pennycook's (2007) work on language as a social practice. Pennycook argues that viewing language purely as a skill to be acquired is incorrect, and that language is a social practice that is deeply intertwined with power, identity, and culture. Therefore, ethnic minority students demonstrate a keen understanding of the social, cultural, and power dynamics entangled with language use. This suggests that language policies need to go

beyond promoting proficiency and also address the social complexities that students must navigate, supporting them to use all their linguistic resources with confidence.

RQ3: How do Language Ideologies Impact the Language Practices of Ethnic Minority Students in Academic and Non-academic Settings within the Trilingual Education Framework?

Kazakhstan's trilingual education policy, aiming to foster linguistic competence, also unintentionally amplifies the impact of social prejudices within academic and non-academic settings. This section explores how language ideologies interact with ethnicity, appearance, and societal expectations, shaping the experiences of ethnic minority students. The analysis reveals how, beyond linguistic skills, these students must also have feelings of alienation, expectations based on their looks, and outright discrimination that undermines their sense of belonging and academic success. Thus, this section discusses fifth and sixth findings:

Identity Struggles - The way students relate to Kazakh, Russian, English, and their mother tongues reflects complex negotiations of identity amidst societal and policy pressures. Fluency alone does not guarantee a sense of inclusion.

Discrimination Struggles - Ethnic minority students face a pervasive system of discrimination based on appearance, accent, and assumed language abilities. This discrimination, experienced from peers, teachers, and within broader society, creates significant barriers to both academic achievement and a feeling of belonging.

Finding 5: The data analysis reveals different findings reflecting the impact of societal and individual ideologies on practices of self-identification ranging from solid identification with language and culture to feelings of "otherness" and to a deep sense of cultural detachment and alienation from the identity.

The varied experiences from "I 100% identify as Uighur" to "I'm nobody" highlight the deeply personal impact of language ideologies within societal contexts. Participants who

are part of a strong diaspora find their connection to their heritage language strengthened, reinforcing identification with culture and community. The strong connection some participants feel towards their heritage language is consistent with research on diaspora identity, where language preservation is seen as vital for maintaining a distinct sense of self (Pavlenko & Blackledge, 2004). For Uighur students particularly, their minority status intensifies this bond with their language, showing the power of supportive families and communities within a multilingual landscape. However, the emphasis on trilingualism may unintentionally weaken this if educational and societal environments devalue or fail to support the active use of a student's mother tongue.

For others, fluency gaps, family choices, and lack of community support weaken this connection. The tension between individuality and conforming to a language-defined identity underscores the psychological impact linguistic pressures have on minority students. This struggle resonates with Fanon's (1952) work on the internalized effects of oppressive social norms. When students feel their individuality is incompatible with societal expectations about ethnicity and language, it can lead to either a painful rejection of their heritage or a deep sense of alienation (Fanon, 1952). Their struggle shows how the trilingual policy intersects with complex dynamics of identity construction, making linguistic proficiency just one factor amongst many shaping participants' feelings of belonging or alienation.

The case of the Korean participant "You never know who you are" highlights a cruel paradox of the trilingual policy. Achieving the policy's goal does not guarantee a feeling of inclusion. Her experience echoes the concept of "interstitial" identities (Bhabha, 1994), where individuals who are fluent in multiple cultural codes may still feel they do not fully belong to any single group. This suggests that educational success is not enough if social attitudes do not also evolve towards valuing the complex, hybrid identities multilingual individuals embody.

The "I look Asian, so I need to know Kazakh" experience reveals how trilingual policy interacts with entrenched societal assumptions, creating pressures on ethnic minority students. The findings correspond with the concept of "raciolinguistics" (Alim, 2016), exploring how the intersection of race, ethnicity, and language shapes individual experiences and expectations. The pressure on these students suggests that fluency is not merely an educational goal but becomes a marker of social belonging. This can lead to internal conflict and alienation, especially when individual language acquisition patterns diverge from these external expectations. This becomes especially harmful when teachers themselves reinforce this 'look = language' equation. Thus, the varied experiences of ethnic minority students in Kazakhstan, ranging from strong identification with heritage language (Pavlenko & Blackledge, 2004) to alienation (Fanon, 1952), illustrate the need for educational policies and practices to recognize and support this diversity to foster a sense of belonging for all students (Bhabha, 1994; Alim, 2016).

Finding 6: Despite aiming for inclusion, Kazakhstan's trilingual education system exposes minority students to discrimination based on ethnicity, language, and appearance. This pervasive prejudice from peers, teachers, and society hinders these students' academic equity and a sense of belonging.

The experiences of discrimination go beyond isolated incidents, revealing how prejudice permeates all levels of Kazakhstan's education system – from peers to teachers and even institutional policies. This resonates with the concept of "institutional racism" (Carmichael & Hamilton, 1967), explaining how discrimination is not merely a matter of individual attitudes but is embedded within power structures. These findings suggest that Kazakhstan's trilingual policy, while well-intentioned, may be operating within a system where underlying biases undermine its potential for inclusivity and equal opportunity. This

calls for a deeper examination of teacher training, school-wide anti-discrimination initiatives, and policy reviews to identify and address systemic barriers.

Discrimination does not just affect academic outcomes; it cuts at the core of students' identities and psychosocial well-being. The pressure to conform, constant questioning of belonging, and internalized negative stereotypes can lead to what Fanon (1952) termed "internalized oppression," which happens when marginalized or minority groups subconsciously absorb and internalize negative stereotypes and beliefs about their own group that were imposed on them by the dominant groups (Holohan, 2022). Participants' responses, from self-segregation to disavowing aspects of their heritage, show how they are falling into internalized oppression. This raises important questions about the responsibility of educational institutions to go beyond fostering linguistic proficiency and actively counteract biases to ensure students feel safe, respected, and able to develop positive identities within Kazakhstan's multilingual landscape.

The findings connect language to social power, revealing how linguistic expectations become tools of exclusion, not inclusion. This corresponds with Bourdieu's (1991) work on "linguistic capital," which reveals how fluency in dominant languages unlocks social and economic opportunities while perceived "deficiencies" become markers of marginalization. In Kazakhstan, it is not just fluency in multiple languages that matters, but fluency connected to the "right" ethnicity or accent. This suggests that while aiming for linguistic pluralism, the trilingual policy may inadvertently reinforce existing hierarchies if it fails to address deeper societal inequalities linked to ethnicity, appearance, and language.

Chapter 6. Conclusion

The research aimed to explore language ideologies and practices around trilingual education policy among ethnic minority students of Kazakhstan and how these ideologies affect their practices. Through these concepts, the purpose was to fill in the research gap in understanding the experiences, perceptions, and challenges of ethnic minority students. Consequently, a phenomenological qualitative study approach was used, and semi-structured interviews were carried out with eight individuals from diverse ethnic backgrounds, including Tatar, Uighur, and Korean. This method and approach gave minority students a floor to share their voices. My research, on the other hand, functions as a medium for these voices to be heard. The previous chapters presented and analyzed the data obtained from the interview. This chapter presents the main conclusion, implications, limitations, recommendations, and suggestions for future research.

Implications

The study's findings reveal that ethnic minority students' language ideologies are varied and often conflicting. While recognizing the growing importance of Kazakh as a symbol of national identity and civic duty, they simultaneously struggle with fluency and societal pressure to achieve it. Regarding their heritage language, they often perceive them as close to heart but in shadow, as they are used primarily at home. Thus, ethnic minority students ideologically value the Kazakh language and their mother tongue but rely more on Russian and English in practice; this highlights the complex interplay of individual agency, societal expectations, and historical legacies in shaping their language attitudes.

Moreover, ethnic minority students exhibit remarkable linguistic adaptability, strategically compartmentalizing language use and employing code-switching in the

Kazakhstani multilingual environment. This resourcefulness reflects their agency in adapting to diverse contexts and social expectations.

Additionally, it was found that their language ideologies impact their language practices through identity formation struggles and discrimination instances. Students experience external and internalized discrimination within schools based on their appearance, language, and culture, which also profoundly impacts identity construction. While Uighur students generally expressed strong ethnic identification, Tatar and Korean students described feelings of 'otherness' and alienation. These findings suggest that the trilingual policy risks perpetuating linguistic hierarchies and negatively impacting minority students' sense of belonging.

Thus, this study implies a significant disconnect between the intended goals of Kazakhstan's trilingual policy and the lived experiences of ethnic minority students. While the policy aims to foster unity through a shared national identity, students struggle to balance the demands of three languages alongside their heritage language. The dominance of Russian and English and the pressure to learn Kazakh leaves limited space for using and practicing minority languages. This complexity challenges the identity development of minority students, particularly those from smaller communities. This contributes to a sense of alienation and identity crisis among some students, who feel disconnected from their heritage due to limited language use. Furthermore, the broader community's attitudes, including linguistic discrimination, can exacerbate these feelings of "otherness."

Therefore, it is crucial to re-evaluate the trilingual policy in Kazakhstan with a proactive approach that actively supports the maintenance of minority languages. First, raising awareness among students, teachers, and administration is important to promote linguistic and cultural diversity. This can be through raising awareness classes and identity

text activities, through which students can share about their cultural heritage background via art form and present it to the class (Zareen et al., 2016). Moreover, such activities should help with discrimination instances, as students can be encouraged to report discrimination during these classes. Thus, such activities can increase the sense of belonging to society, appreciation, and inclusivity and reduce instances of discrimination.

Moreover, it is important to include the minority language in the school curriculum as an elective or as an extracurricular course activity. This provides opportunities for students to learn and practice their mother tongue, creating a stronger sense of cultural identity and belonging. Also, supporting minority languages through media and cultural events is important to encourage multilingualism as an asset, promoting the idea that fluency in multiple languages is a valuable skill for personal and professional development.

For students struggling with Kazakh fluency, tailored resources should be developed to help them learn the language more effectively. These resources should go beyond just focusing on the duty of learning the language and instead foster positive motivation and meaningful opportunities to use Kazakh beyond the classroom. Further, shifting from grammar-centric to practice-oriented Kazakh language instruction is essential. This can be achieved through interactive activities and media projects encouraging the active use of Kazakh in various contexts, making the learning process more engaging and effective.

By implementing these measures, Kazakhstan can create a more inclusive and equitable educational environment that respects and nurtures all its citizens' linguistic and cultural diversity.

Limitations and Suggestions for Further Research

Regarding the limitations, while the qualitative information obtained from interviews with eight participants from the Korean, Uighur, and Tatar communities is valuable, it is worth noting that they may not be fully representative of the wider population. This is due to the fact that the study sample size is limited, and interviews were conducted in Kazakh, Russian, and English, which may have excluded potential participants whose primary language of expression is different. Moreover, since the qualitative approach was used in this research, its results cannot be generalized to the broader population of ethnic minority students, which should be taken into account. The following section provides some suggestions for future research.

To further our understanding of the experiences of ethnic minority students in the Kazakhstan context, I suggest the following directions for future research:

1. Conduct studies focusing on a single concept, such as identity formation or experiences of linguistic racism/discrimination. This will allow for a more in-depth analysis of these specific issues and how they are affected by trilingualism policies.
2. There is a need to include a wider range of ethnic minorities, taking into account community size, language fluency and other factors. Another suggestion is to expand the range of interview languages to ensure maximum inclusivity. This will help highlight the diverse range of experiences in Kazakhstan's multilingual landscape.
3. Combine qualitative and quantitative approaches. This will provide both an in-depth understanding of individual experiences and broader statistical trends that will strengthen the overall analysis.
4. Longitudinal studies are needed by track participants over time to identify the long-term effects of trilingualism policies.

Final Thoughts

Reflecting on this thesis journey, I realized that the research process unfolded in unexpected ways, revealing deeper layers of complexity than initially anticipated. While my initial focus was on exploring the benefits and challenges ethnic minority students face within Kazakhstan's trilingual education system, I discovered new issues related to identity, belonging, and discrimination. Many students grapple with feelings of being "stuck" between their heritage language and culture and the dominant Kazakh national identity, leading to a sense of alienation and even an identity crisis. Moreover, the situation is aggravated by the fact that in Kazakhstan, there are all sorts of manifestations of discrimination towards ethnic minorities, even if the country always insists on a discourse of "unity" emphasizing how united the country is. This study made me think about how important ethnic minorities are in Kazakhstani society and how important it is to ask, consider, and take into account their voices, opinions, and situations to know what reality hides behinds the "unity" discourse.

As a Kazakh researcher, my initial position as an “outsider” to the experiences of ethnic minorities, which allowed me to approach this research with an open and unbiased mind. However, in the process of interviewing and analyzing data, I also realized my position as “an insider” - a compatriot of Kazakhstan who shares a common homeland with these students. This dual perspective allowed me to empathize with their struggles while maintaining a critical perspective on the systemic issues at hand. I think that in the future, this topic could be explored further and ethnic minority students' perceptions and experiences on Kazakhstn's education could be explored from different perspectives.

References

- Adamson, B., & Feng, A. (2014). Models for trilingual education in the People's Republic of China. In T. Skutnabb-Kangas, T. Phillipson, & A. K. Mohanty (Eds.), *Minority languages and multilingual education: Bridging the local and the global* (pp. 29-44). Multilingual Matters.
- Administration of the President of the Republic of Kazakhstan. (2010, April 29). *Doctrine of National Unity of Kazakhstan*. Online Zakon.
https://online.zakon.kz/Document/?doc_id=30501158&pos=5;-106#pos=5;-106
- Agaidarova, A. (2019). The implementation of trilingual education policy in Kazakhstan: Teachers' perspectives. *Journal of Education and Practice*, 10(32), 130-136.
- Agency for Strategic Planning and Reforms of the Republic of Kazakhstan. (2022). Main results of the National Census 2021. <https://www.gov.kz/memleket/entities/aspr?lang=en>
- Akhmetkali, M. (2020). Language policy and trilingual education. In *Routledge Handbook of Central Asian Studies*. Routledge.
- Alim, H.S. (2016). Introducing Raciolinguistics. In H. S. Alim, J. Rickford, & A. Ball (Eds.) *Raciolinguistics: How language shapes our ideas about race*. Oxford University Press, pp. 1-31.
- Amanzholova, D.A. (2019). Reversing language shift and language maintenance among minority groups in Kazakhstan. In A.K. Spears, C.E. Robertson, & A. Jones (Eds.), *Minority languages in contemporary society: Revitalization and sustainability* (pp. 80-94). Palgrave Macmillian.

Anikin, A., Aseyev, N., & Erben Johansson, N. (2023). Do some languages sound more beautiful than others? *Proceedings of the National Academy of Sciences*, 120(17).

<https://doi.org/10.1073/pnas.221836712>

Aubakirova, B., Mandel, K. M., & Benkei-Kovacs, B. (2019). European experience of Multilingualism and the development of Multilingual education in Kazakhstan. *Hungarian Educational Research Journal*, 9(4), 689-707. doi:10.1556/063.9.2019.4.56

Ayazbayeva, K. (2017). Trilingual education in Kazakhstan: teachers' perceptions of language policy implementation. *Journal of Multilingual and Multicultural Development*, 38(7), 1-12.

Bermes, P., Scherrer, Y., & Ries, J. (2022). Improved speech recognition of Luxembourgish by self-supervised multilingual learning. *Interspeech 2022*, 2135–2139.

Bhabha, H. (1994). *The location of culture*. Routledge.

Blommaert, J. (2006). *Language ideology*. In K. Brown (Ed.), *Encyclopedia of language and linguistics* (2nd ed., Vol. 6, pp. 510-522). Elsevier.

Blommaert, J., & Verschueren, J. (1998). *Debating diversity: Analysing the discourse of tolerance*. Routledge.

Blommaert, J., & Verschueren, J. (1998). *Debating diversity: Analysing the discourse of tolerance*. Routledge.

Bourdieu, P. (1991). *Language and Symbolic Power*. (G. Raymond & M. Adamson, Trans.). Polity Press.

British Council. (2022). *English for teaching: Training for teachers in Kazakhstan*.

- British Council. (2022). *English language teaching in Kazakhstan: Policy review and recommendations*.
- Bureau of National Statistics of the Republic of Kazakhstan. (2023, May 1). *How Many Ethnic Groups Live in Kazakhstan?* Qazaqstan Monitor. <https://qazmonitor.com/news/1668/how-many-ethnic-groups-live-in-kazakhstan>
- Carmichael, S., & Hamilton, C. V. (1967). *Black power: The politics of liberation*. Random House.
- Cenoz, J., & Gorter, D. (2020). Pedagogical translanguaging: An introduction. *System*, 92, 102269. <https://doi.org/10.1016/j.system.2020.102269>
- Cohen, L., Manion, L., & Morrison, K. (2018). *Research methods in education* (8th ed.). Routledge.
- Creese, A., & Blackledge, A. (2011). Separate and flexible bilingualism in complementary schools: Multiple language practices in interrelationship. *Journal of Pragmatics*, 43(5), 1196-1208. <https://doi.org/10.1016/j.pragma.2010.10.006>
- Cummins, J. (1984). *Bilingualism and special education: Issues in assessment and pedagogy*. Multilingual Matters.
- Dossayeva, R. (2017). Kazakhstan's trilingual education policy: Expectations and challenges. *Central Asian Survey*, 36(3), 329-346.
- Dossayeva, S. (2017). Trilingual education in Kazakhstan: Challenges and opportunities. *International Journal of Education & Literacy Studies*, 5(2), 39-43.

- Elorza, I., & García, I. (2018). Teachers' beliefs about multilingualism and multilingual language teaching: The case of CLIL teachers in the Basque Country. *The Language Learning Journal*, 46(3), 338–351.
- Embassy of the United States, Astana, Kazakhstan. (2023). *2023 Investment Climate Statements: Kazakhstan*. U.S. Department of State.
- Embassy of the United States, Astana, Kazakhstan. (2023, March 1). Human rights report: Kazakhstan. <https://www.state.gov/reports/2023-country-reports-on-human-rights-practices/>
- Fanon, F. (1963). *The wretched of the earth*. Grove Press.
- Fasold, R. (1984). *The sociolinguistics of society*. Basil Blackwell.
- Fierman, W. (2005). Kazakh Language and Prospects for its Role in Kazakh "Groupness". *Ab imperio*, 2005(2), 393-423.
- Fierman, W. (2005). *Language policy and political change in Central Asia*.
- Fierman, W. (2006). Language and education in post-Soviet Kazakhstan: Kazakh-medium instruction in urban schools. *The Russian Review*, 65(1), 98-116.
- Fierman, W. (2009). Identity, symbolism, and the politics of language in Central Asia. *Europe-Asia Studies*, 61(7), 1209-1230.
- Fierman, W. (2009). *Language and education in post-Soviet Kazakhstan*. Multilingual Matters.
- Fishman, J (1991). *Reversing language shift: Theoretical and empirical foundation of assistance to threatened languages*. Multilingual Matters.
- Fishman, J. A. (1991). *Reversing language shift: Theoretical and empirical foundations of assistance to threatened languages*. Multilingual Matters.

- Gafaranga, J. (2010). Exploring language practices at home and at school. *Educational Research*, 52(2), 113-128.
- Gerring, J. (1997). Ideology: A definitional analysis. *Political Research Quarterly*, 50(4), 957-994.
- Gogonas, N. (2018). Multilingualism in Luxembourg's early childhood education and care. *European Early Childhood Education Research Journal*, 26(3), 390-404.
- Grosjean, F. (1982). *Life with two languages: An introduction to bilingualism*. Harvard University Press.
- Gurdin, M. (1994). *Bakhtin and the dialogic imagination: A new paradigm in educational thought?* University Press of America.
- Haynes, J. (2007). *Getting started with English language learners: How educators can meet the challenge*. ASCD.
- Hodge, R., & Kress, G. (2015). *Language as ideology* (3rd ed.). Routledge.
- Hoffmann, C., & Metz, J. (2021). Translanguaging as an inclusive pedagogy in Luxembourgish primary classrooms. *International Journal of Multilingualism*, 18(1), 78-93.
- Holmes, J. (2013). *An introduction to sociolinguistics* (4th ed.). Routledge.
- Holmes, J. (2013). *An introduction to sociolinguistics* (4th ed.). Routledge.
- Kaplan, R. B., & Baldauf, R. B., Jr. (2003). *Language and language-in-education planning in the Pacific Basin*. Springer.
- Karabassova, L. (2018). Teachers' conceptualization of content and language integrated learning (CLIL): evidence from a trilingual context. *International Journal of Bilingual Education and Bilingualism*.

- Karabassova, L. (2020). Understanding trilingual education reform in Kazakhstan: Why is it stalled?. *Education in Central Asia: A kaleidoscope of challenges and opportunities*, 37-51.
- Kazakhstan Statistical Agency. (2023). *Statistical Yearbook of Kazakhstan*.
- Khaldarova, K., & Abdisadyk, G. (2021). *Problems and challenges of implementing trilingual education policy in mainstream high schools of Kazakhstan* (Master's thesis, Nazarbayev University Graduate School of Public Policy).
- Khismetova, Z. (2016). Language policy and language practices in Kazakhstan: The case of ethnic minority languages. *International Journal of the Sociology of Language*, 242, 101-120. <https://doi.org/10.1515/ijsl-2016-0007>
- Khisratova, S. (2018). The language situation of ethnic minorities in Kazakhstan: The case of Uzbeks. *International Journal of Multilingual Research*, 12(2), 123-138.
- King, K. A., & Fogle, L. (2006). Bilingual parenting and language development in heritage language communities. *Bilingual Research Journal*, 30(2), 465-482.
- King, K., & Schilling-Estes, N. (2008). Sociolinguistic approaches to the study of language policy and education. In T. McCarty & S. May (Eds.) *Language policy and political issues in education*. (pp. 205-220). Springer.
- Kohnert, K., Yim, D., Nett, K., Kan, P. F., & Duran, L. (2005). Predictors of English proficiency for language minority children. *Journal of Educational Psychology*, 97(2), 363–376.
[invalid URL removed]

- Korth, B. (2012). Kazakhstan: Between language ideology and language practice. In B. Spolsky (Ed.), *The Cambridge Handbook of Language Policy* (pp. 470-491). Cambridge University Press.
- Kroskrity, P. V. (2010). Language ideologies. In J. Jaspers, J.-O. Östman, & J. Verschueren (Eds.), *Society and Language Use* (pp. 496-508). John Benjamins Publishing Company.
- Landau, J. M., & Kellner-Heinkele, B. (2001). *Politics of language in the ex-Soviet Muslim states: Azerbaijan, Uzbekistan, Kazakhstan, Kyrgyzstan, Turkmenistan, and Tajikistan*. University of Michigan Press.
- Landau, J.M., & Kellner-Heinkele, B. (2001). *Language politics in Central Asia*. Hurst & Co.
- Lavoie, É., & Houle, R. (2015). Language practices of children in francophone families living in a minority linguistic environment. *Statistics Canada*.
- Li, D. C. S. (2019). Education policy and language education in postcolonial Hong Kong: From monolingualism to biliteracy and trilingualism. *Annual Review of Applied Linguistics*, 39, 261-281.
- Li, D. C. S., & Cheng, L. (2018). Trilingual education in Hong Kong: Language policy, ideology and practice. *Journal of Multilingual and Multicultural Development*, 39(2), 81-98.
- Liddicoat, A. J. (2013). *Language-in-education policies: The discursive construction of intercultural relations* (Vol. 153). Multilingual matters.
- May, S. (2012). *Language and minority rights: Ethnicity, nationalism, and the politics of language*. Routledge.
- Merriam, S. B., & Tisdell, E. J. (2016). *Qualitative research: A guide to design and implementation* (4th ed.). Jossey-Bass.

- Milani, T. M. (n.d.). Language ideology and public discourse. In *Wiley Blackwell Encyclopedia of Anthropology*. John Wiley & Sons, Ltd. <https://doi.org/10.1002>
- Myers-Scotton, C. (1997). *Duelling languages: Grammatical structure in codeswitching*. Oxford University Press.
- Nazarbayev Intellectual Schools (2023). Education programs and models. Retrieved from <https://nis.edu.kz/>
- Nazarbayev, N. A.. (2018). Participation in the celebration of the Day of Unity of the People of Kazakhstan [Speech]. *Akorda*.
https://www.akorda.kz/ru/events/astana_kazakhstan/participation_in_events/uchastie-v-prazdnovanii-dnya-edinstva-naroda-kazahstana-2
- Nazarvbayev, N. (2011, June 29). On the state program for the development and functioning of languages in the Republic of Kazakhstan for 2011-2020 [Presidential Decree No. 110, Repealed by Presidential Decree No. 29 of April 19, 2019]. Retrieved from <https://adilet.zan.kz/rus/docs/U1100000110>
- Parliament of the Republic of Kazakhstan. (1997, July 11). *Law of the Republic of Kazakhstan concerning languages in the Republic of Kazakhstan* (No. 151-I). Online Zakon.
https://online.zakon.kz/Document/?doc_id=1008034&pos=2;-48#pos=2;-48
- Pavlenko, A., & Blackledge, A. (Eds.). (2004). *Negotiation of identities in multilingual contexts*. Multilingual Matters.
- Pennycook, A. (2007). *Global Englishes and transcultural flows*. Routledge.
- Portes, A., & Rumbaut, R. G. (2001). *Legacies: The story of the immigrant second generation*. University of California Press.

- Smagulova, B. (2021). English language policy in Kazakhstan: Background and future directions. *Language Policy* 20, 297–318.
- Smagulova, J. (2006). Kazakhstan: Language, identity and conflict. *Innovation*, 19(3-4), 303-320.
- Smagulova, J. (2008). Language policies of Kazakhstan and Kyrgyzstan and their influence on languages in contact. *Asian Culture and History*, 1(1), 6-18.
- Spolsky, B. (2004). *Language policy*. Cambridge University Press.
- The Constitution of the Republic of Kazakhstan. (n.d.). <https://www.akorda.kz/en/constitution-of-the-republic-of-kazakhstan-50912>
- The Law on Languages in the Republic of Kazakhstan. (n.d.).
- Yeskeldiyeva, B. Y., & Tazhibayeva, S. Z. (2015). Multilingualism in modern Kazakhstan: New challenges. *Asian Social Science*, 11(6), 56.

Appendix A. Declaration of the Use of Generative AI

I hereby declare that I have read and understood NUGSE's policy concerning appropriate use of AI and composed this work independently (please check one):

- with the use of artificial intelligence tools, or
 without the use of artificial intelligence tools.
-

(If you have used AI tools as defined in the GSE policy document, please complete the rest of this form.)

During the preparation of this thesis/examination, I used Grammarly, Quillbot, ConnectedPapers, ChatGPT to brainstorm on research questions, to brainstorm on interview questions, to find articles/research paper needed, to ask to explain difficult concepts in simple words, to check grammar, to make paragraphs cohesive and coherent, to paraphrase/rephrase text, to find synonyms.

I also declare that I

- am aware of the capabilities and limitations of AI tool(s),
 have verified that the content generated by AI systems and adopted by me is factually correct,
 am aware that as the author of this thesis I bear full responsibility for the statements and assertions made in it,
 have submitted complete and accurate information about my use of AI tools in this work, and
 acknowledge that there may be disciplinary consequences if I have not followed NUGSE's guidelines regarding AI appropriate use.

Name: Malike Zharmukhambetova

Signature:



Date: 28.05.2024

Appendix B. Interview Protocol

Hello, my name is Malike Zharmukhambetova, a Master's student at Nazarbayev University Graduate School of Education. I am conducting a research study on ethnic minority students' perceptions and practices of trilingual education, and I appreciate your willingness to participate in the study. With your permission, we will record our conversation today for note-taking purposes. Before we begin the interview, I kindly request that you sign the Consent form, which meets our university requirements. The form ensures that (1) all information will be held confidential, (2) your participation is voluntary and can be stopped at any time if you feel uncomfortable, and (3) we do not intend to cause harm. It is important to note that only I, as the researcher, will have access to the audio tapes, which will be eventually destroyed after transcription. The interview will last approximately 30-40 minutes. If necessary, I may need to interrupt you to ensure we cover all the topics. Your contribution to this study is greatly appreciated.

A. Part 1 - Interviewee Background

1. Can you tell me about your educational background?

What is your highest degree?

What is your field of study?

2. Have you ever studied under trilingual education?

What courses/ subjects have you taken?

3. What languages do you speak?

B. Part 2 – Main Questions

Language Ideology:

1. How would you evaluate your language skills in your mother tongue, Kazakh, Russian, and English?

2. How do you personally perceive the importance of your mother tongue and the Kazakh, Russian, and English languages in your life?

3. How would you describe yourself in terms of ethnicity?

Probes: Can you talk more about what being a member of this ethnic minority group means to you? How important is your ethnic identity to your sense of self?

4. How does language play a role in shaping your ethnic identity?

Probes: Can you explain how your language use helps you feel more connected to your ethnic identity? Have you ever had any conflicts or challenges related to your language and ethnic identity?

Language Practice

1. Could you please tell me when do you use Kazakh, Russian, English and your mother tongue?

Probes: Can you provide examples of different contexts where you use each language? Are there certain people or groups you tend to use certain languages with?

2. Which language do you find more comfortable for you to use?

Probes: How do you think your language use changes depending on the situation you are in? Are there certain topics or subjects that you feel more comfortable discussing in a particular language?

3. Do you think your mother tongue affects your experience in school and academic life? If yes, then how?

Probes: Can you provide examples of situations where your mother tongue has affected your experiences (kindergarten, school, undergraduate experience)? Do you remember any moments, when you felt left out or discriminated?

Trilingual Education:

1. How do you understand what is the goals of the “Trinity of Languages”?

2. What benefits do you think trilingual education provides to students and society?

Probe: In what ways? Do you think it is beneficial to speak many languages? Why?

3. Have you observed the differences between minority students and the Kazakh and Russian majority students in terms of academic performance? If yes, could you please share your observations?

4. How well do you think the current trilingual education policy address the needs of ethnic minority students?

Probes: Can you provide specific examples of how the policy has affected ethnic minority students? Do you think the policy is benefitting minority languages?

Appendix C. Informed Consent Form

Language Ideologies and Language Practices of Ethnic Minority Students in the Context of Trilingual Education in Kazakhstan

DESCRIPTION: You are invited to participate in a research study exploring the language ideologies and practices of ethnic minority students in Kazakhstan's trilingual education system. This study seeks to understand your beliefs and behaviors regarding languages, including your perceptions of your mother tongue, Kazakh, Russian, and English, and how these languages influence your language practices in various domains. Your participation will involve a semi-structured interview, and your responses will be audio-recorded for analysis but only with your permission. The recording will be kept in a secured online password-protected computer with access available only to me. The interview will be in any language of your choice: Kazakh, Russian, or English. The findings of the study will be used in a thesis for completing the master's degree program.

TIME INVOLVEMENT: Your participation will take approximately 30-40 minutes for the interview.

RISKS AND BENEFITS: The risks associated with this study are minimal. To ensure confidentiality, your identity and university affiliation will be kept confidential, and pseudonyms will be used to replace participant names. As you share your language ideologies, practices, experiences, or concerns, you may experience some emotional discomfort or stress. To reduce this risk, I will work to create a friendly and empathic atmosphere and ensure that if you feel uncomfortable and want to withdraw, you have every right to do so without any penalties. Although you will not directly benefit from your participation, your voice and participation can contribute to the development and improvement of Kazakhstan's trilingual education system, making it more inclusive for all Kazakhstani students.

PARTICIPANT'S RIGHTS: Your participation is voluntary, and you have the right to withdraw at any time without penalty or loss of benefits. You may choose not to answer specific questions. The study results may be presented at academic or professional events and published in scientific journals.

CONTACT INFORMATION:

If you have any questions, concerns or complaints about this research, its procedures, risks and benefits, contact the Master's Thesis Supervisor for this student work, associate professor, Sulushash Kerimkulova, skerimkulova@nu.edu.kz .

If you are not satisfied with how this study is being conducted, or if you have any concerns, complaints, or general questions about the research or your rights as a participant, please contact NUGSE Research Committee to at gse_researchcommittee@nu.edu.kz .

Please sign this consent form if you agree to participate in this study.

- I have carefully read the provided information.
- I have been given full information regarding the purpose and procedures of the study.
- I understand how the data collected will be used, and that any confidential information will only be seen by the researchers and will not be revealed to anyone else.
- I understand that I am free to withdraw from the study at any time without giving a reason.

- With full knowledge of all the foregoing, I agree, of my own free will, to participate in this study.

Signature: _____ **Date:** _____

Translated Version of Informed Consent Form in Kazakh

АҚПАРАТТЫ КЕЛІСІМ ФОРМАСЫ

Қазақстандағы үш тілде білім беру контекстіндегі этникалық азшылық студенттерінің тілдік идеологиялары мен тілдік тәжірибесі

СИПАТТАМАСЫ: Сізді Қазақстанның үш тілді білім беру жүйесіндегі этникалық азшылық студенттерінің тілдік идеологиясы мен тәжірибесін зерттейтін ғылыми зерттеуге қатысуға шақырамыз. Бұл зерттеу сіздің тілге қатысты сенімдеріңіз бен мінез-құлқыңызды, соның ішінде ана тіліңіз, қазақ, орыс және ағылшын тілдерін қабылдауыңызды және бұл тілдердің әртүрлі салалардағы тіл тәжірибелеріңізге қалай әсер ететінін түсінуге бағытталған. Сіздің қатысуыңыз жартылай құрылымдық сұхбатты қамтиды. Сіздің жауаптарыңыз сіздің рұқсатыңызбен талдау мақсатында аудиоға жазылады. Жазба құпия сөзбен қорғалған қауіпсіз онлайн компьютерде сақталады және кіру тек маған ғана қолжетімді болады. Сұхбат кез келген үш тілде бола алады: қазақ, орыс немесе ағылшын. Зерттеу нәтижелері магистратура бағдарламасын аяқтау үшін диссертацияда пайдаланылады.

ҚАТЫСУ УАҚЫТЫ: Сіздің сұхбатқа қатысуыңыз шамамен 30-40 минутты алады.

ТӘУЕКЕЛДЕР МЕН АРТЫҚШЫЛЫҚТАР: бұл зерттеуге байланысты тәуекелдер минималды. Құпиялылықты қамтамасыз ету үшін сіздің жеке басыңыз бен университетке мүшелігіңіз құпия сақталады және мүше есімдерінің орнына бүркеншік қолданылады. Тілдік идеологиялармен, тәжірибелермен, тәжірибелермен немесе мәселелермен бөліскенде, сіз эмоционалды ыңғайсыздықты немесе стрессті сезінуіңіз мүмкін. Бұл тәуекелді азайту үшін мен достық және жанашыр атмосфераны құруға тырысамын. Алайда, егер сіз өзіңізді жайсыз сезініп, кеткіңіз келсе, оны ешқандай айыппұлсыз жасауға толық құқығыңыз бар екеніне кепілдік беремін. Сіз өзіңіздің қатысуыңыздан тікелей пайда көрмесеңіз де, Сіздің дауысыңыз бен жобаға қатысуыңыз Қазақстандағы үш тілді білім беру жүйесін дамытуға және жетілдіруге үлес қосып, оны барлық қазақстандық оқушылар үшін инклюзивті ете алады.

ҚАТЫСУШЫНЫҢ ҚҰҚЫҚТАРЫ: сіздің қатысуыңыз ерікті болып табылады және сіз кез келген уақытта айыппұлсыз бас тартуға құқығыңыз бар. Сіз нақты сұрақтарға жауап беруден бас тарта аласыз. Зерттеу нәтижелері академиялық немесе кәсіби іс-шараларда ұсынылуы және ғылыми журналдарда жариялануы мүмкін.

БАЙЛАНЫС АҚПАРАТЫ:

Егер сізде осы зерттеуге, оның рәсімдеріне, тәуекелдері мен артықшылықтарына қатысты сұрақтарыңыз, алаңдаушылықтарыңыз немесе шағымдарыңыз болса, осы студенттік жұмыс бойынша магистрлік диссертацияның ғылыми жетекшісі, Қауымдастырылған профессор Сұлшаш Керимкуловаға хабарласыңыз, skerimkulova@nu.edu.kz .

Егер сіз бұл зерттеудің қалай жүргізілетініне қанағаттанбасаңыз немесе зерттеу немесе қатысушы ретіндегі құқықтарыңыз туралы алаңдаушылық, шағымдар немесе жалпы сұрақтарыңыз болса, НУ ЖББМ зерттеу комитетіне хабарласыңыз gse_researchcommittee@nu.edu.kz .

Егер сіз осы зерттеуге қатысуға келіссеңіз, осы Келісім формасына қол қойыңыз.

- Мен берілген ақпаратпен мұқият таныстым.
- Маған Зерттеудің мақсаты мен процедуралары туралы толық ақпарат берілді.

- Мен жиналған деректердің қалай пайдаланылатынын және кез келген құпия ақпарат тек зерттеушілерге көрінетінін және басқа ешкімге ашылмайтынын түсінемін.
- Мен түсіндірусіз кез келген уақытта зерттеуге қатысудан бас тартуға еркін екенімді түсінемін.
- Жоғарыда айтылғандардың барлығын толық біле отырып, мен осы зерттеуге қатысуға өз еркіммен келісім беремін.

Қолы: _____ Күні: _____

Translated Version of Informed Consent Form in Russian

СОГЛАСИЕ НА УЧАСТИЕ

Языковая идеология и языковые практики студентов этнических меньшинств в контексте трехязычного образования в Казахстане

ОПИСАНИЕ: Вас приглашают принять участие в исследовании, направленном на изучение языковой идеологии и практик студентов этнических меньшинств в системе трехязычного образования в Казахстане. Это исследование стремится понять ваши убеждения и поведение в отношении языка, включая ваше восприятие родного языка, казахского, русского и английского, и как эти убеждения влияют на ваши языковые практики в различных областях. Ваше участие будет включать в себя полуструктурированное интервью, и ваши ответы будут записаны на аудиозапись для последующего анализа, но только с вашего разрешения. Запись будет храниться на безопасном личном компьютере с защищенным паролем и с доступом только для меня. Интервью будет проводиться на одном из языков по вашему выбору: казахском, русском или английском. Результаты исследования будут использованы в магистерской диссертации для завершения программы магистратуры.

ВРЕМЯ УЧАСТИЕ: Ваше участие займет приблизительно 30-40 минут на интервью.

РИСКИ И ПРЕИМУЩЕСТВА: Риски, связанные с этим исследованием, минимальны. В целях обеспечения конфиденциальности ваша личность и принадлежность к университету будут сохранены в тайне, а вместо имен участников будут использоваться псевдонимы. Делясь своими языковыми идеологиями, практиками, опытом или проблемами, вы можете испытывать некоторый эмоциональный дискомфорт или стресс. Чтобы уменьшить этот риск, я буду усердно работать над созданием дружелюбной и поддерживающей атмосферы. Однако, если вам будет не комфортно отвечать на некоторые вопросы или вы захотите отказаться от участия, у вас будет полное право это сделать без каких-либо последствий. Хотя вы не получите прямой выгоды от вашего участия, ваш голос и участие могут способствовать развитию и совершенствованию казахстанской системы трехязычного образования, делая ее более инклюзивной для всех казахстанских студентов.

ПРАВА УЧАСТНИКА: Ваше участие является добровольным, и вы имеете право отказаться от участия в любое время без каких-либо штрафов или потерь. Вы можете отказаться отвечать на конкретные вопросы. Результаты исследования могут быть представлены на академических или профессиональных мероприятиях и опубликованы в научных журналах.

КОНТАКТНАЯ ИНФОРМАЦИЯ:

Если у вас есть вопросы, замечания или жалобы относительно этого исследования, его процедур, рисков и преимуществ, свяжитесь с руководителем магистерской диссертации по этой работе студента, Ассоциированным профессором Сулушаш Керимкуловой, по адресу skerimkulova@nu.edu.kz .

Если вы не удовлетворены проведением этого исследования или у вас есть какие-либо вопросы, жалобы или общие вопросы о исследовании или ваших правах как участника, пожалуйста, свяжитесь с Комитетом по исследованиям НУ ВШО по адресу gse_researchcommittee@nu.edu.kz .

Пожалуйста, подпишите это согласие, если вы соглашаетесь участвовать в этом исследовании.

- Я внимательно прочитал предоставленную информацию.
- Мне была предоставлена полная информация о целях и процедурах исследования.
- Я понимаю, как будет использоваться собранная информация, и что конфиденциальные данные будут доступны только исследователям и не будут раскрываться другим лицам.
- Я понимаю, что я вправе в любое время выйти из исследования без объяснения причин.
- С полным знанием вышеизложенного, я соглашаюсь, добровольно участвовать в этом исследовании.

Подпись: _____ Дата: _____

Appendix D. Recruitment Letter

Are you a student from an ethnic minority background?

Have you been studying under Kazakhstan's trilingual education policy?

Would you be willing to share your experiences and insights on how this policy has affected your perception of languages, including your mother tongue, Kazakh, Russian, and English?

If you answered yes to these questions, we are looking for you!

You are invited to participate in a groundbreaking research project exploring language ideologies and practices among ethnic minority students in Kazakhstani university in the context of the trilingual education policy.

By taking part in this study, you will have a unique opportunity to reflect on your educational journey and its effects on your language use and identity. Your experiences, beliefs, opinions, and, most importantly, your voice, are vital to this research. The findings from this study may influence policy revisions, making trilingual education more inclusive for all Kazakhstani students, regardless of their ethnic background.

Participation is as simple as engaging in a 30-40 minutes interview. The interview will be scheduled at your convenience and will be held in a comfortable and secure setting to ensure your confidentiality. Rest assured that any personal information shared during the interview will be kept strictly confidential. Your identity will not be disclosed; only your ethnicity, geographical location, and responses will be used.

If you are interested in participating or have any questions about the study, please feel free to contact me:

Malike Zharmukhambetova, master's student

email: malike.zharmukhambetova@nu.edu.kz

WhatsApp: +77055277688.

Seize this opportunity to make your voice heard and contribute to the improvement of trilingual education in Kazakhstan!

Translated Version of Recruitment Letter in Kazakh

Шақыру Хаты

Сіз этникалық азшылықтың студентісіз бе?

Сіз Қазақстанның үш тілді білім беру саласындағы саясатына сәйкес оқыдыңыз ба?

Бұл саясат сіздің ана тіліңізді, қазақ, орыс және ағылшын тілдерін қоса алғанда, тілдерді қабылдауыңызға қалай әсер еткені туралы өз тәжірибеңіз бен идеяларыңызбен бөліскіңіз келе ме?

Егер сіз осы сұрақтарға “иә” деп жауап берсеңіз, біз сізді іздедік!

Біз сіздерді Үш тілді білім беру саясаты контекстінде Қазақстанның жоғары оқу орындарындағы этникалық азшылық студенттері арасында тілдік идеологиялар мен тәжірибелерді зерделеу жөніндегі инновациялық зерттеу жобасына қатысуға шақырамыз.

Осы зерттеуге қатыса отырып, сіз өзіңіздің оқу саяхатыңыз және оның тіл тәжірибеңіз бен тұлғаңызға әсері туралы бірегей түсінікке ие боласыз. Бұл зерттеу үшін сіздің тәжірибеңіз, сенімдеріңіз, пікірлеріңіз және ең бастысы дауысыңыз өте маңызды. Бұл зерттеудің нәтижелері үш тілді білім беруді этникалық тегіне қарамастан барлық қазақстандық оқушылар үшін инклюзивті ету арқылы саясатты қайта қарауға әсер етуі мүмкін.

Қатысу 30-40 минуттық сұхбаттан тұрады. Сұхбат сізге ыңғайлы уақытта тағайындалады және құпиялылықты қамтамасыз ету үшін ыңғайлы және қауіпсіз ортада өтеді. Сұхбат кезінде берілген кез келген жеке ақпарат қатаң құпияда сақталатынына сенімді болыңыз. Сіздің жеке басыңыз туралы ақпарат жарияланбайды; тек этникалық, географиялық орныңыз және жауаптарыңыз пайдаланылады.

Егер сіз қатысуға қызығушылық танытсаңыз немесе зерттеуге қатысты сұрақтарыңыз болса, маған хабарласыңыз:

Мәлике Жармұхамбетова, магистрант

электрондық пошта: malike.zharmukhambetova@nu.edu.kz

WhatsApp: +77055277688.

Осы мүмкіндікті пайдаланып, өз дауысыңызды естіртіңіз және Қазақстандағы үш тілде білім беруді жақсартуға үлес қосыңыз!

Translated Version of Recruitment Letter in Russian

Письмо Приглашение

Вы являетесь студентом этнического меньшинства?

Вы учились в рамках трехязычной образовательной политики Казахстана?

Вы готовы поделиться своим опытом и видением того, как эта политика повлияла на ваше восприятие языков, включая ваш родной язык, казахский, русский и английский?

Если вы ответили "да" на эти вопросы, то мы ищем именно вас!

Мы приглашаем вас принять участие в нашем исследовательском проекте, посвященном языковым идеологиям и практикам среди студентов, представителей этнических меньшинств, обучающихся в университете Казахстана, с акцентом на аспекты трехязычной образовательной политики.

Участие в этом исследовании предоставит вам уникальную возможность ближе познакомиться с вашим образовательным опытом и выяснить, как он влияет на ваше восприятие родного языка, казахского, русского и английского и как эти убеждения влияют на ваши языковые практики. Ваши впечатления, убеждения и мнения о трехязычном образовании имеют большое значение для нас. Результаты этого исследования могут оказать влияние на политику трехязычного образования и сделать ее более доступной и инклюзивной для всех студентов Казахстана, независимо от их этнического происхождения.

Ваше участие в исследовании включает в себя полуструктурированное интервью, которое займет всего 30-40 минут вашего времени. Мы гибко подходим к назначению времени интервью, учитывая ваше удобство, и обеспечиваем комфортную и конфиденциальную обстановку. Пожалуйста, будьте уверены, что вся личная информация, которую вы предоставите в ходе интервью, будет строго конфиденциальной. Ваша личность будет оставаться анонимной, и мы будем использовать только вашу этническую принадлежность, местоположение и ваши ответы.

Если вы заинтересованы в участии или у вас есть какие-либо вопросы об исследовании, пожалуйста, свяжитесь со мной:

Малике Жармухамбетова, магистрантка

электронная почта: malike.zharmukhambetova@nu.edu.kz

WhatsApp: +77055277688.

Ваше участие - это шанс привнести ваше мнение и сделать важный вклад в совершенствование трехязычного образования в Казахстане. Позвольте вашему голосу быть услышанным!

Appendix E. Sample Transcript

Researcher

Okay, now can we move to the ethnicity, my question would be how would you describe your cultural background or your heritage, and so, like, can you share more about, like, what is being a part of this cultural group, like, being a part of Uyghur cultural group means to you? Does it identify you or not?

Participant

So, as I have already mentioned, I was born and raised in a traditional Uyghur family. Therefore, I know all the traditions, customs, language of Uyghur- Actually, my family educate me in a very patriotic way to be proud that I'm Uyghur, and it is the, like, part of my, like, it is my identity, and, like, you should be proud of it, and, like, just try to promote your own culture, and that is why to contribute to the diversity of Kazakhstan. That is why I think that I really feel that I'm Uyghur, and I am really grateful to my parents, to my, like, grandparents. They raised me in that way because through the reason of, like, Uyghur culture, I can see the world differently, and they contribute to the diversity of, like, of Kazakhstan and, like, contribute to my field of activity as well.

Researcher

That's such a great answer. Thank you so much. So now let's move into the language practices, like, when we practice those languages, and my question would be, could you please tell me when do you use Kazakh, Russian, English, and your hometown Uzbek? When, like, the context, place, with whom, like, were there a certain group of people? Can you please tell me about that?

Participant

So, actually, I use, like, English. First of all, I use English in my professional field of activity because I'm a teacher of history, and I teach world history in English. So then Russian, I used to, like, practice my Russian in my professional field of activity, when I was a teacher of history in public school, but nowadays I, like, teach only in English. So, and now currently I use Russian to communicate with my friends, with my colleagues, and when I, like, for example, yesterday I participated at the conference, and I spoke Russian, and I gave my presentation in Russian.

So, in Kazakh, I, like, speak, I think that it is not a very good idea, but unfortunately I have, like, lack of confidence when I speak Kazakh, but when people, for example, like, ask me something or, like, call me in Kazakh, or try to, like, communicate, like, with me in Kazakh, I'm trying to respond in Kazakh as well, because, like, I think that it is my duty to speak Kazakh as a citizen of Kazakhstan.

So, and in Uyghur, I, like, speak with my family, with my mother, with my parents, with my brothers, and, like, with my relatives, and I speak Uyghur with them. But, for example, my writing and reading, and, like, my literacy in Uyghur is so bad. As I have already mentioned, my writing and reading are really bad in Uyghur. But overall, my speaking is enough to communicate with my relatives.

Researcher

Which language do you find more comfortable to use?

Participant

I feel comfortable to speak Russian and English. I studied in Russian and currently I am studying in English.

I used to teach students in Russian and prepare all my bureaucracy, all my documentation in Russian. Currently, I speak with my students in English and also I prepare all the course outlinesyllabus in English. I feel more comfortable to speak Russian and English.

Researcher

Do you think your mother tongue influences your experience in educational institutions and in your academic life in general? For example, not necessarily at the university, it can be during kindergarten years or school years, undergraduate years. Maybe there were some moments even when you felt like left out or maybe discriminated. Were there these kind of situations?

Participant

Very good question. Actually, when I studied at school, it was very easy to me to learn Kazakh because of Uyghur. Because there are some similarities between Uyghur and Kazakh languages. That is why I was a superstar in Kazakh class because I had a very great conversation. My teacher Kazakh, she knew that I am a representative of a different ethnic group. I participated in different kind of Olympics because my pronunciation as well as language accuracy was really good. Before I entered the university, because after that I really lose these skills in Kazakh language. Since he majority of my communication was in Russian, unfortunately. I lose my skills. Also, related to discrimination, when I was a child, I spoke totally in Uyghur before I went to the kindergarten. I remember that a lot of people, for example, my neighbors, my Kazakh or Russian friends, they really convinced me to speak Russian with them. Because they completely didn't understand me. Also, at school, when I came to the first grade, I felt discriminated because I am a Uyghur. I don't know why, but they had a lot of prejudice and stigma related to the Uyghurs. "Uyghur people, they are illiterate, they behave badly, they have a bad background". I remember that my teacher came to the classroom and said, "Again, these Uyghurs behave badly, you will behave badly as well, we send you back to "kolhoz" (the collective farm)".

Although I am not from the collective farm, I had such an experience. Nevertheless, I accepted it as an experience. You should be prepared always that there are such people and you should really show them that their stigma and their bad behavior is not very right.

Researcher

You said that discrimination came from the side of the teacher, right? Were there students discriminating because you are Uyghur or speak Uyghur?

Participant

You see, for example, my brothers, they also used to go to the school and I know that it is a very common thing there. They have groups, for example, Uyghur students, they are friends only with Uyghurs. Kazakh students, they are like... With Kazakhs. Yeah, not only with Kazakhs, with Russian also. But what I really have to mention and you should pay

attention to this because it is the context only of this school. It was an elite school. It was not in the center, it was on the side of the airport, it was quite an elite district.

But since there were no schools in our district, we had to go there.

According to the law, we have the right to study and we were taken there. But at the same time, we felt such discrimination. And when I finished school many years later and then I talked to my brothers, two relatives, and I asked if it really continues (grouping). But it was not a direct question.

He showed me a photo and I called my brother and asked him, do you want me to call you your best friends now? And I signed the name and surname there. And I just noted all the Uyghur names and surnames and said, this is your best friend, right? He said, yes, that's right. And I just realized that it still continues, that there is such a division between the Uyghurs and other nationalities.

Researcher

My next question is about this division. It sounds like this. What differences do you observe between minority students and the Kazakh and Russian majority students in terms of academic performance? For example, I don't know, in the Olympics or just in the classroom. Does anyone give more space or does anyone give more marks?

Participant

Well, first of all, I want to say that I was in the fifth grade. In fact, I only had positive experience with the Uyghur. There was such an arrangement of the Kazakh language in the Russian language education class. And in this arrangement, only representatives of other nationalities could participate. The Kazakhs themselves could not participate. And there I had such an advantage. I participated there and won. Because thanks to the Uyghur language, I speak my Kazakh language very well. And from the fifth grade, as I moved to the city of Kostanay, and there were no divisions among nationalities. For some reason, we lived much more friendly in Kostanay. That is, there were no divisions and so on.

But what I want to note is that when I went to high school, there was such a topic that there were gymnasium classes and there were regular classes. And if you look at the statistics, there was a simple class.

A, B, V, G, D, E. And the E class was a simple class. And there were a lot of Uyghurs in this simple class. I don't know what it's connected with, but it's my observation. There were a lot of Uyghurs in such regular classes. Of course, there are representatives of Uyghurs in the general classes, but a large number were in the simple classes.

Researcher

Can you explain this or is it just such coincident that it turns out like this?

Participant

Perhaps it is connected with the social and economic status. Because it has already been proven by scientists that there is a direct correlation between social and economic status and academic success. Perhaps it turned out that in this area, due to the low social and

economic status, Uyghurs were in regular classes. I remember my classmates. They were not the richest families. Many were from multi-parent families, many were from families where the mother was alone, or without parents, living with grandparents. In my opinion, there is a reason for this.

Researcher

Very interesting. Thank you very much. We have two last questions left. How well do you think the current trilingual education policy addresses the need of ethnic minority students? Is it benefiting the minority languages?

Participant

Absolutely, I support the trilingual education policy. I think it is a very good thing that in the context of Kazakhstan, we have this amazing opportunity to speak three languages, Kazakh, Russian and English. For example, to ethnic minorities, they can choose their own track. If they are comfortable, they can speak and study in Russian, they can study in Kazakh, as well as in their own language. I know that we have schools not only in Uyghur, we have Tadjik and Uzbek schools. It is also a great opportunity for them to save their own language and culture, and to take advantage of it.

I know that after graduation from school, I searched and explored this situation; they have a chance, for example, to pass UNT, both in Russian and Kazakh, and in English. After that, they study at university in the language of their choice. What I noticed, the majority of students pass UNT in Kazakh, and study at university also in Kazakh. It means that this school also gives the opportunity to promote and develop our state language, Kazakh language.

Researcher

Is it okay for you that there is no Uyghur universities promoting the Uyghur language?

Participant

I know that in Abai University, we have this educational program, which is called Uyghur Language and Literature, and also Tadjik and Uzbek. But I think that it is okay, because there should be one common language, one universal language, that we all speak and promote and take the information. I think that's fine. In my humble opinion, it should be Kazakh and English.

Researcher

That's great. The last question is, I'm asking a suggestion from you. What would you suggest to policy makers or school teachers to make traditional education for minority students more effective, to meet their needs?

Participant

My first recommendation is to enhance the language skills for the realism of the culture of ethnic minority. For example, I think it's very interesting to study history of one ethnic minority in Kazakh or English or Russian, and also to pay attention to the context when they teach languages. For example, if I like, for example, was born and raised in Tadjik or Uzbek, for example, Uyghur family, it means that our languages are quite similar, and it

means that students and teachers can take advantage from it. And we can develop our Kazakh language skills in a more advanced level.

Overall, I think that it's all about teaching practice, teaching methodologies, and teachers play a very essential role in shaping this language. I think that we should provide teachers with very quality educational and methodological operations.