BILIUM – Bilingualism Upgrade Module

(Part II)

The following publication is the result of work done in the framework of the project "BILIUM – Bilingualism Upgrade Module" (financed by the European Union as a LLP Leonardo da Vinci partnership) by an international consortium from 11 countries. It is the result of analysis of the situation of mother tongue heritage and support of multilingualism in Europe, which helps scientists, politicians and heads of NGO's oh the way to a dialogue towards the improvement of multicultural und multilingual spaces in Europe of the 21st century.

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A COMPREHENSIVE APPROACH TO TEACHING BILINGUAL CHILDREN LANGUAGE (NON-NATIVE AND ANOTHER/SECOND NATIVE) IN THE EARLY CHILDHOOD EDUCATIONAL SYSTEMS (ECES) OF THE EUROPEAN UNION
A framework for an advanced training programme for pre-school teachers and similar structural units in mainstream schools (pupils from the age of 1.5 years to 5 years)

Working with bilingual children requires teachers, firstly, to be aware that a particular language is inextricably linked with the culture of the people who speak it, and, secondly, to be able to transfer this knowledge to children in a vibrant, exciting and accessible way. "Discoveries" in education that await us in our work with natural bilinguals may help us to raise artificial bilinguals.

Background

The Council of Europe is actively developing the concept of multilingualism. Its essence is not in declaring that people need to know several languages but in raising the number of languages it proposes should be learned, in increasing opportunities to study more languages, and in limiting the dominant role of English in international communication. In this respect, it is important that the individual does not "store" new languages and cultures apart from one another, but develops a multi-language communicative competence with the help of the systems of formal and informal education.

Teaching languages in diasporas as non-official languages of the country of residence is crucial for solving the problems of education in the multicultural expanse of Europe. The higher the level of linguistic and communicative competence of the teacher working with bilingual pre-school children in groups that differ in age and ethnic composition, and the more knowledgeable the teacher is about the specific features of a bilingual child's mastering a language as non-native/another native, the better the child's education and speech development will be. Therefore, the training of kindergarten teachers requires them to have an extensive professional outlook, knowledge of current trends in socio-linguistic situations, an understanding of the role of languages and cultures in a multi-ethnic society, and a command of the methodology fundamentals of teaching a language as a non-native (another native) language.

The purpose of this programme is to provide further training for educators in bilingual and multicultural kindergartens and similar educational organisations teaching bilingual children aged from 1.5 to 5 years, by means of developing their professional competence in teaching the language as a non-native (another native) language.

The programme also aims to broaden the professional horizons of participants, to enable them to attain a shared understanding, and to resolve educational problems related to the specificities of the bilingual/multicultural educational centre and the region of residence, as well as to secure special conditions for training, teaching

and the formation of a multi-cultural linguistic identity.

The objectives of the programme are defined by its purpose and the specificity of the group of participants – pre-school teachers and teachers in early primary education (for example, in Spain from the age of 3 years) with basic general and specific professional competence in the subject areas "native language" and "native language methodology" (less frequently "foreign language" and "foreign language methodology").

Its tasks are to provide participants with the tools for developing existing competencies and for mastering the full range of professional skills and knowledge that would prepare and enable them to teach and develop a bilingual, bicultural individual.

In the course of mastering the programme's components, the following professional competencies will be developed:

– pedagogical: the ability to use modern methods and techniques in organising and implementing the processes of educating and teaching children at pre-school (and, if appropriate, early elementary school) stage in a multi-ethnic establishment; the ability to instil creativity and independence in children's work; the ability to shape pupils' motivation;

– methodological: the knowledge and understanding of the methods of teaching a language as a non-native (another native) language from the standpoint of an integrated approach, in contrast to the methods of teaching a language as native; a firm grasp of the theories and practices of teaching language as native/non-native and the balanced development of speech in bilingual children of pre-school age in both (native and non-native) languages (knowledge of the laws, principles, approaches, methods and forms of teaching); and the readiness to develop and implement the training programmes in their groups.

– ethno-methodological: awareness of the ethnically oriented model of native (native and non-native) language teaching, where several languages are present, and a readiness to use these ideas in practice;

– ethno-linguistic: knowledge of the systems of both (native and non-native) languages, knowledge of the linguistic fundaments of natural and acquired bilingualism, as well as an understanding of language interference in the child's learning of a language as another native (non-native) language; the readiness to use that knowledge in teaching another native (non-native) language;

– ethno-psychological: knowledge of the age-related psychological characteristics of a pre-school child's personality, shaped by his/her and his/her ancestors' ethnic background; the willingness to convey this knowledge to the parents of this particular child as well as other children;

– ethno-cultural: awareness of the national and cultural traditions, customs, rites of the country of origin (ancestry) of the pupil; the ability to supplement this information through interaction with other pupils' parents and the

diaspora in general, the media and the country of origin, etc., and include it in the content of teaching the language as a non-native (another native) language; knowledge of the culture of interethnic communication;

– ethno-sociological: an awareness of the ethnic composition of country of the target language, of ethno-cultural interactions, inter-ethnic relations and cross-cultural communication; an understanding of the functions of the language learned as native in the country of its native speakers and the country's language policy; an awareness of how the target language functions on the world's cultural scene;

– qualimetric: proficiency in the principles, methods and forms of test control (reasonable and appropriate for the given age group), and the ability to develop own test papers to test the knowledge, skills and abilities/competencies of pupils (not only linguistic but also extra-linguistic);

– informational: an awareness of the sources of information search; knowledge of how to find and retrieve information on teaching the given language as a non-native (another native) language in the country concerned and abroad; the ability to select, critically evaluate, analyse, organise and convert information; the ability to present the information to other teachers, parents and society; to use up-to-date information and communication technologies in educational and training processes;

– self-governing (and managerial) competence: the ability to exercise self-reflection regarding one's own professional activities in a pre-school establishment with multi-ethnic students; readiness to organise teamwork to meet the challenges of the educational establishment, taking into account the national educational and language policy of the country of the given language; competence in managing the group and organising the educational process.

Mastering these competencies will enable the teaching staff of a bilingual multicultural pre-school to realise their full potential in a variety of areas: teaching, research, consulting, expertise, cultural, educational, organisational, managerial. At the heart of the structure of the course is the principle of integrity, which demonstrates a comprehensive approach to teaching a language as a second (another native) language to bilingual children.

The structure of the programme comprises four thematic modules. The contents of these modules represent the most important aspects of pre-school (early elementary school) education and teaching a language as a non-native (another native) language to bilingual children aged 1 to 6 years. Each module forms a separate component of the programme, aimed at achieving a set goal and a particular result.

The ultimate goal of mastering the modules as interrelated within an integrated approach is to enable the teacher to attain a comprehensive understanding of teaching a language as a non-native (another native) language in the context of scientific achievements in different areas of knowledge (linguistics,

sociolinguistics, intercultural communication, ethnic psychology, developmental psychology, special psychology, neuropsychology, pedagogy, cultural linguistics, linguo-didactics), which will give future educators an idea of the need to become familiar with a variety of factors that influence the education of a bilingual individual at pre-school.

The methods for implementing the programme content are: lectures, seminars and practical classes, individual work.

Forms of assessment are: on-going assessment (tests, presentation at a seminar, work book assignments, oral questioning, creative tasks), final assessment (presentation of the project, examination pass).

* * *

The phrases 'natural bilingualism' and 'artificial bilingualism' are terms borrowed from Russian language linguistic literature. 'Natural bilingualism' (in western terminology, 'childhood bilingualism') refers to a type of bilingualism where both languages are acquired in a naturalistic context by virtue of the speaker's being a member of a speech community; and the process by which this is accomplished is called acquisition. In 'artificial bilingualism' (or 'additive bilingualism'), one of the two languages, usually the second in the chronological order, is commonly learnt in a classroom environment (= learning).

In English linguistic literature, scholars usually differentiate between the first (native) language (or mother tongue) (L1), which is learnt in a naturalistic context (= acquisition), and the second (foreign) language (L2), learnt in a classroom environment (= **learning**). The difference between the terms 'second' and 'foreign' language in reference to L2 is based on the distinction between 'natural' acquisition (usually in childhood) and classroom learning (usually after childhood). Early childhood bilinguals are considered to have two first languages (2 L1s) because both languages are acquired more or less simultaneously.

Bilingualism may be consecutive (sequential) or simultaneous, and bilinguals usually have differentiated proficiency in speaking, listening, reading and writing in their two languages. If a bilingual does not live in the environment of his/her first language, the development and the maintenance of this language may be impeded and take a different developmental path, leading to incomplete acquisition (i.e. lack of ultimate attainment). In this case, the child's first language becomes reduced grammatically, lexically and functionally, and is usually referred to as 'heritage language' in English linguistic literature.

The age of the target group - bilingual children working in the analysed centres - is 1 to 5 or 6 years. In some countries (Germany, Austria) this is the age of kindergarten, in others it is pre-school or school age (e.g. Spain, France). This enables the scope of the programme's application to be widened. In the text we shall use the definition of the OECD (http://www.oecd.org/berlin/); "early childhood education system" (ECES).

A further clarification concerns the status of the second or third mother tongue, which is developed by children at pre-school and early school age through

immersion in situational communication in the language. This could be one of the official languages, an ethnic minority language (officially recognised in the host country), the language of a diaspora not recognised as an ethnic minority, or a language foreign to the region/family. The "family language", i.e. the language spoken within the family, could be the language of the diaspora as a whole, or of several migrant families or even of one family. As a general rule, this language has no official status (i.e. the "family language" is also, in this respect, the "community language"). Another variant is when the family language becomes the language of an officially recognised ethnic minority within the country (the Basque language in Spain is a minority language with official status, as opposed to Chinese in the China-Towns of the USA - which is a "family language and at the same time a community language" with no official status – and to the official language of the country, or the "majority language").

This is because natural bilingualism occurs as a consequence of:

– two or more official languages of a country (e.g. in Switzerland);

– an official language of a country plus an ethnic minority language and/or the non-status original language of the indigenous people;

– the language of a diaspora that has not been recognised as an ethnic minority in the country of residence - by this we mean not just the language of the diaspora that has already been established, but the actual language of the migrant family (all diasporas start with individual families). We use the term "family language" to cover all these variants, extending its immediate meaning: family, generation, nation.

The term "mother tongue" is very often encountered in texts as a synonym for "first language", where the language acquisition is consecutive. We use the term "mother's language" to mean quite literally "the language spoken by the mother"; this does not necessarily refer to the first language in sequence to be acquired or mastered by a child. A "majority language" may be a child's "first language" or "mother tongue", but not in a migration environment, where both parents are migrants (provided they take care not to suppress the family language).

"Official language(s) of the country of residence" is used in the text, as compared with "language of the migrant's (migrants') country of origin".

Instead of "immigrants" we use the term "migrant family (families)", since, in a global educational and professional context, the final destination of one generation is difficult enough to determine, and is all the more free from restrictions for the subsequent generations. Children may return to the country of origin of their parents or move on to a third country. The 21st century is one of constant migration.

Finally, it is our opinion that the differentiation in terminology (see common scientific literature in Europe, Russia and the USA) hides political and legal differences in the relationship towards migrants and the original non-status languages1,; the facts (the number and nature of the issues and problems concerning the development of bilinguals) are practically identical. We are,

therefore, making an attempt to unify approaches, based on the programme's practical focus.

The main terms and abbreviations used:

Community language - this is the same as "mother's language", "family language" and "the language of the country of origin of the first generation of migrants".

Official language of the country of residence – this refers to the language of the (migrant) community's country of residence.

ECES – early childhood education system

LAN – native language

LNN – non-native language

LAF – foreign language

LAAN – another native/second native language (for natural bilinguals)

естественное двуязычие = natural bilingualism

естественное многоязычие = natural multilingualism

семейный язык = family language

другой родной язык = other native = second native language

неродной язык = non-native = second or foreign language

INTRODUCTION

1. Contemporary trends in the development of bilingual education

The modern system of education in Europe faces three tasks. The main task is to ensure that all children have the right to an equal learning environment and to realise this right in practice. The second important task of education is to consolidate a new type of family institution: one focused on the individual characteristics of both child and family as a unit. Thirdly, education must respond to the challenge of our time; the multi-ethnicity of modern society. The world's current socio-economic conditions have created a new situation in education; the number of migrant families has increased, and this is something pedagogy has to reckon with. As a result of active migration, all centres of education have become familiar with the multilingual situation. Depending on the country and region, the percentage of students speaking other languages ranges from 10 % to 40 %. In many cases monolinguals and bilinguals are taught together in one group. Children with broadly differing characteristics may be assembled in one classroom; firstly, all of them are native speakers of differently structured languages, secondly, they have different levels of proficiency in the language of the host country, and thirdly, they have different cognitive bases (background knowledge about cultures – of both the home country and the country of residence).

Hence, there are two directions in which the education of children from migrant families can proceed: 1) teaching children with a zero and a threshold level of proficiency in the language of the host country (the method of teaching foreign languages to (pre-)school children), and 2) teaching children from migrant families in poly-ethnic and multicultural groups, in mixed-language collectives (combining language teaching methods for a non-native or another native language in the country of origin and the "language of the host country").

Parents in migrant families are known to fall into two categories: highly-paid specialists who come to the country for skilled labour and, hence, are interested in good quality education for their children, and low-paid workers who prefer to send their children to the nearest pre-school than to take them to a special education institution (such as a bilingual kindergarten – a school which could help the child to socialise and adapt to his or her new environment). In practice, we have three types of families interested in educating their children at specialised pre-schools:

1. both parents in the family are migrants;

2. one parent is a migrant (foreign language speaker), the other a citizen of the host country and native speaker of the country's language;

3. neither parent is a migrant, e.g. parents who have adopted a child may wish to give the child a connection to his/her roots by teaching the language and culture of his/her country of birth.

The main task of the educational institutions in their work with different families is to help all parents and children to successfully adapt to the characteristic features of their new social and cultural environment and learning space, and to provide

competent methodological support for the families. At the moment, the multicultural education of children on a massive scale is carried out through "working with children of migrant families". This educational process is in continuous motion: teaching staff have to constantly adapt to new children and take account of their culture and national characteristics. The main thing for the teacher in this work is to realise that language for a bilingual child is an extremely illustrative carrier of a particular culture and it should, therefore, be learned in the context of the respective culture. Only in this way will the child understand the role and place of the language in forming and preserving his or her particular national picture of the world, and get a feel for it as a learning tool and a means of communication.

There are two cases in which a child may be forced to speak two languages: if the language of the family and society are not the same, or if the child is educated at an institution of which the language is not the same as that of the family and/or country.

One particular case in which bilingualism occurs is when a nurse or au pair who spends a lot of time with the child speaks a different language and thus teaches the child that language. The most common situation is when the family lives in a foreign language environment and the child speaks to a friend outside the family in a language other than the one used at home. There is a growing trend today to create conditions for bilingual education at kindergarten and school.

Let us now consider what natural bilingualism, or being bilingual, is. Natural bilingualism, as defined by linguists, presumes an active, fluent command of two languages, the ability to communicate openly in both languages by switching codes. Bilingualism (multilingualism) can be competitive, when the use of the language is determined by the situation of communication, not by the topic; exclusive, when one language is assigned to one subject of communication; complicated, when there is interference in speech, or confusion of language codes; or coordinated, when two separate language systems are evolved in parallel, with full switching between the codes in communication. Observations show that in bilingual children who are addressed in literary, grammatically correct language in both cases (native and non-native languages), their bilingualism, when communicating with other bilinguals, is, as a rule, competitive-complicated, but in communication with monolinguals in a psychologically comfortable situation it is mostly competitive-coordinated. With natural bilingualism, the question which language is the first and which is the second is answered individually for each particular situation and each child. The primacy of the languages can be redistributed not only during one's lifetime but also in different spheres of communication.

In analysing language development in bilinguals, theorists and practitioners come across an abundance of inaccurate, often contradictory, terms. For example, in current literature on ethnic Russian natural bilingualism (bilingual and multilingual children) there is an undifferentiated use of different terms: "language as non-native", "language as second native", "language as foreign". These terms are not synonymous. The terms "first" and "second" language are

used to denote a sequence of socialisation, but because over the years, and depending on the situation of communication, they can be swapped during the life of a bilingual, the use of these concepts in relation to the bilingual's language development is not appropriate, especially since the second in sequence may at some point in life become the one of primary importance. Therefore, we would suggest that the terms "native" and "another native" are used instead of "first" and "second" native languages. One major difference is that, when a bilingual learns another language as his or her native language, the family performs the role of the "catalyst", whereas in learning a non-native language, this role is played by society, just as with the study of a foreign language, when it is initiated by the school or university.
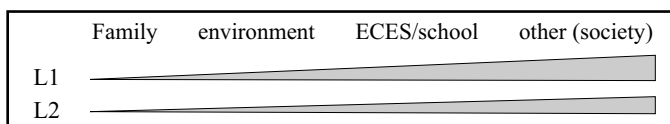
Type 1: Parallel learning of languages (two first languages);
parents – native speakers of bolth languages; L1 – family language,
L2 – language of society and country of residence.
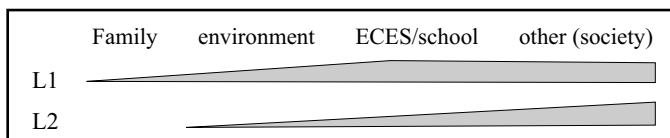
Type 2: Successive (sequential) learning of languages;
parents Ž native speakers of only one language (L1)
(partial bilingualism)
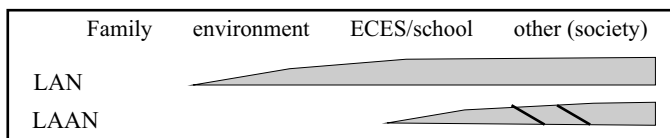
Type 3: LAAN - possible end after the school and after
the university ( )

ILL. 1: Societies determining the types and periods of language acquisition and learning[1]

For children of migrant families living in a foreign environment, with the language of the country of origin spoken by the first generation (hereafter referred to as the "community language"), the "first" or "family" language can be (depending on the family arrangement and societal attitudes towards the speakers of that particular language) one of the native languages, a foreign language, or even a non-native

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[1] Type 1 and Type 2 at *http://home.edo.uni-dortmund.de/~hoffmann/ABC/ Mehrsprachigkeit.html* (13.05.2014)

language (of the parents, not acquired but learned by the child). In each case an individual approach is required, which should start with our proposed "Bilingual's Card/Anamnesis of Bilingualism", completed collectively by teachers, parents and psychologists/speech therapists.

Finally, the important question is: why do we need to maintain and promote languages, not as an end in itself, but as a phenomenon of natural multilingualism? The answer has been given by representatives of the private business sector in Europe and throughout the world who seek to increase the number of natural bilinguals in their enterprises. This is not out of a desire to make use of their native languages (after all, the corporate language is usually English), but rather in order to take advantage of their high level of general abilities and competences: they are innately multifaceted, show originality in solving problems or tasks, can rapidly process large and diverse volumes of information, and display ability to handle and resistance to stress. Bilinguals are also particularly noted for their social skills, but here it is important to observe that they are most productive when working individually and not in a team.

We now turn to the issue of education in a multicultural group, that is, to multicultural education. This is not a new type of educational process. It is a construct based on the development of the two-way ethnic identity of the child, and in this capacity the child is the decisive means of achieving a single unified educational environment, referred to in the laws on education in most European countries and around the world, and integration into the worldwide educational arena.

The content of multicultural integrated education contributes to the development of interdisciplinary links both in humanities (reading, writing, the visual arts, cultural studies/area studies), implemented in appropriate forms accessible to children of this age, and in natural science disciplines (arithmetic, natural history, rhythmics, choreography, etc.). The result is a comprehensive development of a bi-national (international) personality with communicative competence in the broad sense of the term (including cross-cultural, socio-cultural, media-linguistic and self-competence – "I-competence") and capable of a positive critical attitude to the phenomena of reality and the manifestations of human activity in the world.

2. What is bilingualism?

Almost 60 % of children and adolescents today are bilinguals or polylinguals. But how is natural (and artificial) multilingualism formed and developed in a multicultural environment? No scientist has yet given a clear and definitive answer to this question. But while scientists deliberate on the classification of concepts and analyse the linguistic manifestations of different types of bilingualism (extralinguistic factors do not, unfortunately, receive adequate attention), the advantages of natural bilinguals have long been recognised in such a practical field of activity as business. These advantages include social competence, intercultural competence, self- (I-) competence and environmental competence. The business world has, therefore, begun to show a preference for

natural bilinguals when recruiting staff (note that we are not talking about linguistic competence, as the corporate language is seldom the same as the native languages of bilingual employees). The reason for the heightened interest in bilinguals is that they show a higher level, on some scales, of creativity (creative ability, talents), namely, the ability to realise that a multifaceted approach to solving practical problems is possible, originality of work, whatever it might concern, etc. Many qualities of bilinguals are valuable to the modern labour market, which requires a high speed of information processing, the ability to concentrate in a noisy environment, and the ability to cooperate, all of which are precisely characteristics of bilinguals.

According to the Anamnesis (personal history), bilingualism can be natural (or so-called "family bilingualism"), in conditions where the family language is not the same as that of the population of the country of residence, or artificial, i.e. the language is neither that of the family nor the population (or community) but a third one as learned e.g. with a governess in the 19th century, or a teacher in the 21st century, in early childhood up to 8 years of age. Family bilingualism occurs spontaneously, as a result of changes in the geopolitical situation of the state, changes in living conditions (e.g. disintegration of the state, the formation of mixed families, family relocation, etc.), while artificial bilingualism is more regulated and controlled.

Some experts speak about spontaneous bilingualism as a phenomenon that is inevitable in a multicultural and multilingual society. It is the language of other nations, which children (who, as we know, are quick at picking things up) bring home from outside: from a nursery play area, kindergarten and school. In this situation, the speech of a spontaneous bilingual is riddled with errors and the language proficiency does not rise above the receptive or receptive-reproductive level. By contrast, natural bilinguals often achieve a productive command of both natural languages.

Among the most prominent sources of communication in the formation of bilingualism are contact bilingualism (formal and informal communication with speakers of one or both of the child's native languages) and non-contact bilingualism (acquiring information in languages, as well as information about the languages and cultures of their speakers, from the media). In communicative activity bilinguals are divided into active and passive learners. It is appropriate here to recall E. M. Vereshchagin's "ladder" of levels of bilingualism (from receptive, through reproductive, to productive), which confirms our thesis. Natural bilingual children of 2–4 years of age are active bilinguals, provided that parents and teachers are dedicated in their work.

It should be noted that both the communicative activity of a bilingual and the dominance of one of the native languages are influenced by the child's living environment and the conditions in which his or her individual multilingualism is formed and developed. And movement along the bilingualism "ladder" is possible in both directions. Languages can:

– be replaced (language change),
– degrade (language attrition),
– freeze (fossilisation),
– be forgotten (language death);
– be reborn (revitalisation),
– be maintained (preservation),
– be purposefully developed and brought to perfection (upgrade).

Learning two (or several) languages can occur simultaneously, successively or alternately. Simultaneous bilingual development occurs when children speak one language at home but a different one at school, or if their parents speak to them in a different language. In the early developmental stages of bilingualism children may not notice that they are being spoken to in different languages. In this case, the children "automatically" respond in the language they are addressed in. In successive learning of two languages, the first language forms the basis for learning the second one.

With alternate learning of two languages, language material is supplied to the child not simultaneously but alternately, over significant periods of time. For example, the child lives in one country (or speech environment) or another for several months. Each language is periodically at a disadvantage compared with the other. Greater attention is given alternately to the one language or the other; in between, the other language is partially forgotten but then, with a change of residence or under other conditions, recovers[2].

Bilingualism will be balanced only if the bilingual child is fluent in both languages, can use them in any speech situation, and can easily switch from one to the other without mixing the systems of these languages. Yet a full and independent command of two languages, according to A. N. Leontiev and I. A. Zimnyaya, is beyond the mental abilities of an ordinary individual. There takes place an interference of the two language systems, i.e. their partial identification and mixing, which leads to errors in speech.

How can the negative sides to this interference be avoided? Here we shall only outline the actions we shall be taking in the future: identifying languages and cultures in the speech and behaviour of the older generation; presenting languages consistently and purposefully in the context of culture by communicating in and about the languages; drawing comparisons, rather than differences, between languages and cultures, primarily as a juxtaposition of societies speaking these languages.

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[2] *Паршакова О.* Воспитайте ребенка билингвом! /Parshakova O. Raise Your Child to be Bilingual! Http address: *http://books.google.de/books?id=HpckoQCoSL4C& printsec=frontcover&hl=de&source=gbs_ge_summary_r&cad=0#v=onepage&q&f= false*

How can native languages be introduced without mixing them? The answer to this question lies in ancient beliefs; the seven things that give gods their divine powers:

1. poses (body language, facial expressions and gestures)
2. mantras,
3. dancing,
4. chants,
5. food,
6. games,
7. smells.

These are essentially the ways in which information about cultures, communicated through language, is transmitted. It is important to bear in mind that the child is able and needs to subjectivise this information, that is, he or she gets used to the language through perceiving everything related to it by all the senses, and imitates people who speak the language.

Although in the process of learning them, the two languages influence each other (or more precisely, in the mind of a child, the structures of the one language may become distorted under the influence of the structures of the other), it must be admitted that the interference is not always a negative phenomenon. There is interference stemming from the insufficiency of a bilingual's vocabulary in one of the native languages. This is usually "self-controlled" when the child is immersed in the environment of the given language. There is also a deliberate interference in that the bilingual child belongs to two cultures and part of his or her personality or consciousness is bicultural or intercultural; it manifests itself in the fact that the bilingual refuses to regard as translations from one language to the other those concepts that do not coincide fully in the essence of the phenomenon (e.g. "Bäckerei" – bakes and sells bread; "bakery" – only sells bread). The negative manifestation of interference appears in words of one language being used with grammatical forms peculiar to the other language (e.g. "let's go to the shopku", "dad is at the airportie"); a sort of mixture of ignorance and laziness, or unwillingness to search and find equivalents. The cause of this is the careless speech behaviour of the first generation of immigrants or of parents, which children accept as the norm (standard) because children, as we know, are easily suggestible.

LAN	Know	ML1	Involuntary, unconscious assimilation	RL as the only reality	Unique-ness of RL	Я (I)	The definition takes account not only of the country of residence, but also the language of primary and secondary socialisation and the ethno-cultural component (the language of the ethnic identity; the language – a tool or thermometer to measure it); the role of grammar in relation to communication (learning or teaching grammar and communication) and the presence of emotional content and the link of the language history with one's own or family history ("the language is in me" or "I am in the language")
LAAN	Can speak two languages	ML2	Involuntary, nconscious uassimilation (one centre of the brain res-ponsible for 2 languages)	Both languages as un-conscious, vital necessity	Unity in duality ("two-faced Janus")	The cre-ation of a new form at the inter-section of 2 existing languages	
LNN	Must know the language.	ML2	Random-involuntary, unconscious-conscious assimilation (depends on the language environment, the immediate and distant)	RL as a conscious necessity	duality	Я я (I i) (for cogna-te cultures), or ЯR (for distant cultures); majority language – in strong position;	
LAF	I need or want to learn the language.	ML1 (+1 At level C1–C2)	Voluntary, conscious language learning	RL as a realised necessity	comple-mentarity	Я R (cultures, even close-ly related, are influ-enced by the language of society, the majority language)	

Ill. 2: Language perception by native speakers. ML –"mental lexicon", not constructed but already extracted from the existing "baggage" of the speaker (linguistic and extralinguistic). (RL –Russian Language; Я я, Я R I & i of 2 languages)

3. Which is a child's "native" language?

Which language is a child's "native" language? Who influences this? First of all, the family, the parents, who convey this language in everyday communication either as the intra-family language of complete SOCIALISATION (all family members speak the language) or as partial socialisation (mixed family). Secondly, society, which "marks" a child of a migrant family as a "non-native speaker" of the community language of that society.

Hence, the task of parents and teachers is to find ways to enable the child to decide by himself or herself which language or languages are his or her "native", and on

no account to restrict the child to any one language. "Refusal of parents to use the 'home' language can cause great emotional and psychological difficulties for both the parents and the child. After all, language is strongly tied to emotional and identity spheres"[3].

One possibility is to start with the survey (a version of the questionnaire to determine the level of the natural bilingualism balance in 5–8 year old children) designed by the authors of the site *www.bilingual-online.net*, and given in the Appendix. One of the questions concerns the attitude of the individual to his or her "own" languages (assessment, preference or suppression, language expectations and notions). There is an interesting statement by T. Yu. Pozdnyakova that "in the linguistic consciousness of bilinguals, each of the forms of existence of the language ("non-native", "foreign", "another native") has its own system of identification and differentiating features that prevent, for example, "non-native" and "foreign" words from becoming synonymous (as is the case with the monolingual development of the individual), and the other-native language from turning into a complementary circumlocution[4].
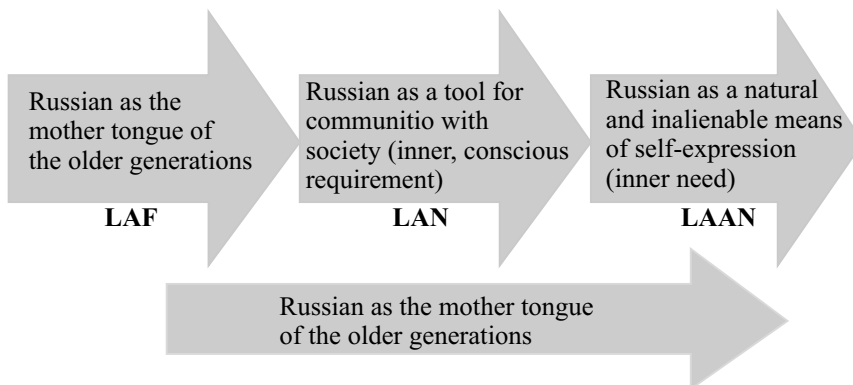
ILL. 3: Types of attitudes of bilinguals to another language/language not of the country of residence ("Lingual Self-identification of the Bilingual", according to Yu.D. Apresyan).

Among the many definitions of natural multilingualism (bilingualism and polylingualism), we have chosen the most succinct and at the same time transparent definition for the reader of these materials. Bilingualism is the command of two languages, usually in a situation wherein both languages are used quite often in communication. The most typical case of the emergence of

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[3] Quoted from: *Romaine S.* Bilingualism. – London: Blackwell, 1995

[4] Quoted from: *Позднякова Т. Ю.* Русскоязычие и проблемы русскоязычной иден-тификации билингвов. / Pozdnyakova T. Yu. Russian Speakers and Problems of the Russian-language Identity of Bilinguals: *http://www.bilingual-online.net/index. php?option=com_content&view=article&id=831%3Aprobleme-der-selbsidentifizie rung-der-bilingualen&catid=50%3Akabinet-psihologa&Itemid=47&lang=de* (12.05.2014)

bilingualism is when a child grows up in a family in which the parents speak different languages (the principle of "one person – one language"). There are differences between childhood, adolescence and adulthood when a second language is learned. When the two languages are learned simultaneously in early childhood (i.e. when the second language begins to be administered before 5–8 years of age), we can speak of the dual acquisition of the first language, or the mastering of two native or first languages, to emphasise the fact that the second language is acquired through the same mechanisms as the first. Such knowledge of the language is qualitatively different from the subsequent process of language acquisition because this process is already unable to be fully spontaneous. Bilingual children in a "one person - one language" situation, i.e. when each parent only speaks their native language, form an idea of the relationship between the language and the scope of application (for example, "Mum's words" and "Dad's words"). Sometimes two words from different languages are used together (as if in a translation), or a fixed expression from the two languages is coined. The more attention the parents pay to the development of each language, the less the languages are mixed, although some element of interference is still inevitable. The critical period in mastering the second language is considered to be the age of 8–11 years. After this stage the child is unlikely to master the phonetics of a foreign language to perfection. there is less likelihood that the language constructs can be mastered naturally, and ingenuousness in perceiving foreign culture disappears. Two languages are usually developed in humans to varying degrees since there are no two identical social spheres of action of the languages and the cultures they represent. Hence, there is no requirement in the definition of bilingualism for perfect proficiency in both languages. If the one language does not interfere with the second one, and this second language is developed to a high degree, close to the language proficiency of the native speaker, this is termed balanced bilingualism. The language that the person has a better command of is called dominant; it is not necessarily the first language learned. The correlation of the languages may change in favour of one or the other language under the appropriate conditions: one of the languages, as already mentioned, may partially degrade (language attrition), cease to develop (fossilisation), be forced out of use (language change), be forgotten or fall into disuse (language death); or, on the contrary, the language can be revived (revitalisation), maintained (retention), and brought up to the level of official recognition and use (modernisation). The above applies not only to individual speakers but also to language communities.

A lot of research is being carried out on speech disorders in bilinguals, which allows scientists not only to understand how the brain of a bilingual individual works, but also to better describe the nature of speech ability in general. Thus, there are cases where people with aphasia recalled the language they learned as a child but later did not use – this was a forgotten, not dominant, but emotionally charged language; the language which was spoken immediately before the illness. Recent scientific studies carried out by scanning the damaged and undamaged brain of bilinguals have shown that in people who became bilingual in adulthood, the two languages tend to be located in different parts of the brain, whereas in those

who learned two languages in childhood the languages are likely to be located in one and the same part[5].

To this we would like to add the data on the neuropsychological base of bilingualism (Oksaar, 2003): "Hypotheses of the critical (or "sensitive") period: the critical phase of acquisition of the second language is defined as the age between approximately the second year of life and puberty, i.e. by the age of 12. Normal (full) acquisition of a second language as a native language after the age of 12 years is impossible. Plasticity hypothesis: the optimal age for second language acquisition (natural and artificial bilingualism – E. K.) is between 4 and 8 years. At this age, the plasticity of the nervous system is at its maximum (neuronal plasticity). In practice, however, children master one or two languages much earlier."[6] All researchers note that early language acquisition involves a process of imitation (spontaneous creative imitation) which allows children to adopt the pronunciation of a native speaker. Furthermore, children are more mobile and uninhibited; they start speaking a language fluently, not paying attention to the mistakes they make. (After the age of 10 they become more self-critical, and self-criticism can turn into a youthful extremism with respect to both their own and other people's speech errors).

For all that, scientists point out that it is wrong to judge the quality and speed of mastering native languages by only taking account of the factor of age, because beneficial or adverse effects may be due to socio-psychological and socio-cultural conditions, which we shall discuss below. Here we shall only note that the socio-psychological conditions are a complex factor, and include:

– social conditions (the status of languages, the social status of their speakers, the ethnicity of the child and family, social networks, the age at which residence in a different environment began and the length of residence in the country of origin, keeping contacts with the country of origin, etc.);

– personal characteristics of the child (age, sex, language ability, motivation, fears, etc.)

– linguistic peculiarities of each of the native languages.

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[5] Quoted from: Bilingualism // Electronic Handbook for Students:
http://www.students.by/articles/77/1007721/1007721a1.htm (12.05.2014)

[6] *Oksaar E.* Zweitspracherwerb. Wege zur Mehrsprachigkeit und zur interkulturellen Verständigung. Stuttgart: Kohlhammer Verlag, 2003. – 222 p.

4. Age-related psychological and physiological characteristics of children's development and the formulation of a bilingual approach to education

4.1. Psycholinguistic bases of bilingualism

The psychological characteristics of bilinguals in general are the same as those of their monolingual (monocultural) peers.

Develop-ment stages	By E. Erickson					By M. Montessori
	Psychological crises		Normal line of develop-ment	Abnormal line of development	Reference (signifi-cant) environ-ment	Persona-lity dominant develop-ment
0–1 year	Basic trust in the world and people	Distrust in the world and people	Love, trust in parents and commu-nication with them	Distrust of people – result of maltreatment, lack of positive emotions	Mother	"Absor-bing mind"
1–3 years	Autonomy, indepen-dence	Shame, doubt, uncertainty	Self-confi-dence, in-dependence	Doubts, shyness, desire to hide flaws of speech, walking	Parents	
3–6 years	Initiative	Sense of guilt	Curiosity, imitation of adults, start of gender-role beha-viour	Passivity in communica-tion, infantile envy of other children. No gender-role behaviour.	Family	"Builder of himself"
6–9 years	⟶					"Resear-cher of the world"
6–12 years	Meaningful work, diligence	Sense of in-competence, inferiority	Diligence, commitment to success, developing skills, focus on the task	Weakness in skills develop-ment, complexes, avoidance of difficult or com-plex tasks and competitions.	Play-ground, school	
9–12 years	⟶					"Scientist"

ILL. 4: Age-related features of development by E. Erickson (psychoanalyst) and M. Montessori (educator). Source: *festival.1september.ru/articles/581392/pril5.doc*

For bilinguals, this chart requires some amendments: for example, the normal issues and problems of transition periods (6–7 years, 12–14 years and 16–18 years) here also include the question of characteristics of natural bilinguals – their ethnic, cultural and national identity. It is the task of teachers, parents and associated psychologists to prepare the child and then the teenager to be able to formulate correctly the question "Who am I?" and an answer appropriate to the situation (the ideal response would be "A globally minded person"): an integrated interlingual, intercultural and international mentality 0150 our term based on A. N. Antyshev's terminology[7].

3–4 years. Distinguish who speaks which language; are able to distinguish by ear the peculiarities of the speaker's pronunciation that are characteristic of his speech.

4–5 years. Depending on the environment, select (from personal experience) which language should be used at play, how to behave in accordance with the situation (based on the observation of people whose languages and cultures are native).

6–7 years. Ask questions indicative of the development of their metalinguistic abilities: compare language phenomena, distinguish between general and particular, discuss who speaks this or that language and where, and to what nation the speaker(s) belong(s).

6 years. The first crisis of bilingualism: of crucial importance are society's view of the other native language, and the language of communication with peers and teachers.

12–14 years. The second crisis of bilingualism: the onset of puberty, along with the desire for independence, is the stage at which the child determines his or her personal attitude to the languages and to the ethnic-native speakers of those languages (who I am, why, and do I need this?).

16–18 years. The third crisis of bilingualism: when entering into an independent adulthood, professional interests begin to shape the language priorities (dominance of the official language(s) of the country of residence – prestigious professions; countries – potential providers of work (potential employers).

ILL. 5: Age characteristics of bilinguals.

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[7] *Антышев А. Н.* О стратификации этносоциумов и взаимодействии их культур и языков // Россия и Запад: диалог культур/ Antyshev A, N. On the Stratification of Ethno-societies and Interaction of their Cultures and Languages. // Russia and the West: Dialogue of Cultures. – M., 1996. – pp. 367–373. The author discusses three types of mentality: "interlingual, intercultural, international", based on an adequate perception, understanding and practical application of the realities of the world; a polylingual, polycultural, polynational mentality develops as a result of the bilingualism and multilingualism of both ethno-societies on the whole and of individuals who acquire, along with their native language, another or several non-native languages and their cultures; a monolingual, monocultural, mononational mentality exists only under conditions of ethnic 'seclusion' due to the ethnic group's isolation and detachment from the development of world civilisation". We believe that the mentality of bi- and poly-linguals, when the development is targeted and integrated, is first bi- or poly-lingual/-cultural/-national, and then becomes interlingual, intercultural and international not because it is duplicated, but because the interlingual and intercultural education is created at the intersection, on the basis of two or more native languages and cultures.

M. G. Haskelberg highlights the following peculiarities of the development of bilingual children:

– They master speech later;
– The vocabulary of each of the languages is often smaller than that of their monolingual peers, but the child's total vocabulary is wider;
– In the absence of systematic training, grammar may not be mastered sufficiently well;
– There may be difficulties in learning to write in the second language;
– With lack of practice, there may be a gradual loss of the non-dominant native language;
– Children may experience emotional difficulties, which are manifested in behaviour. Frequent mood swings, tearfulness and misbehaviour in younger children, and inability to complete the task begun and anxiety in older children.

As we can see, the natural bilingual's language, or rather speech in its oral and written forms (in communicative-speech situations), is a "thermometer" of his or her mental health and psychological well-being. According to V. A. Pishchal-nikova, "language as a universal medium of storage, formation and representation of knowledge at different levels, ... as a representation of the mentality, determines the method of segmentation of reality, ... but as a conventional sign system it is an integral component of the system of representation of concepts and is, therefore, able to situationally update any of this system's constituents. Disruption of bilinguals' (ethno-) linguistic and (ethno-) cultural communication pattern, as well as behavioural "disorders" (starting with pseudo-hyperactivity, wrongly diagnosed by teachers in children in multicultural groups), often point to a disequilibrium between the cultures and languages that form the basis of their personalities. Disruption of this nature is the consequence of an erroneous pedagogical approach to the internationally, interlingually and interculturally oriented bilingual individual. For example, a wrong approach can manifest itself in the failure to take account of the mutual influences of the two languages and cultures learnt as native, or in the unpreparedness to use methods of teaching the language as native or as foreign, etc.

A feature peculiar to some bilingual children is that they have problems in identifying their "self", their ego, with a particular culture or country. The age of 8–14 is the period of the formation of ethnicity; it is at this point that the question of their belonging (socially and ethnically) to a particular society is felt most acutely. But children will not be able to deal with this issue if they are not prepared gradually, little by little, FROM EARLY CHILDHOOD, because it is too late to start forming ethnicity and bilingualism at the age of 11! If the question of the social status (identity) of children is easy to resolve (the status of the parents in the community is extended to the child), the problem of nationality is far more complicated. Bilingual children, in comparing themselves with parents and classmates, see in themselves, as a personality, the features of different nationalities, for example, Russian and German. It is just that different features – Russian or German – prevail in different situations. Therefore, the role of teachers and parents is to prepare the child for his or her major decision: the perception of himself or herself as a "globally minded person". The situation typical of the USA,

where all citizens are "Americans" regardless of the country of origin of ancestors, is in fact undesirable. In the case of wrong actions or policy on the part of the teacher, or lack of any help from the teacher, bilinguals can form a negative attitude to one of the components of their ethnic "ego", and negative feelings or emotional experience of their ethnicity. In this respect, children of families migrating from the Russian Federation to the EU can be divided into four groups:

- those with reduced self-esteem, perceiving themselves as an "ethnic outcast", as a result of the attitudes towards Russians in the country of permanent residence, who attempt to conceal their Russian identity and adjust to the rules of the nationals of the country of permanent residence (self-destruction of the personality);
- those with reduced self-esteem for the same reason, who direct their aggression outwards, in constant conflict with society;
- those with excessive self-esteem but held in low esteem by the surrounding society (the creation of "Russian ghettos", initiated by the first generation of immigrants);
- those with excessive self-esteem while underestimating the Russian national culture, considering it not necessary for the development of the self as a fully-fledged personality (e.g. the diaspora of "Russian Germans" in Germany).

Each of these groups is a kind of "risk factor", which can lead to the structural disintegration of the personality.

A second, as well as native, language is acquired in the course of verbal interaction of various types.

There are several types of such interaction:

- with subjects of interaction (adults – children who speak different languages);
- with objects of interaction (object – practice of cognitive-intellectual speech tasks);
- within an object-activity environment (developing the environment of the educational institution, training materials, manuals for language and culture teaching);
- within communication situations (situations of every-day life, learning activities);
- within purpose-oriented communication (mastering a new language, maintaining the non-native language, developing comprehension, developing effective speech, etc.);
- with verbal characteristics of communication (communication at an elementary level, communication using the linguistic richness of the second (non-native) language), etc.

Teachers must remember that bilinguals learn languages according to the following scheme:

First, the lexical system of both languages is acquired, i.e. the process is almost the same as in monolingual children;

Second, children distinguish between the vocabulary of both languages but use only one language syntax;
Third, there is a conscious distinction between vocabulary and syntax.

Bilingual education brings about the following positive changes in the child's behaviour: the child develops new types and forms of mental reflection of reality, and new activities characteristic of a bi-national individual. It should be noted that the process involves the formation of a completely new type of consciousness: on the one hand, it is identical to that of the speaker of each of the two native languages; on the other hand, it is single in its duality and is mutually enriched, owing to familiarisation with a different conceptual reflection of the world. This means that readiness to borrow is more developed in a bilingual than in a monolingual child, and, therefore, the number of components of communicative competence of a multilingual child is different from that of a monolingual[8].
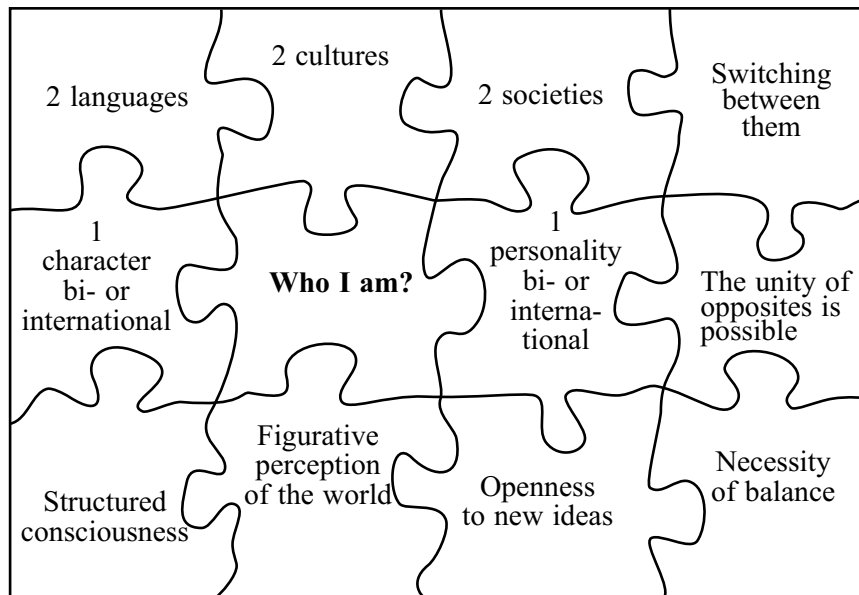
ILL. 6: Model-puzzle "The Balanced Bilingual" (read horizontally and vertically)

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[8] The current term – secondary linguistic personality – is not suitable in this case, since the emphasis is on the linguistic rather than the social and socio-cultural components of communicative competence. Moreover, which personality in what situational context would be secondary and which primary, and which language would be first and which second, is an extremely individual matter in bilinguals. Therefore, we suggest the term "bi-national personality", which reflects not only the existence of a bi-national picture of the world but also the reciprocal influence of the two cultures and languages, to the point of synthesis at a new level of perception and consciousness.

4.2. Characteristics of the development of natural bilinguals

Firstly, it is important to identify the basic principles of working with bilinguals in an educational institution:

1. The physiology of bilinguals and their interests (age-related) are similar to the physiology and areas of interest of their monolingual peers. But there are differences in the areas of self-perception and attitudes: a bilingual refers to an international, or at least a bi-national (see below) individual who sums up various national pictures of the world from the two available to him or her and inherent "primary sources". As Yu. A. Sorokin believes[9], in bilinguals, under the forced suppression of one of the native languages and cultures (family or other, peculiar to the community) as "low-prestige" and its deactivation, the first thing to suffer is not consciousness "focused on the logical form of comprehension of the world and all others in it" but a profound mentality "which recognises the spontaneous form of existence in the world and the intuitive understanding of both oneself and others".

2. The above features of attitude and self-perception in bilinguals stem from real-life situations that are responsible for their natural multilingualism; being in migration (a consequence of their parents' choice, not theirs)[10]. In this case, it is not important exactly where the process of developing the future bilingual takes place. What is important is that he or she is under the influence of and perceives two native languages (or non-native and native) and two native (or non-native and native) cultures, thereby forming his or her self-identity. Therefore, the task for teachers and parents as an "education and upbringing tandem" is to take this duality into account and, to the best of their efforts, to balance its components in actual situations. As a minimum, it is necessary to cease ignoring or artificially understating or overstating the prestige of one of the components.

3. Finally and most importantly, the structure and level of the development of natural bilingualism[11] depends on whether the bilingual's proficiency in his or her native (or native and non-native) languages and cultures is at the same

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[9] *Сорокин Ю. А.* Этнические формы культуры: сознание и модусы его вербальной репрезентации (компарационные цепочки) // Лингвокогнитивные проблемы межкультурной коммуникации. / Sorokin Yu. A. Ethnic Forms of Culture: Consciousness and its Verbal Modes of Representation. (Comparative Chains) // Linguo-cognitive Problems of Intercultural Communication. M., 1997. pp. 21–36

[10] For details see: *Баркан А.* Что нужно знать о семейной эмиграции с обратным билетом. Русскоязычный – двуязычный ребенок. / Barkan A. All You Need to Know about Family Emigration with a Return Ticket. A Russian-speaking Bilingual Child. Bratislava: Vert, 2012=192 pp.

[11] In the current post-intercultural society, measuring the level of cross-cultural competence should pay particular attention to communicators' preserving of their own ethno-cultural identity in the "averaged" multicultural environment, and we believe that it is necessary to look into the creation of a separate set of tests to measure the level of

level as that of teachers and members of the first generation of the family, and also whether the family and external communities are prepared for a balanced cross-cultural communication. Children's communication skills depend on how literate, rich, and reflective of ethnic and cultural background is the language used in communicative speech situations appropriate for this particular age, which has been chosen for mastering (or if non-native for learning) by children and adolescents.

If, to rely only on our own observations of children and teenagers – natural bilinguals –, one were to observe the differences between children from families of educated migrants and their peers who have a perfect command of the same languages but as foreign:

1) In the case of acquired bilingualism we can talk about the first and second languages, native and foreign, throughout life; the language not learned in early childhood but at school-age or later will always be "alien", the second language. Whereas with natural bilingualism, the question of which language is first and which second is answered in each particular situation individually (for every child), and the primacy of languages can change places throughout life, depending on spheres of communication.

2) In the mind of the natural bilingual during the process of communication, complete and simultaneous "switching" of languages and cultures occurs (this is most evident with languages and cultures that are not very closely related). This is impossible in the mind of a person who learned the language as foreign; mentally, consciously or unconsciously, he or she translates everything from or into his or her native language (although there are also the concepts of "near-native" or "native-like", where no translation occurs), replays the situation in the framework of his or her own culture and then "translates" (rather than automatically, without interruption, switches) it into the "foreign" culture.

3) The picture of the world, reflected in the minds of bilinguals, is more objective[12] and multifaceted (perception is not black and white, all phenomena have their "colours").

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purity of bilinguals' native languages and cultures, taking into account the interlingual, intercultural and international components of the bi-national personality as a whole. Such testing should be arranged in close to real communicative-speech situations. The test can be designed to check the balance of both linguistic and cultural, or more precisely linguo-cultural, "code switching".

[12] Other American scientists, Edward Sapir and Benjamin Whorf, argue that the creation of close national pictures of the world (with all external physical factors being similar) can only be plausible if the systems of the respective languages are close. Their main hypothesis that language influences the way a person perceives the world is still in the minds of scientists in many countries (for example, in this vein, Paul Kay from Berkeley University, California, and his colleagues from universities in the USA, the UK and Hong Kong have conducted recent experiments on colour naming and perception).

4) On no account should one speak of one of the languages or one of the cultures that make up the world of a natural bilingual as "foreign", even if for political or methodological purposes, as this violates the integrity of the dualistic perception of the world of the growing bilingual child. But this is possible and correct with respect to acquired bilingualism (the monocultural person with knowledge of the culture of another people).

5) Natural bilingualism is a way of thinking, a world perception, self-identification. Acquired bilingualism is a way of communicating with individuals of a different culture, wearing a mask during the game called "communication" (the game – not life) because for acquired bilingualism the language is the end and not the means[13].

Natural bilinguals, according to our observations, are characterised by:

– a specific correlation of centres in the brain responsible for speech; while in children (and adults) who learn a language as foreign this information is stored in an entirely separate part of the brain, in bilingual children who learn the language in a natural way it is stored in the same part as is the native language (the Brock and Wernicke centres). Studies have shown that bilingual children have more synapses in these regions of the brain than monolingual children. In practice, this is reflected in these children's ability to acquire metalinguistic skills, i.e. from an early age they have a better understanding of the organisation of the language, for example that one and the same object can have different names. Bilingual children use their linguistic baggage very creatively, and they have a very early start in creating new words.

What is important for us is the Sapir-Whorf Hypothesis, which states that human languages determine the structure of the real world as perceived by human beings ("like a network with different mesh thrown over one and the same world") (the theory of linguistic reality quoted from: Pelz, Heidrun. Linguistik. Eine Einführung – Hoffmann u Campe Vlg GmbH, 1996. – S. 35), since it confirms our observations: a bilingual has the opportunity to compare two worlds – "under the networks" of the one and the other native language – and infer that there is a third, more objective middle world between the two. This explains our observations that bilinguals, on the one hand, attempt to maintain an objective attitude towards representatives of other cultures (for them monolinguals' stereotyping such as "all the French are gluttonous gourmands" or "all Russians are alcoholics" is unacceptable) and, on the other hand, perfectionism in relation to themselves and others (excessive requirements).

[13] All these features of bilinguals make it possible to regard them as the best participants of intercultural communication, because both their languages exist in the triad: language (form) – the objective reality of the given culture and its influence on the mind (content) – communication (a way to share content while complying with the form peculiar to this language). A simple example: a native speaker of both Russian and Chinese when expressing condolences to a Chinaman over the death of the latter's loved one can use, apart from his knowledge of Chinese (the form), knowledge of the traditions of China (content), to make the communication adequate.

–   a bipolar national picture of the world in their minds (they are capable of building "a bridge" of rapport between their native and neighbouring cultures); in the bilingual's inner world the two cultures form a kind of unity – a third culture (which is not an amalgamation but the creation of a new one from an ongoing analysis of the two available), two national pictures of the world co-exist in the same person, the dialogue of cultures "within" one personality;

–   greater social competence and media competence; bilinguals possess better trained mechanisms for suppressing alien information[14] and extracting subtext (intertext);

–   greater inherent structuring of consciousness; the order in the mind required for "equalising" the dual linguistic and cultural "ballast" is reflected in the tendency to structure the entire living space not only by national and foreign cultural (German and non-German, Ukrainian and non-Ukrainian, etc.) but also by other criteria, depending on age and education; in doing so, natural bilinguals often set their own criteria;

–   greater tendency to and ability for introspection as a way of becoming acquainted with and analysing the surrounding reality – "I didn't say that right", "my parents get this wrong"; as well as analysing through the juxtaposition of information from different ethno-cultural sources (Note: See the above hypothesis of Sepir-Whorf) – the result is the "filling of information gaps and the objectification of data";

–   the ability to perform profound semanticisation of both native, and later, learned foreign languages, to mutually enrich meanings between the languages (for natural bilinguals language is a living organism; the mixing of languages at an early age is not an attempt to replace the unknown by the known but often a way of simplification, making the known "transparent", an attempt to create new words).

–   the ability to withstand large mental workloads (provided that bilingualism is properly "nurtured", including outside language learning, and supported

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[14] "... so bilingualism is a type that has tremendous educational value because, from a purely bilingual perspective, a person who speaks two or three or more languages as their native will not be for that reason any more cultured than a person with only one native language: he has no reason to compare them. And why is the comparison of languages so important? First, comparison, as already mentioned, increases awareness: in comparing different forms of expression, we separate the thought from the sign that expresses it and the thought itself. Second, and most importantly, we must bear in mind that languages reflect the world perception of a particular social group, i.e. a system of concepts characterizing it, and the system of concepts, as we learn from dialectics, is not something given once and for all, but is a function of production relations with all their ideological superstructures". (Л. В. Щерба. К вопросу о двуязычии (Щерба Л. В. Языковая система и речевая деятельность. / L. V Ščerba On the Question of Bilingualism (L. V Ščerba. System of language and speaking activity. – L., 1974. – Pp. 313–318).

from the start of learning); great resistance to stress and ability to concentrate in difficult situations (e.g. where there are distracting factors);

– thinking through images, with no mental translation[15]; variability and originality in solving problems;

– a greater social activity and, with a sufficient command of the language, a greater desire to increase the number of contacts.

But not all of the characteristics of bilingual children's development are positive, or perceived as such by people around them. For example, the problem of mixing languages (interference) is very well known (and will be discussed later). Many parents and teachers rightly pay a lot of attention to this. For a long time it was thought that the confusion of languages which is observed in children is something that should be avoided whenever possible. Today we know that, in itself, the use of two language systems simultaneously is perceived by children as a matter of fact, demonstrates their creative abilities in mastering languages and contributes to their ethno-social integration and the development of logical thinking. However, we must not forget that in a monolingual social context, the quality of communication depends on the ability of members of society to express their ideas by using one language system. Early immersion in a foreign environment results in a somewhat prolonged inhibition of speech development in some children.

Lack of attention on the part of parents and teachers to children growing up in a multilingual environment (as a rule, these are children of migrant families, more vulnerable socially than the indigenous monolingual population) can lead to a degradation of the rudiments of the bilingualism, which becomes either a "one-sided bilingualism", i.e. communicative competence more or less equal to that of the native speaker of the language appears in only one of the languages (these children are often called "Russophones" or, in our terminology, "modern illiterates" or *"moderne Analphabeten"*, because they are able to perceive the Russian language only by ear and at the level of everyday communication, but they can neither read nor write Russian), or a "double semi-language", i.e. neither language reaches the level of communicative competence of native speakers. It will be noted that these phenomena manifest themselves in different ways, for example, the child can be utterly incompetent in some areas of communication (this is associated with a temporal factor in the development of bilingualism; regular use of both languages in communicating with the child and in the child's presence – a child can only gain experience of communicating on a certain subject if he or she hears adults (or others) speaking it), but perfectly competent in others.

These children are also vulnerable to social and psychological degradation, since they do not associate themselves with any community or society as full members

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15 See also: *http://www.sciencedirect.com/science?_ob=ArticleURL&_udi=B6WNP-509RYRT-1&_user=10&_coverDate=06%2F15%2F2010&_rdoc=1&_fmt=high&_orig=search&_sort=d&_docanchor=&view=c&_acct=C000050221&_version=1&_urlVersion=0&_userid=1&md5=c88a4f52f2ee61647cb976402ef87fb4* (12.025.2014)

and are not capable of expressing themselves adequately, whereas their bilingual counterparts whose bilingualism is supported by the communicative situation in the family and pre-school are able to progress independently from receptive and passive to active reproductive bilingualism and then to productive bilingualism (M. M. Mikhailov's terms[16]).

Thus, in the process of developing and supporting natural bilingualism everything depends on the specific goals, objectives and opportunities – of teachers and parents. But for teachers it is important to understand, above all else, what the parents' choice is in relation to the desired degree of bilingualism in their children; for their parents it is important to recognise the potential of the younger generation while continuing targeted support of multilingualism. This will determine what strategy should be used when working with a particular child.

4.3. Periods of language development in the multilingual child[17]

1. During the period from birth until one year of age children respond to sounds, follow with their eyes the object making the sound or turn their head in the direction of the object. They try to reproduce sounds themselves. In the case of developmental disorder, there can be a period of silence and absence of any reaction to stimuli from the age of six months. If this is due to the lack of the child's contact with adults through eye contact, then this disorder is not related to multilingualism and is of a more complex nature.

2. From 1 to 2 years of age, children understand the simplest statements in each of the languages, can say simple words (mum, dad) and respond to their name; they can perform simple tasks and name objects. If the child does not speak and tries to communicate with gestures and facial expressions only, it will be necessary to observe how he or she communicates with peers in the game (whether he or she develops both native languages or uses the two mother tongues incorrectly, confusing them).

3. At the age of 1.5–2 years children speak a "mixed" language, i.e. to every object or action they assign one term in one of the two languages. Children use this mixed language when speaking with both parents. It is all the more important during this period to continue with the "policy" that each parent speaks his or her native language when communicating with the child.

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[16] Quoted from: *Михайлов М. М.* О разновидностях двуязычия// Двуязычие и контрастивная грамматика. / Mikhailov M. M. On the Varieties of Bilingualism // Bilingualism and Contrastive Grammar. – Cheboksary, 1987. – pp.. 4–9.

[17] Another table: РАЗВИТИЕ РЕЧИ РЕБЕНКА НА РОДНОМ ЯЗЫКЕ / "Development of a child's speech in the native language" is given in E. Протасова «Дети и языки»/ E. Protassova's Children and Languages. See also: Как ребенок учится говорить./ How a Child Learns to Speak – on-line: *http://abvgd.russian-russisch.info/txt/logo/r8.html* (12.05.2014)

4. From 2 years of age the following developments are characteristic for bilinguals: delayed language development compared with monolinguals (monolinguals experience a so-called "lexical explosion"; they compose multi-word phrases – up to 4 words); frequent inappropriate behavioural responses to remarks by people around them (adults think that the children do not understand them). All of this causes anxiety in parents, who may immediately turn to professionals (psychologists, speech therapists) for help, usually without success. Monolinguals simplify words, but in bilinguals this is the age of the onset of a period of confusion of tongues; children choose from the languages they know the one in which the words and phrases are easier to pronounce and use them in replies, regardless of the language of the question. This period continues until 3–4 years of age. At approximately 3 years the child begins to resist multilingualism, but at the same time distinguishes between "dad's language" and "mum's language", choosing the simplest. Only later do children finally resign themselves to their multilingualism and even require both parents to speak to them in "their" language.

5. We all know that children need to communicate with adults as well as with peers (at kindergarten, in the playground). Firstly, they are trained for collective action. Secondly, they go through the so-called "silent period" faster, i.e. the internal processing of the material of the "alien" language, for example the language of the country of residence, if they are only spoken to in the "weak" language at home (e.g. Tatar outside Tatarstan). If, however, the language of the outer circle (of communication) is not alien to the child, for example, if it is "dad's language", then it is advisable to send the child to kindergarten a little later, at about 4 years old.

6. From 4 to 5 years of age natural bilinguals are characterised by: the desire to communicate with one person in one ("his" or "her") language and with another person in the other language; if this fails, the child "protests" in the form of "self-isolation", the intensive search for peers for self-expression (self-realisation), and an acute need for socialisation. From 4 years of age there begins a period of language differentiation, when the child is constantly busy looking for conformity (not translation, but precise matching!) between the concept he or she knows in one native language and the concept in the other native language. In conversation, the child responds to questions in the language he or she was asked in or (!) which the bilingual associates with the questioner.

7. From 5 to 6 years of age, bilinguals demonstrate: a leap into socialisation; fluency in both languages; psychological comfort; the desire to help others (translating for parents); ease of communication with strangers in familiar languages. During this period they out-perform monolinguals in development, and display an excellent understanding of speech, the ability to juxtapose and compare, exceptional memory, logical thinking and the ability to differentiate between languages. Of personal qualities, self-confidence, self-respect and tolerance are particularly worthy of mention.

8. At the age of 6 to 7 years, children identify the topics that are easier for them to talk about in one of the languages; for example the "home language" would be

appropriate to deal with personal issues, and the "language of the environment" is most likely to be the language used to speak about knowledge of the world, etc. But any communication cuts both ways; children "bring home" a lot of mistakes from the speech of other children at kindergarten or in the playground. Therefore, even if communication at home was previously only in the native language of the mother and/or father, from now on parents will have to start working seriously with the child on the language of the country of residence, otherwise errors in his or her speech will take root.

Parents will need to watch their own speech closely too; on the street, at home, on the phone, and talking to strangers. It is still better, however, to use the language of the family with the child, allotting special time for "lessons" in the language of the environment. To the question what is the appropriate time to start teaching the child to read and write, there is no definite answer. Parents can show, pronounce, teach to recognise letters when the child is two years old. In some families, where parents devoted sufficient time to the development of bilingualism, the recognition of letters came at about two and a half years, and the children tried to write letters by themselves for the first time at three years. But this was only with "purposeful" development; special classes with the children. When teaching the two alphabets, you can start with the characters common to both alphabets, then move on to the letters that are specific to only one language, and only at the very end to acquaint the child with the letters that look the same but are pronounced differently.

4.4. Social (ethno-social) adaptation
(social and personal development of the child)

We know that the individual and society are in constant interaction, and this determines the social environment of the individual's development. The transformation of a monocultural individual into a bilingual one is influenced by a number of micro- and mega-societies. The intensity of the impact of each society depends in turn on a number of factors: age, education, level of language proficiency, availability and regularity of contacts with that type of society, and psychological attitudes.
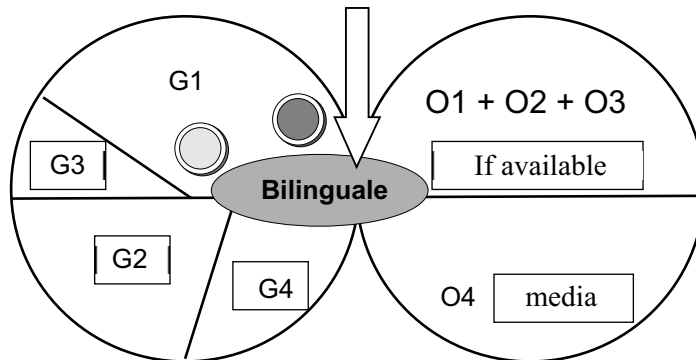
Ill. 7: Types of societies and their impact on the natural bilinguals[18]

Explanations: G... – societies in the country of permanent residence (CPR), (for example Germany); O... – societies in the country of origin of the first generation of migrants (e.g. Russia). G1, Society 1 (O1) – the closest social environment (for pre-school children – family; for schoolchildren - classmates); primary; G2, Society 2 (O2) – distant society (for pre-school children – ECES, for school-children – family); primary; G3, Society 3 (O3) – distant society (society of the country of origin of the older generation); primary, but if contact is maintained only through the older generation – indirect and secondary society; G4, Society 4 (O4) – media-society (media); secondary (media-competence of bilinguals should be regularly developed in both their native languages, taking into account the ethno-specific factors of media content, in accordance with the ethno-social, ethno-cultural, socio-linguistic characteristics of audiences of each of the cultures).

NB. In the transitional age periods (from ECES – to school/6–7 years, from primary – to secondary education/10–12 years), G1 and G2 change places: school and classmates are of greater significance in the life of bilinguals than the family and the language of primary socialisation (and thereby the CPR society's evaluation of the language and culture of the family). At this time, the "first" and "second" languages change in importance (but not in the sequence of learning).

CAS: capsule "added society", secondary (indirect) society (the image of the country of origin which exists in the minds of first-generation migrants and which they "extend" to the second and subsequent generations; it is often at odds with the image of that country which has developed in the CPR (country of permanent residence)). Can be used by the teacher in teaching specific features of the CPR.

CSS: capsule "subjectivised society", secondary (indirect) society (the image of a new CPR in the minds of first-generation migrants which they "extend" to the second and subsequent generations). Parents who have not enjoyed success in the new CPR unconsciously "predict" the status of "loser" for the child too; successful parents with an objective view of the CPR are as good as a guarantee of their children's success.

A bilingual child is a member of several societies from birth (see chart above), and each society treats bilingualism and bilinguals in its own way: from explicit support of multilingualism (command of several languages at native level is welcomed and encouraged by the society of the country of residence) to explicit rejection (switching from language to language is regarded as an act of emphasising one's own "exclusiveness", interference – as lack of knowledge of

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[18] Compare: A. Piz distinguishes 4 spatial zones in communication: 1) intimate (15–46 cm) – for people who are in close emotional contact: children, relatives, close friends; 2) personal (46 cm – 1.2 m) – zone of communication at social gatherings, official receptions; 3) social (1.2–3.6 m) – distance of communication with outsiders, new employees; 4) the public (over 3.6 m) – distance of contact with a large groups of people, with an audience.

either language; switching from the language of interethnic communication to the community language – as a sign of bad manners, etc.). The difficulty here can also be explained by the fact that the negative attitude of others towards a person speaking in a community language among people of a different culture is not due to the negative attitude to the community as a whole, or that individual personally, but simply to a lack of understanding, a sense of "exclusion" from communication and one's own inferiority.

Therefore, parents and teachers should:

– give the child the practical knowledge, skills and abilities (hereinafter referred to as KSA) for an adequate acceptance into each of the societies and for switching behaviour when changing societies;

– prepare the child for individual "refinements" and "adaptations" of the KSA learned in one society for use in another;

– explain and demonstrate the standards of communication when using the community langu

The child should acquire this knowledge at play (active and passive) and by observing the behaviour of other children and adults, i.e. members of the societies (passively).

How can parents and teachers correct a child's behaviour? We propose the following ways of teaching behaviour:

– verbally (discussing specific behaviour with a child on a one-to-one basis and on the level of "equals");

– through patterns of conduct and through playing (fairy-tale characters, both negative and positive);

– helping him or her to observe the behaviour of different people (on no account should you tell the child that adults are always and absolutely right).

In doing so, it is important to encourage children to tell stories about their own experience in order to help them to understand, and if necessary, adjust their behaviour).

Finally, adults can support bilingual children in developing their self-perception, beginning with helping them to verbalise their experience ("I'm not like everyone else, why?") and ending with a device such as self-analysis of peer-members in each of the societies. The ultimate goal is to give the bilingual child an understanding of the diversity of the societies in the world around him or her, their characteristics (the degree of openness, conduct and other peculiar features of their members – mandatory and optional) and his or her belonging to more than one of them (as a "globally minded person" or a European).

Bilingual children are extremely "shrewd" in selecting information. As a rule, they tend to show interest only in familiar and (in their opinion) useful things in the world around them. Each of the languages must be learned in the context of the

respective culture. Only in this way will the child understand the language, create and maintain a national picture of the world, and acquire a feel for the language as a means of learning and communication. Note that the word "communication" has the same root as "community". Indeed, the same attitude as is manifested by the community around the child (distorting or, on the contrary, preserving it) will be nurtured in and manifested by the younger generation.

By extension, it is possible to make judgements about the society and the nation as a whole from the attitude to the language; the smaller nations of Europe treat their language with much greater care and respect than the larger ones. They avoid borrowing and do not carry out linguistically unreasonable language reforms.

Therefore, it is important to:

– include in the process of education "the construction of the world around" as a game and a way of learning about reality (build your house out of the bricks and describe the location of things and where your room is in the house; put other houses, shops, hospitals nearby and say what is missing and why all this is needed);

– remember that traditions and culture must not be simply "told about", they need to be demonstrated – by your daily behaviour and adherence to traditions; to this end it is necessary to watch and discuss with the child cartoons and films in Russian; invite to the house people for whom the language and culture are native, above all peer children and the elderly;

– pay attention to the design of the children's room (and the house in general); national patterns, posters, sayings must also be from the two cultures (you must always aim for the maximum visuality!);

– celebrate both the Russian and national holidays; eat according to the traditions and rules of one or the other culture alternately. Birthdays should be celebrated in both languages, or the child can choose which one himself or herself; everyday routines (physical exercise, brushing teeth, bathing, etc.) must be carried out alternately in the two languages, with nursery rhymes, folk rhymes, etc. of the given culture);

– understand that the process of learning at an early age should run in parallel with the process of learning about the world; the child is interested in plants he or she sees and the adults name them in both Russian and the other native language; when the time comes to study the geography of the child's native land, the first generation go on a journey with the child on a magic carpet from the living room to the countries of their native language, talk about inhabitants, cities, towns and traditions;

– remember that language for a bilingual is an extremely illustrative carrier of culture. Therefore, when introducing a new concept, it is firstly necessary to fix its image in the child's mind ("visualisation"), because the reproduction of this concept is preceded by the appearance ("birth") of the image obtained in this cultural and verbal environment, and only then can a word in the language appropriate to the situation be committed to the child's memory. The image from a different language environment should be given in comparison. Set the child a task such as asking him or her to find a definition of this concept in the second native language (not a translation, but an

adequate name), taking into account the specific national semantic and cultural components of the word. In other words, the work should be focused first and foremost on training observation and comparison, that is, finding some common elements of the languages. The differences should be dealt with later;

– expand bilinguals' vocabulary and improve their communicative competence. This is best done through play. In general, playing is what children do the most; by following patterns shown by adults, children are able to learn to invent educational, developmental games. Games (finger games, fairy tale-based games, logopaedic games with the phonetic leitmotiv of "hearing the right sound") must always be in the two languages. In doing so, teachers and parents should not simply translate the content but they should also provide a similar component in the other culture; if, for example, it is a folk rhyme, it should not be translated into another language but form an authentic rhyme of the other nation. Many fairy tales are a mine of information about peoples' culture and traditions, and it is advisable to make abundant use of these too;

– "train" children to compare (by analysis and synthesis) the two cultures and their verbal representation (not imposing a game, but incorporating it in situations of everyday life; for example, at the zoo, or taking a walk outdoors, asking: what does a Russian dog "say", and what does a German one say?, etc. This is especially important because switching codes occurs not only in the course of the natural bilingual's communication with the outside world but also in the perception of this world and its analysis within his or her "I". This opinion was expressed by A. A. Ukhtomsky[19]: "'dialogue' is possible in the mind of a single individual, the so-called 'internal dialogue'". This view was shared by M. M. Bakhtin[20]:

A bilingual for whom both Russian and German are native languages views the environment from the position of a "German" and then of a "Russian" ("one amongst strangers and a stranger amongst one's people"). If the child did not master by practice the mechanism of the positive juxtaposition of points of views from various national pictures of the world of one and the same phenomenon as "different or complementary", then one view would turn out to be "alien" and rejected, with extremely negative consequences for the integrity of the bilingual's personality[21].

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[19] *Ухтомский А. А.* Письма // Пути в незнаемое / Letters // Paths to the Unknown, М., 1973

[20] *Бахтин М. М.* Эстетика словесного творчества/ The Aesthetics of Verbal Creativity. М., 1986

[21] See also: *Харин С. С.* Внутренний диалог как форма проявления сущности// Харин С. С. Искусство психотренинга. Заверши свой гештальт. – Мн.: Издатель В. П. Ильин, 1998/ Kharin S. S. The Inner Dialogue as a Form of Manifestation of one's Essence// Kharin S. S. The art of Psycho-training. Complete your Gestalt. – Mn. Publisher VP Iljin, 1998, c. 183–348. Or: "The world is twofold for man, in accordance with the duality of the key words that he can pronounce. Key words are not isolated words

4.5. The practice of working with pre-school bilinguals

The current working practice of ECESs with families of migrant children should take account of children's individual characteristics. Therefore, in accordance with the state's educational programme, educational objectives and forms of upbringing and education of children, with both normal development and impaired mental and speech development, are selected and adapted for each particular family. To this end, families are provided with methodological, psychological and educational consultative support. Types of work with parents include topical talks (discussions), conferences, consultations, round table meetings and parents meetings focusing on teaching different subjects and issues of family upbringing.

Pre-school educators working with bilingual children work in close contact with the family, for instance, parents are involved in the teaching of children by pre-school specialists; in turn, kindergarten teachers visit families and provide the necessary consultations to parents. Thus, psychological and educational support to families makes it possible to engage parents successfully in the educational activities that promote the interaction and cooperation of parents with pre-school (ECES) specialists. Precisely such close cooperation, as well as the children's successful socialisation and adaptation to the conditions of the pedagogical process, provide for the integration of parents in the sphere of education as equal partners of the ECES teachers in resolving the general problem of the harmonious development of all pupils.

But it should not be overlooked that, for the the bilingual component of the system of education to be implemented and developed successfully, the important and even basic factors are: the personal, professional and cultural level of the teachers, their drive and willingness to improve their pedagogical competence and find ways to open up dialogue with the family. Only in this way can a teacher provide support and real help to children and their parents, and the interaction of the ECES and the family will be successful and productive.

4.6. Creating an optimal socio-educational environment as a condition for a productive process of bilingual education for pre-school children according to their age

In view of the psychological characteristics of the child's general development, it is best to start the bilingual and bicultural development of the child from the age of 3 and no later than 8, by creating for him or her a comfortable bilingual and

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but word pairs. One basic key word is the pair I – You. The other key word is the pair I – It" (Бубер М. Я и Ты. / Buber M.Ya. I and You. M., 1993. p. 6). The pairs are transformed for the bilingual: I – We (for instance, a Tatar looking at the Tatars from the point of view of the Tatars' national picture) and I – They (as a Russian looking at the Tatars). And self-recognition as "more Russian or "more Tatar" occurs in a dialogue with the other (but not foreign!) culture.

bicultural educational environment. This will ensure that the (school) upbringing and education occur naturally as part of the life process. The "self-education" of the child and his or her "growing up" and "settling down" in the host society and the family circle are facilitated by the adapting and guiding (not dictating or instructing) influence of teachers and parents, who participate in the children's games and are part of their world. The child as a subject, his or her peculiarities of age as well as personality (capabilities and needs) determine the pace, intensity and depth of the educational process. Educational (not teaching) partnerships (mainly bi(poly)cultural) in his or her life are: child + parent, child + teacher, child + child, parent + teacher; and more globally: child + parent + society (as a "triangle", providing stability). It is necessary to look for mechanisms for interacting with and complementing these partnerships, not confronting or opposing them.

What knowledge and skills are necessary above all for pre-school bilingual children? Undoubtedly, the child's intellectual development (memory, attention, etc.) is important. It is also important for children to talk in both languages about themselves, about the events of their life, describe their inner state, understand the state of the other person (from facial expressions or gestures peculiar to the companion's culture). It is important to consider the general approaches to education and teaching in different countries. For European childcare institutions the key issue is discipline, perseverance, the ability to perform a task from start to finish; not abandon the work started, and accuracy in performing the task. At the same time, education is a process that is not so much aimed at attaining a (final) result, but rather at enjoying the activity as it is. For this reason, parents still need (without crossing the line of what is permitted in the national culture of the country of permanent residence (CPR)) to steer children towards achieving the best results, and kindle their spirit of competition.

Children's familiarity with the cultural components of each of the language communities (folklore, holidays, traditions) plays an enormous role. The child must know clearly when to use one language and when the other. This should not necessarily be a division into "one person - one language"; a situational division is also possible.

It is important to bear in mind that putting pressure on the child in the process of language learning is not productive. Mistakes in children's speech should not be corrected; it is better to ask them again in the same form that they used but without errors; or to play in the "theatre of quasi-understanding" (by E. Madden). Focusing on the themes and the interests of the individual child, rather than imposing the language as an end in itself, is an important prerequisite for success. The development of verbal skills is most effective in a situation where the child, while in the social role of the "strong" (assistant, translator, adviser), is "forced" to use his or her "weak" language.

Of great importance for children between 1 and 3 years of age is the early verbal development of the "weak" language by exploring the realities available to them (fruits, vegetables, toys, transport, etc.). The same realities can be introduced to children in parallel in a foreign language, but it must be done in a separate lesson,

with another teacher and even on a different day (the same lesson and material but in the "strong" language), in order to allow them to digest the material first in one native language and then in the other. This is an optimal approach for mixed groups too. Why is emphasis placed on working with the "weak" language? Because the language of the environment or society inevitably wins back its position as soon as the child begins to interact with children outside his or her home.

The most effective way is to engage mothers in teaching younger pre-school groups, and to conduct lessons on the following programme:

– sensory development (the development of perception: colour, form, size);
– the development of speech (verbal utterance formation, training the child's organs of hearing and speech to perceive the correct sound and correct articulation in each language);
– the development of thinking, attention, memory, imagination;
– the development of fine motor skills;
– social development (communication skills) in both native languages.

For older children the most appropriate training is in logic with the basics of mathematics to prepare them for school. Main subjects are: arithmetic, the composition of numbers, geometric shapes, the elements of addition and subtraction, etc. The teaching principles are the same.

All work with pre-school children – not only language classes and humanities – is aimed at:

– the ability to express thoughts;
– practising correct pronunciation in Russian and the other native language;
– teaching narration skills;
– preparing children to read and write in Russian.

From 3–4 years, lessons with ABC books and reading can be started. This will help to develop articulate speech and fill the gaps in vocabulary, etc. Classes also focus on training the hands to write. In our experience, children who have not learned to read in the pre-school years quickly lose interest in learning the "weak" language because of the increased workload with respect to the "strong" language at mainstream primary school.

By the age of 5 the child needs to understand that he or she speaks two languages and is growing up in a two-culture environment, and so must distinguish between the linguistic and cultural realities of everyday life. The most important task of a bilingual ECES is to give examples of clear speech in different languages (with the help of parents and nationally-focused centres of further education within the diaspora), and to teach children the correct usage of the languages. Ideally, the standard of each of the languages should be the same as that attained by monolingual children (vocabulary, spontaneous speech, pronunciation). To this end, it is a good idea to make up a "language box" – a picture dictionary designed for different age groups in each of the languages, and to use it in regular group

discussions; naming and describing the pictures, and composing mini-stories in sets of 3–5 pictures.

At the age of 5–7, it is important to consider the following points in class preparation:

– formation and development of speed-reading skills in the community language and official language of the country of residence,
– consolidating and enhancing narration skills,
– developing skills in story-telling (coherent, fluent speech),
– teaching to write in the "weak" language (starting with printed letters; patterns for writing skills will appear once writing has been learned in the "strong" language at mainstream school, and hence there should not be any "conflict" between the individual style and the style of writing typical for the country),
– the basic grammar of the two languages (with elements of comparison).

We would reiterate that for all age groups it is extremely important that regular home learning, for the purpose of developing speech, is done in play situations rather than around a table. For example, for children of 1–3 years: a teddy-bear comes to visit the doll; the baby doll gets dressed to go to the kindergarten, etc; for children of 4–5 years: a role-playing game (daughter-mother, professions, etc.). Teachers and parents do not just observe the playing but actively participate in it by introducing new words and unobtrusively guiding the children to ensure that they use these words and expressions. Also of importance are games involving tongue-twisters (which develop pronunciation, intonation and phonetics) and music classes at home (memorising songs by heart promotes the expansion of vocabulary and fixed syntactic constructions, and develops correct pronunciation and intonation).

Meeting the following criteria for how the educational environment should be organised is the most effective way of developing a child:

• ECES teaching staff: in addition to the regular teacher in the group, a psychologist is also required, preferably with knowledge of the cultural features of the country of origin of the child's parents, as well as a speech therapist, ideally with some knowledge of the the child's other native language;
• The number of children in the group: a maximum of 10–15 children to 2 teachers; out of that number, a maximum of 5-6 can be bilingual with another native language other than the language of the host country, or 3–4 children for whom the language of the host country is non-native or foreign.
• Equipment must include:
  – household, play, education (including books and films), sports equipment and elements of design,
  – indoor and outdoor equipment,
  – public (manuals on ECES programmes, children's creative works, the results of the project's activities – all of this is important for producing a

positive external response to the ECES's activities) and internal ("Anamneses of bilingualism" of the children, photo and video materials of the work of the ECES),

– bilingual and multicultural (films, movies, furnishings and decorations, etc. in two languages, ideally if the children are proficient in the same language; the ECES web site and external design should also be bilingual).

The equipment must be:

– accessible (i.e. accessible physically to the child, who is able to use it properly and creatively. There must also be functional accessibility and a range of different teaching materials),

– experimental (design kits),

– multifunctional, i.e. related to the real world (to teach how the means at hand can and should be used),

– in harmony (not discord) with the environment, the child's physiology and psychology.

4.6.1. Visualisation of multi-cultural space in ECESs

As we know, people identify themselves in space (geographic and socio-cultural) by responding primarily to audio-visual stimuli - in their entirety. Thus children finding themselves in unfamiliar, or not very familiar, surroundings look around and pick out signals which are subsequently destined to be decisive for their models of behaviour, action and reaction. In order to understand the mechanism of "socio-cultural orientation/adaptation", imagine the waiting room of a children's hospital and a room in a child care institution (kindergarten). Is it not true that adults deliberately, in order to "confuse" the sick child, offer him or her objects borrowed from another environment associated with positive emotions and the child's positive personal experience (visual perception): toys, books, special colours of the walls, etc.)?

The same principle (distraction from the true context) applies if we convert the waiting room for adult patients to a "reading room". On crossing the threshold of this chameleon-like room, a potential patient does not feel that the usual space has changed abruptly. And even after repeated visits, the painfulness of the situation has subsided because it has been fused with the everyday context.

We now return to the situation that our bilingual children go through every day; on completing the educational and learning process at pre-school, they pass into another cultural space – their family. This will involve "code-switching" in their minds, which is reflected at the linguistic and extra-linguistic (behavioural) levels. Signals for switching codes are the same visual and audial stimuli; the appearance of the teacher/parent is associated in the mind of the child with one of the native languages (provided that education and teaching in the family follows the correct pattern of "one parent – one language"), other games and toys (toys look different and have a different content), etc. But considering that both teachers and parents

are immersed in a common – multicultural – society, the task is more complicated for the child. He or she has to put two different "content components" into one "shell".

Our task as educators is to help him or her to support the process of audio-visual integration, accelerate "code switching" and eliminate any interference (partial switching or mixing of the languages). This should be done as unobtrusively as possible and at the same time distinctly separately from the two spaces – the space of the bilingual's family, with its national bilingualism or monolingualism, and the space of the country of permanent residence. Of course, these must be clearly identified by the audio-visual markers that will uniquely show what in the ethno-cultural area[22] belongs, from the child's perspective, to the country, and what to the family. Audial markers may be: mandatory mutual greetings of teachers and children in the language of the country and other native language; on the premises of the pre-school parents must also speak exclusively in that language (not in the language of the (migrant) diaspora), but in the other native language at home; recordings of music from the country of origin and the country of residence; animated cartoons, etc. Visual markers (in the broad sense, a kind of "chemical reaction" agent called "code-switching") may be posters peculiar to this ethno-cultural field[23].

4.7. The principle of an optimal approach to the bilingual education of pre-school children (the 1:1 principle, in which everyone wins)

The best-known methods for developing bilingualism are:

A) full or partial immersion when all activities in an ECES are carried out in a language other than that of the host country and are supported by a native speaker of that language with a specialised (professional) education;

B) regular switching to another native language of the child (other than the language of the country of residence) and its development, on the basis of the first native language, by a teacher who is proficient in both languages (as native or as native and foreign).

We, for our part, do not propose support for one native language, but are in favour of a balanced bilingualism:

1 teacher – 1 language (2 teachers per group, each with his or her native language); at home: 1 parent – 1 language:

+ each speaks their native language – with this approach, errors and language interference will be minimal,

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[22] A term by *A. B. Afanasjeva* (А. Б. Афанасьева): *http://elibrary.ru/item.asp?id= 13005789* (12.05.2014)

[23] For the ethno-cultural space of the other (family) culture similar posters can be selected or designed together with parents.

+ based on the language, a clear distinction for the child between the cultures and respective rules of conduct.

If a child wants or needs to communicate at home and at pre-school with one of the two adults, we propose a combination such as:

1 day – 1 language (this is possible by changing teachers or it could be there is only one bilingual teacher); the same applies at home, but observing the rule that the language at pre-school and the language at home should be the same over some period of time.

1 week – 1 language (during project weeks and a change of teachers with different native languages); the same at home but the rule changes – the language at home is different from that at pre-school over the same period.

ECES – family (1 language, which is that of the host country as the language of communication at pre-school – 1 language, the language of the family, which is other than that of the host country; the implementation of a common methodology of work at pre-school and in the family ensures continuity);

+ it is possible to learn several languages at the same time, provided that the continuity of teaching methods is observed,

– often the language of the country of residence naturally prevails in the child's environment (its "overbalance").

It is important that everyone around the child speaks their native language (note that, firstly, parents and teachers with a poor command of their non-native foreign language do more harm than good to the child (exceptions to this are with foster children, when parents do not speak the native language of the child's country of origin), and secondly, people who speak the same language are in the child's view typical representatives of that culture, but if the balance of the native language and culture is upset then the child has in effect been "cheated").

4.8. Areas of child development

The main spheres of child development are:

– Social (member of groups/societies: family, ECES – pre-school, school, etc.)
– Psychological (including emotional) (the child as an individual)
– Cultural (spiritual)
– Motivational (including moral).

All these areas are interrelated and interdependent, functioning as a unity.

Language (speech) provides a social and cultural sphere for the child's activity and serves as a means of expressing psychological and motivational spheres of the child's development. Does the development of language in children stand alone? We are inclined to believe that it does not, for language and speech are just instruments or "thermometers" of an individual's standing as a citizen and personality.

The purpose of a pre-school education is to develop and consolidate communication skills in two native languages in oral form (it also involves non-verbal communication peculiar to each of the cultures, including activities with objects), bearing in mind the subsequent transition to written communication (reading and then writing). Skills development should progress from small to large, from basic to complex, from slow to accelerated, on the cyclic recurrence principle. It is important that classwork is accompanied by the (correcting and guiding) process of natural language acquisition by the child himself of herself (i.e. the process of learning).

What is important in this process is not the simple repetition of the same content in two languages (twice the load on a child's brain) but laying the foundation for the "code switching" mechanism, which with time will enable children themselves to compare the initial data in each language and draw conclusions about their relevance or non-relevance and complementarity (i.e. whether the knowledge and skills in one language can be used for forming competences in the other).

Reliance on (self-) education – an experiment in different types of activity (linguistic and extra-linguistic).

Receptive period, 2–3 years of age	→	Acclimatisation, perception (noticing and realising) and remembering	→	Simple question, statement, simple request (non-verbal reaction); reading aloud; talking faster and at the same pace
Reproductive period, 3–4 years of age	→	Reproducing a sample (repetition in a similar situation)	→	Complicating the question in view of the verbal response with repetition of a fragment; learning the text by heart (emotional component); narration acc. to the question (or plot)
Productive period, 5–6 years of age	→	Variational repetition (simplification, compli-cation, addition, etc.) and bringing into use	→	Requesting a complex response, statement, wish, opinion, description, discussion, advanced word creation

ILL. 8: Education according to this chart must be implemented in both native languages, taking into account the cultural component and the framework of different themes (starting with domestic and ending with thematic talks about people, nature, etc.).

The approach to language teaching should be based on activities organised by teachers and take into account the wishes and needs of the children, as well as findings from observations on verbal-motor activity in children. The teaching should be based on an understanding of the age characteristics of the verbal, motor and psychological (including emotional) development of children with one or two native languages, the main tasks being in correcting or teaching. In the process of teaching/learning the language, it is necessary to maximise the use of the child's perception receptors (primarily visual, which are the most important in bilinguals) and the types of his or her energetic activity. The ideal situation will be where the child is the initiator of the teaching action, and the teacher only guides or helps to organise this action in accordance with the premises, time and group composition.

5. Curriculum and activities of ECESs

The following is a list of ECES subjects and activities. The study of each subject in the curriculum leads to a cyclical deepening and expansion of the volume of information:

1. Languages as a subject (senior groups; including reading and writing) and as an instrument of communication (education in real communicative situations, created by teachers both purposefully and spontaneously). Note that languages are learned not only in accordance with a schedule of lessons, but on an on-going basis, within the framework of many other "subject" disciplines which form an organic whole at the ECES. This is because, for the development of speech in two languages, it is important to form an equivalent vocabulary and grammatical structures for use in all areas of communication relevant to the particular age group (and as a foundation for further development). In other words, bilingualism should not be limited to the sphere of daily life. "The longer the sentence or phrase for communication and interaction in each of the native languages, the richer the child's vocabulary (active and passive), grammatical forms and syntactical constructs he perceives and uses".

2. Theatre as a way of activating acquired and learned languages in verbal-communication situations.

3. Music/singing for working on phonetics (including rhythm and intonation of speech).

4. Sports as a way of improving the physical condition of the child (sports games originating in the traditions of people speaking the child's native language are important; gymnastics exercises designed to synchronise the movements of different parts of the body and of several children together, to maintain balance; switching attention and quickly changing the type of activity, etc. are all important).

5. Drawing and the development of visual perception (since bilinguals are characterised by an extremely imaginative perception of the world and are

primarily drawn to visual stimuli; but it is important that in learning to draw, children are able to follow the same receptive – reproductive – productive pattern as in learning languages – from learning patterns with all the senses, to reproducing them on models, paintings, etc., and to creating their own designs in one or more cultural traditions).

6. Reading hour (from reading aloud to independent work with the book as a source of useful and interesting information; the best way is to read in two native languages in sequence).

7. Short animated cartoon sessions (the development of media competence in each native language, taking into account the peculiarities of video series in each of the cultures in the country of residence and the country of origin of the first generation migrants).

8. Technology/crafts (preferably starting with soft materials, with a gradual transition to more solid and less pliable materials – according to the experience of the Waldorf pre-school pedagogy, it is better to concentrate on the reproduction of or approximation to crafts that are traditional for the child's native cultures).

9. Mathematics in the world around (weight, volume, size, height, time).

10. The individual (me, my body, my body language, control of the body and hygiene) and society (from rules of communication in the group during play to norms of living in each of the societies/cultures).

11. Inanimate nature (project activity: water, air, earth, fire, stones)

12. Botany and wildlife (from indoor and garden plants and domestic animals for children of pre-school age to plants and animals in both countries and the zoo/botanical garden for older pre-school children; the sounds of wildlife and the names of plants and animals should be learned and memorised in both native languages, with the help of national games, puzzles, riddles, nursery rhymes, folk songs, etc.).

13. Geography (place, address, country and city).

14. "My friend/phone/computer" (media and social competences).

Interdisciplinary links must be maintained at all levels. The conclusion is – integrated education is preferable.

5.1. The experimental nature of education

Education should be based on positive emotional "experience" (the experience is both the result of the educational process and the incentive to continue to learn), that is, successful experience, discoveries made independently (and hence better fixed in the mind and perceived as objective), knowledge and skills acquired through self-learning, and not as the result of being taught by the teacher.

1) Experiment in drawing (with the obligatory description of what is being drawn):

   – the perception of art (addition of new information to the image the child sees, description of what is seen);

   – imprint the real object (translation of a three-dimensional object to a two-dimensional view, changing the colours) and complete the drawing until the image of a different object appears;

   – mixing colours and "creating" a new colour (including the verbalisation of actions and results in one and the other native language);

   – coloured transformation of forms (transformation of blots, blurring colours, etc.).

2) Experiment in speech (with obligatory venturing into the inter-subject space):

   – comparison / juxtaposition of words from two native languages (which word denotes which aspect of the phenomenon/object; you are strongly advised against giving the task of searching for a "more/less correct" word, because languages must be balanced in the minds of bilinguals);

   – making a new object in drawing or craft lessons and searching for a name for this object in the native languages (applied creativity combined with creation of words);

   – comparison of linguistic and natural structures (root, stem, suffixes and prefixes, endings – for words; root, trunk, branches and twigs, foliage – for trees; creating a family tree and discussion of the history of the family and family name), etc.

3) Experiment involving the domestic environment (integration activities on age-related topics – from food and pets to the garden and cooking) (some examples for the Russian language and culture):

   – after reading the fairy tale "The Turnip" *(Repka)*, the teacher/parent can give the younger children a fast-growing (!) plant seed to set in a pot, and the older ones the seed of another plant not as fast-growing, and encourage them to watch the plant grow and then prepare a salad from it (the children learn not only the name of the plant in its natural context but also trace its path to their plate, acquire knowledge, abilities and skills in interaction with nature);

   – after reading the fairy tale "The Little Porridge Pot" *(Gorshochek kashi)* children learn in real life how different cereals grow, what their names are and what can be cooked from them, and also from where they have come to us (for older pre-school children);

   – it makes sense to start a talk about pets after watching the cartoon "The Three from Buttermilk Village" *(Troye iz Prostokvashino)* (and about wild animals after reading "The Little Tower-House" *(Teremok)*, about insects after "The Boldly Buzzing Fly" *(Mukha Tsokotukha)*, etc.). This can involve experiments (for example, patting the cat or the dog) and observation (e.g. looking out for different breeds of dogs when out walking). At the next stage, the teacher encourages the children to make general observations about the diversity of the flora and fauna, as well as the peoples of the world; their

appearance, character, behaviour and roles in life, taking care from the start not to refer to anyone or anything as "worst" or "best", but only as "different".

It is also necessary to "return" from the experiment to the real world (as a synthesis after the analysis), for example, by applying the results of the experiments in daily practice.

As a change from the experimental educational activities, you can use, for example, so-called "project boxes", which all potential participants in the experiment are requested to fill in with material for topics for later classes, which are marked in the boxes:

Option 1: Teachers select the material and offer it to the children or to the children and parents (note that the selection of the material is determined by the culture and experience of the person who prepared "the work package");

Option 2: The children fill in the box from the objects at hand (the topic of the project is determined by the teachers, the children have to give a reason why this object is suitable for this project; in this way, we simultaneously determine the level of the child's education and his or her readiness to perform this particular experiment);

Option 3. The children and parents collect the material in accordance with their knowledge and understanding of their other native culture, and "present" it to other participants in the project to initiate interaction.

5.2. Interaction between ECESs and parents

Interaction with parents is an important aspect of the work of ECESs in which bilingual children are educated.

The basis of any interaction is to seek and formulate common goals, objectives and decisions on implementing uniform practices with respect to the education and (school) upbringing of the child. This "agreement" (reached with the parents on the first and each subsequent contact) can be illustrated in a diagram:

Ill. 9: Types of tandems (family – pre-school, adults – children). The ideal tandem – the child determines the direction and speed of education.

> **Ethno-social tandem "parents – teachers",
> "parents – society of host country"**
>
> **Ethno-cultural tandem "parents – teachers",
> "parents – societies (country of origin and host country)"**

Ill. 10: "Green light" – to the educational tandems ECES-family
and family-society

Before work with each bilingual child can begin, a so-called "Anamnesis of bilingualism", or "Bilingual's personal card", will ideally need to be drawn up at an individual meeting between the teacher and the bilingual child's parents. This must include information such as the family composition and native languages (separately for each member of the family), the country of origin of the family, place of birth and the age of the child when moving from the country of origin, whether there are any other children in the family and their ages, the languages spoken in the family, education and professions of members of the family, the length of time (per week) each member of the family spends on communicating with the child and the language of communication, and family ties with the historical homeland or country of origin (including visits from representatives of the country of origin). Information on this "passport" can be supplemented in the future by a speech therapist or psychologist at the pre-school, and should ideally be passed on to the school the child will join after pre-school (ECES).

It is important to determine how many languages the bilingual child understands and uses, and what role each of the languages plays in his or her life:

– the language of the father/mother/family (home language)
– the language of relatives in the country of origin
– the language of the majority in the ECES/country of residence.

This is important for the child him/herself in establishing the relationship with each of the languages: as native, non-native or foreign (see also the test on the balance of natural bilingualism). The child's attitude to the language depends on the emotional component of communication, the intensity and frequency of communication in it and the subject matter, as well as ways to motivate learning the language on the part of the parents.

Based on the results of the conversation, it is also important to note in the "anamnesis" what expectations there are in each of the native cultures with respect to the child as a son/ daughter, pupil, and what is expected of educators and parents (especially in view of existing differences). It is also important to establish what the image of the "ideal child" is (ECES pupil, son/daughter, member of society), that is, what demands are made of him or her by society, what the requirements are for the given culture and traditions, and what the requirements of the particular family are (taking into account the family's standing), "the programme" for the child's future, etc.

integration

Self-education and further education

Regular education

FAMILY
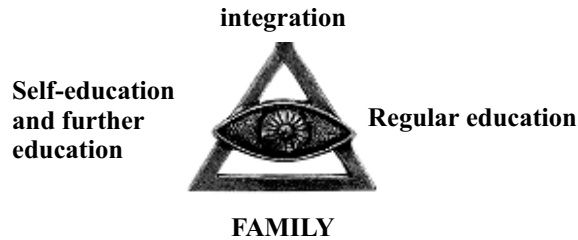
Ill. 11: Interaction of different educational institutions
in their work with bilingual children

In our illustration we have used one of the oldest symbols – an amulet. The amulet above clearly shows the most essential principle of working with bilingual children; the interaction of the family (foundation) and the institutions of mainstream and non-mainstream education (i.e. further education in special educational institutions and a non-formal, independent, self-educational, communication environment). Parents and educators form the ethno-social tandem, which is particularly necessary for interaction with migrants.

Teachers act (for a time) as parents; meeting the basic needs of the child (mainly, the need for information) and supporting (and correcting, if necessary) the natural development of the pupil.

What is the meaning and purpose of the interaction of parents and teachers?:

– the analysis of the multicultural component of the region in which the ECES is located and familiarisation with the cultural and linguistic characteristics of parents of prospective pupils;   taking these into account in the ECES's programme and teaching materials, and the recruitment of staff;

– regular "Parents' Hours" (general meetings in groups, explaining the group's methods of work, the specific characteristics of a given age, expectations of the children's families, and also, for migrants, general information on the country of residence, the education system, etc.) and individual consultations (on the "problem areas" and "areas of success" of a particular pupil, consultations by psychologists, speech therapists, methodologists, etc.);

– involvement of parents in regular educational activities at the ECES, taking into account their professions and native cultures (project activities, "family hour" – tea parties with people of different cultures within their traditions; languages and countries of the week, etc.).

It is above all the parents, not teachers, who implement an individual approach to the child in the process of teaching and education, they "bind" education and teaching into a single unit, they influence the child's perception of the language(s) as native in the broad context of the respective culture(s) (from ABC, nursery, folk rhymes, humorous sayings to the pinnacles of knowledge).

It is advisable to propose a number of topics to be discussed at meetings of psychologists and pre-school teachers with parents ("Parents' Hour"). These talks should ideally begin with introductory explanations to the parents of monolingual

and bilingual children (pre-school groups are usually mixed); many have no idea what bilinguals are and in what way they differ from monolinguals. In preparing for these meetings, the organisers can use the material from this methodology manual, as well as books on these topics by E. Madden, U. Weinreich and others.

You can then move on to more specific topics (seminars, mini-lectures, master classes, depending on the preparedness of the audience):

1. The psychological characteristics of bilinguals that cause delay in their speech development,
2. Problems of speech and phonetics of the bilingual child. Correction of auditory perception or speech therapy – what to do with pronunciation; how to distinguish accents from speech problems,
3. The problem of adapting concerning speakers of other languages in ECESs,
4. Motivating a child to study two languages – "Why should I learn a language?". How to teach children the language of everyday life (the system "human = language" and "language = culture"). Which (whose) language is better?
5. How in the pursuit of pure bilingualism not to damage the relationship with one's own child. In what way do we help our bilingual children or, on the contrary, hinder them?
6. On which language "to bet"? (will one language not spoil the pronunciation/ graphics of the other)?
7. Bi-national individuals and how to develop them. Teach and learn while playing! Range of reading – what and how to read to bilinguals; is working with text necessary and how? (Samples of educational games for a multilingual child; how to choose the study guide and use it).

It is also necessary to arrange for on-going training of parents in education strategy as part of a natural (not forced) (self-)integration of children. The most important thing is to teach children to obtain the relevant information independently from currently available sources and to work with them properly (within the relevant culture and situation). This ability lies at the intersection of the social, "I" (Self) and cross-cultural spheres of competence. How, when and whom to ask for help – the bilingual child's life and health often depend on how prepared he or she is to actively engage in communication, to initiate dialogue, and to respond and maintain the communication process, with the aim of achieving his or her goal in both cultural communities.

Another important point is that the ECES's teaching staff should provide in their work with the families of their bilingual children:

– access to online information on kindergarten programmes in the languages of the children's families;
– information and methodological materials for parents in their native languages for work at home (games, library of books, songs);
– regular meetings with parents and individual consultations for families, with due consideration for the national culture of communication;

– parental involvement in preparing and holding national holidays, Culture Days at the ECES.

It is often the case that bilingual children's lagging behind their monolingual peers is prompted by the parents themselves. This is not related to bilingualism but rather to social factors and attitudes within the family to the community language or language of the country of origin; this happens when parents are not successful in the new society, are not ready to learn a new language, do not have higher education, etc. Therefore, if a child lags behind in the language and other areas, teachers and psychologists at the pre-school should examine the psychological and social factors in the child's family. The best option would be for the teacher to set up a "family file" and maintain it with the help of the child's parents, registering in it facts from the life of the child's inner circle that are important for understanding his or her internal state; including the "language" and "social" passport of the family.

The principle of clarity in contacts with parents should not be underestimated, but this does not mean making flat statements of facts, or, still less desirable, statements of a demonstratively instructional character. In other words, teachers should not aim to simply inform parents and moralise, but to communicate with them in confidence, giving them the opportunity to express their reaction to the information received. A good example of this is the experience of creating an "interactive notice board" with statements, questions and suggestions written by the children's parents and answers by the pre-school staff. This board can be placed both on the internet and within the school premises.

Note: when working with bilinguals in an educational institution, it is important to bear in mind that this work also has an influence on the parents, both direct (consultations and the "Parents' hour" at school), and indirect (the teacher's showing interest in the culture and language of the child, or wishing to suppress them).

5.3. Interaction (cooperation) of ECESs with regional structures and society

The tandem of parents and teachers may also exist in other forms. The tasks of multicultural pre-schools are much broader than for monocultural ones because they are "nests" of intercultural communication in the society of the host country, which sees itself at the present time as "monocultural" (and this in spite of the glaringly obvious presence of so much multiculturalism in the country!). What are the aspects of the work of ECESs in the development and transfer of good practices of intercultural interaction in the tandems "parents - parents", "parents – the society of the country of permanent residence", "parents – the society of the country of origin (with contacts being present)"?

1. The ECES sets the tone and style for the mutual acceptance of bilingual children and their parents on the one hand, and the parents of monolinguals on the other (mediator and "model"). This style is then transferred onto the community in which the pre-school operates and the countries of origin of the parents of bilinguals in general (one important aspect here is the widest

possible dissemination of information about the features of bilingual children's development, and the promotion of bilingualism through presentations of the work of the pre-school and the parents' "educational tandem": participation in exhibitions, competitions, etc.);

2. Pre-school staff interact with the district, regional and provincial structures of pre-school and school education, acting as an intermediary between them and parents of monolingual and bilingual children, the staff accumulate and promote knowledge about the characteristic features of the development of natural (and artificial) bilinguals, necessary for establishing the national educational standards and teaching materials of the next generation;

3. Pre-school staff and the pre-school parent committee cooperate with the media in order to promote multicultural and bilingual education in the district and region (they actively invite media representatives to cooperate in the preparation of materials covering the issues of continuing bilingual education and in advertising schedules of events, immediate and prospective);

4. Pre-school staff cooperate with institutions that train future educators, speech therapists and psychologists (field practice of students of research and development production enterprises, specialised secondary colleges, etc.) and with research centres (study of the specifics of the work of a bilingual pre-school and the development of bilingual children; the results of these studies should be published later in manuals, educational methodological guides, and provide the grounds for holding training courses for the pre-school staff;

5. An ideal model would be a close collaboration between representatives of diasporas whose members attend the pre-school and representatives of the countries of origin (for example, exchanges between pre-school staff from the country of origin and the country of residence for the purpose of sharing experience, study of the culture, traditions, language and concepts of early childhood education in each country); if this is not possible to arrange, there should be interaction with representatives of the diaspora residing in the host country in the pre-school locality (in the case where only one such diaspora is represented in the pre-school). They can be involved in education because they can improve the quality of cross-cultural communication competence of teachers, parents and children (joint organisation of project weeks, holidays and decoration of the pre-school).

Work model for a bilingual (multicultural) ECES (group or institution as a whole):

Two languages – two cultures – one world

Ill. 12: ECES Work model with multicultural component
(ill. http://usiter.com/uploads/20120616/in+yan+47894040210.jpg)