



The experience of students' interethnic tolerance formation in the conditions of university's multicultural educational space

La experiencia de formación con tolerancia interétnica de estudiantes en espacios educacionales universitarios multiculturales

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ABSTRACT:

The article considers the issues of interethnic tolerance formation as one of the main democratic values of a modern multicultural society. The results of a scientific research conducted on the basis of the Kazakh National Agrarian University are presented within a framework of the "Formation of interethnic tolerance in the language multicultural educational space of an agrarian institution" project, supported by the Science Committee of the Ministry of Education and Science of the Republic of Kazakhstan (#4762/GF4, 2015-2017). The purpose of this study is to monitor the dynamics of the formation of interethnic and intercultural tolerance in a student environment in the context of a multicultural reality in the process of language education in an agrarian institution, and the theoretical and methodological justification of the pedagogical system for the formation of interethnic tolerance of

RESUMEN:

El artículo considera los problemas de la formación de tolerancia interétnica como uno de los principales valores democráticos de una sociedad multicultural moderna. Los resultados de una investigación científica realizada sobre la base de la Universidad Nacional Agraria de Kazajstán se presentan en el marco del proyecto "Formación de tolerancia interétnica en el espacio educativo multicultural de una institución agraria", apoyado por el Comité Científico del Ministerio de Educación y Ciencia de la República de Kazajstán (# 4762 / GF4, 2015-2017). El propósito de este estudio es monitorear la dinámica de la formación de la tolerancia interétnica e intercultural en un ambiente estudiantil en el contexto de una realidad multicultural en el proceso de educación de idiomas en una institución agraria, y la justificación teórica y metodológica del sistema pedagógico para la formación

students in the multicultural educational space of an agrarian institution. In the process of research, theoretical and methodological positions which determine the basis for the formation of interethnic tolerance of students in the process of multicultural education were developed and substantiated; psychological and pedagogical conditions that ensure the effectiveness of the formation of interethnic tolerance among students were revealed and grounded; scientific and methodological recommendations on the implementation of technology for the formation of interethnic tolerance among students of higher educational institutions with a multiethnic contingent of students were developed.

Keywords: Interethnic tolerance, multiethnic society, student environment, interethnic interaction.

de la tolerancia interétnica de los estudiantes en el espacio educativo multicultural de una institución agraria. En el proceso de investigación, se desarrollaron y probaron posiciones teóricas y metodológicas que determinan las bases para la formación de la tolerancia interétnica de los estudiantes en el proceso de educación multicultural; se revelaron y fundaron las condiciones psicológicas y pedagógicas que aseguran la efectividad de la formación de la tolerancia interétnica entre los estudiantes; Se desarrollaron recomendaciones científicas y metodológicas sobre la implementación de tecnología para la formación de tolerancia interétnica entre estudiantes de instituciones de educación superior con un contingente multiétnico de estudiantes.

Palabras clave: Tolerancia interétnica, sociedad multiétnica, ambiente estudiantil, interacción interétnica

1. Introduction

On one hand, the contradiction between the need of the global community to expand the spheres of tolerant interaction between countries and peoples, ethnic groups and individuals, and the preservation and even aggravation of national intolerance, on the other hand, raises the problem of the formation of interethnic tolerance. Against the backdrop of the ongoing negative events in the countries of the near and far abroad, characterized by a latent or clearly expressed ethnic tension, intolerance, interethnic conflicts, the problem of tolerant interaction between peoples, ethnic communities and groups cannot be considered solved. This problem is especially acute for states with a heterogeneous ethnic composition, such as Kazakhstan. However, unlike many other countries, our country has successfully managed to avoid the outbreak of interethnic conflicts and political destabilization. The world, the dialogue of cultures and religions in Kazakhstan is justly recognized as a world standard. During the years of independence in the Republic of Kazakhstan was developed a special model of interethnic relations, which combines the national specificity inherent in the Kazakh ethnos. The introduction of the best international practices in the field of interethnic dialogue, and the optimal legal framework for intercultural interaction was created for Kazakhstani realities. Our model of interethnic and inter-confessional harmony is recognized by all progressive mankind. It is an example not only for the nearest neighbors, but also for many foreign states, the subject of scientific study for experts, scientists and politicians of world scale. A great merit in preserving peace and stability in our country belongs to the President of the Republic of Kazakhstan, N.A. Nazarbayev. The Head of State emphasizes the importance of education and preservation of tolerance, respect for the representatives of all nations and nationalities living in Kazakhstan in each of his speeches. Back in 2003, the Kazakh leadership initiated the cultural program "Trinity of Languages". N.A. Nazarbayev formulated his position on this issue: "Kazakhstan should be perceived all over the world as a highly educated country whose population uses three languages. It is the Kazakh language – the state language, the Russian as the language of interethnic communication and the English language – the language of successful integration into the global economy" (Law on Languages..., 1997). At the 15th session of the Assembly of the People of Kazakhstan N.A. Nazarbayev said the following: "First of all, it is necessary to develop the citizenship identity, tolerance in the Kazakhstani society through the system of education and upbringing, the correct coverage of the topic of interethnic relations in the media, and the enhancement of the legal culture of Kazakhstanis" (Nazarbayev, 2009, pp. 2-9; Nazarbayev, 2011, pp. 2-8).

In the Address of the President of the Republic of Kazakhstan to the Nation of Kazakhstan in 2014, "The Kazakhstani Way – 2050: Unified Goal, Common Interests, Unified Future" a national patriotic idea "Мәңгілік Ел" was put forward. The nationwide patriotic idea of "Мәңгілік Ел" is a system of values that form Kazakhstan's identity and unity, public accord.

The leader of the nation N.A. Nazarbayev in his Address to the Nation of Kazakhstan "Нұрлы Жол – Way to the Future" also focused on issues of peace, stability and interethnic relations. So, the President of the country noted that "there is a big and responsible work ahead. We must be united to pass the global exam for maturity. We must strengthen confidence among all Kazakhstanis! Be tolerant to each other! These are the keys to the future of Kazakhstan".

The President places great hopes about the implementation of his ideas on the education system, since work on the formation of interethnic, intercultural and inter-confessional tolerance should be conducted primarily with the younger generation. Increased attention to this part of society seems justified for a number of reasons. It is proved that the youthful age is the most sensitive to the assimilation of socially significant values, and the social appearance of youth reflects the most relevant social trends. As a consequence, the targeted impact on youth for the development of interethnic tolerance is most effective in comparison with older age groups.

At present, there is much talk about multicultural education. Multicultural education is understood as an interdisciplinary process, and not as a separate program, by many scientists. The multicultural educational space, in the opinion of Taratukhina Yu.V., "is essentially an educational cross-culture: it is a space that includes a set of heterogeneous information and pedagogical environments that are in the state of interaction in the form of educational communication and educational activities. Possessing the "diffusion" property or not (Taratukhina, 2015, p. 47).

The multicultural educational space of the university is a special spiritually saturated atmosphere that unites individuals into the community with the purpose of involving them in business and interpersonal contacts, which determines their horizons, the style of thinking and behavior, and the stimulating need for them to become part of the nationwide and universal spiritual values; the space of positive interaction of individuals, groups, cultures, representing different ethnic groups, cultures, religions, etc.; an institution with a multicultural contingent, including a multi-age, multinational and multi-confessional student and higher-education teaching personnel, designed to meet the educational, sociocultural and adaptive needs of students.

The formation of ethnic tolerance should be aimed at revealing and manifesting the best human qualities, mastering the values of the cultures of a multinational society by the younger generation, ensuring rapprochement of peoples on the basis of respect, understanding and recognition. Modern society needs a person who is ready for positive interaction and constructive dialogue with representatives of different nationalities, a person who strives to achieve mutual respect, the harmonization of values, various interests, views, different points of view on issues of interethnic communication, interethnic cooperation based on a dialogue of cultures.

In this context, the problem of the formation of interethnic tolerance in the student environment is one of the most urgent, since it is the students who are the most progressive, organized, intellectually and creatively developed part of the youth. Studying young people largely determine the vector of future transformations of the Kazakh society. For the student, tolerance implies a relationship within the student environment and, of course, outside of it. This is the acceptance and correct understanding of a huge variety of cultures, the value of another person by the students; reflection of goodwill and empathy, manifested in an active attitude, communication, behavior, resolving conflict and problem situations.

The majority of the representatives of rural areas study within the walls of the agrarian higher educational institution. It is by their example that one can observe how the transition from the mono-ethnic (Kazakh) environment to the polyethnic urban environment influences their tolerant consciousness. The process of forming the interethnic tolerance of a specialist in the agrarian sector is ensured by the inclusion of language preparation of the ethno-cultural component in the system. This contributes to the development of motivational, cognitive, behavioral readiness and the aptitude of students to constructive interethnic relations, the

development of a favorable ethno-social, multicultural environment of the university, evokes interest and respect for the language and culture of others peoples. For educational institutions, the task of expanding interaction with ethno-cultural associations for carrying out joint activities for the ethno-cultural education of young people becomes urgent and timely. Significant powers in this process are assigned to the teaching staff, but at the same time the responsibility and role of students is increased. In a student environment, tolerance should be developed through joint auditor and extracurricular work of students, and preferably not competitive, not individual, but collective. The majority of measures to maintain the identity and dialogue of Kazakhstan's cultures, which were carried out within the framework of the project for three years, were realized precisely in accordance with the Kazakhstani model of interethnic and inter-confessional harmony in the system of higher education, the main consolidating principle of which is "Unity through diversity".

The study was carried out in stages. At the first stage, the state of the problem was studied and analyzed, a program and research methodology was developed, and a set of interactive forms and methods for the formation of interethnic tolerance among students was developed;

At the second stage, experimental work was carried out, a set of research methods (questionnaires, tests, social surveys, monitoring the level of interethnic tolerance), forms and methods of tolerance education in extracurricular activities was tested (the results of the research at this stage were covered in our scientific publication) (Savchits et al., 2017, pp. 285-296);

At the third stage, the results of the study were summarized and systematized; a qualitative and quantitative analysis of the data was carried out; methodical recommendations for teachers of high schools of the RK were developed.

As a result of the project, it can be said with certainty that it contributes to the creation of favorable conditions for the formation of a multicultural space and interethnic tolerance in the student environment of an agrarian institution and the formation of such basic values as respect for other languages and cultures and interethnic harmony.

2. Materials and methods

In the modern world, with the globalization of all processes of the society's development, sharply arises the issue of interaction and peaceful coexistence of ethnic communities that declare different, at times incompatible cultural values. Therefore, the problem of tolerance formation has been actively studied since the middle of the XX century. Tolerance as the value of an integrated society, as the fundamental moral principle of human solidarity, as a practice and the principle of action in relationships between people, as a positive personal characteristic attracted the attention of researchers of various directions. There are theoretical studies, methodological approaches and empirical materials in each of these scientific areas.

The problems of interethnic tolerance in a multicultural society were developed in the works of foreign specialists: G. Berry, having analyzed the mutual attitudes of representatives of different ethnic groups, factors of acculturation and adaptation, proposed a comparative approach, revealing that ethnic identity and geographical mobility of individuals contribute to the emergence of tolerance (Berry, 2011, p. 98); M. Walzer's work was published in 2000, which drew attention to the forms and boundaries of tolerance, considering it as a limit to the state of loss of social control (Walzer, 2000, p. 78).

In Russia ethnologists and psychologists turned to the issue of studying tolerance. The problem of tolerance was the topic of complex studies of the Institute of Ethnology and Anthropology of the Russian Academy of Sciences under the leadership of V.A. Tishkov, who considered it in the context of problems of ethnicity and cultural distance (Tishkov, 1997, p. 112).

The works of Harutyunyan Yu.V., Bromley V.Yu., Gumilev L.N. are devoted to the methodological problems of the ethnological study of tolerance. Works of Soldatova G.U., Stefanenko T.G., Lebedeva N.M., Tatarko A.N., Mchedlov M.P. consider factors that contribute to the formation of

ethnic tolerance and intolerance, the valence of ethnic identity and the cultural distance between groups (Arutyunyan, 2003, p. 63; Bromley, 2009, 47; Gumilev, 1989, p.14; Soldatova, 1998, p. 65; Stefanenko, 2000, p. 26; Lebedeva and Tatarko, 2005, pp. 73-78; Khomyakov, 2003, p. 14-19).

The studies of M.B. Khomyakov, V.I. Garadzha (Garadzha, 2004, p. 28; Asmolov, 2003, p. 17), etc., are devoted to the problems of ethnic tolerance in the philosophical and sociological plans. The works of these scientists contain an analysis of the implementation of the principles of tolerance in various types of social systems, as well as the definition of the boundaries of tolerance.

Also, the philosophical and sociological analysis of the concept of "tolerance" is presented in the writings of Asmolov A.G., Zdravomyslov A.G., Lectorsky V.A., Sokolov V.M. (Zdravomyslov, 1989, p. 14; Lectorsky, 1999, p. 55; Sokolov, 2003, p. 18; Knapp and Knapp-Potthoff, 1999, pp. 84-85) and others.

Tolerance as an integral part of intercultural competence is considered by A.Knapp-Potthoff, I.S. Solovyov, M.S. Lukyanchikov and other researchers (Lukyanchikova, 2000, pp. 44-51; Solovieva; Zinoviev, 2006, p. 13). Intercultural competence is represented as an integrative property of a person, which is characterized by a tolerant and open attitude towards representatives of different cultures, as well as a general ability to mobilize their cultural and linguistic experience to solve problems in the situation of intercultural communication.

The research of psychologists and representatives of the pedagogical science of D.V. Zinoviev (Krivtsova and Martynova, 2007, p. 84), etc. is devoted to the formation of tolerance settings in the younger generation. They emphasized on the teaching children and adolescents tolerance through motivating behavior.

Interethnic tolerance of students has received the consideration in works of some researchers. Such aspects as the place of tolerance in the system of students' values were considered by Ye.V. Krivtsova, T.N. Martynova, S.V. Ustavshchikova (Ustavshchikova, 2007, 41; Pishchik and Koshevaya, 2005, p. 121), the ethnic tolerance of students of specific universities and ethnic groups were covered in the works V.I. Pishchik, A.A. Koshevaya, D.V. Sklyarov, V.A. Vinichenko (Sklyarova, 2006, p. 280; Vinichenko, 2009, p. 61; Gimaliev, 2006, p. 95). V.G. Gimaliyev, A.A. Shabanova, P.I. Babochkin, and V.A. Rodionov are engaged in the formation of ethnic tolerance directly in the process of education in the university (Shabanova, 2006, p. 86; Babochkin and Rodionov, 2000, p. 37; Zateyev and Osinsky, 1997, p. 23). The works of V.V. Zateyev, I.I. Osinsky, N.V. Shemyakina devoted to the study of students taking into account its national and regional characteristics are of great importance in order to realize the tasks of our research (Shemyakina, 2002, p. 93).

Let us note researches of the Kazakhstani scientists K.Zh. Kozhakhmetova, M.S. Yunusova, Z.B. Kabylbekova, Zh.Zh. Nauryzbai (Kabylbekova, 2000, p. 20; Mironova) etc., dealing with the problems of multicultural education.

3. Results and discussion

Assessment of competencies can be conducted by methods of sociological research (questionnaires, surveys, etc.) based on self-assessment. The processing of diagnostic results, analysis of the data obtained and their interpretation are carried out by methods of mathematical statistics.

During the research, the following methods were used:

- theoretical: the study of normative, instructive and methodological documents on the problem under study; analysis and study of philosophical, psychological and pedagogical, scientific and methodological, sociological literature, systematization, modeling;
- empirical: pedagogical and psychological observation of interpersonal relations in student groups; observation of the pedagogical process, questioning, conversation, testing, analysis of

students' performance, studying and summarizing the experience of teaching, written and oral interviews, pedagogical experiment. Conducting questionnaires, testing, social inquiries, monitoring the level of interethnic tolerance.

The mechanism for carrying out the research depends entirely on the goals, objectives and the project's schedule.

In order to reveal the level of interethnic tolerance among students of the 1st and 2nd year of the Kazakh National Agrarian University, we developed a rapid questionnaire "Ethnic tolerance of students". The basis of the questionnaire was the classification of levels of tolerance proposed by P.V. Stepanov (2002) in accordance with the concept of G. Eysenck - G. Wilson, insofar as it concerns the identification of the level of ethnic tolerance-intolerance (attitude towards people of a different nationality and race, their own ethnic group, assessment of cultural distance). 745 students of the 1st (420) and 2nd (325) year of the Kazakh and Russian departments of KazNAU participated in the survey. Respondents were provided with blanks and necessary instruction on how to fill them.

Individual or group assessment of the revealed level of tolerance is carried out according to the following steps:

8-15 "+" – high level of tolerance. Representatives of this group have pronounced features of a tolerant personality.

0-7 "+" – average level of tolerance. Such results are shown by respondents, for whom a combination of both tolerant and intolerant features is characteristic.

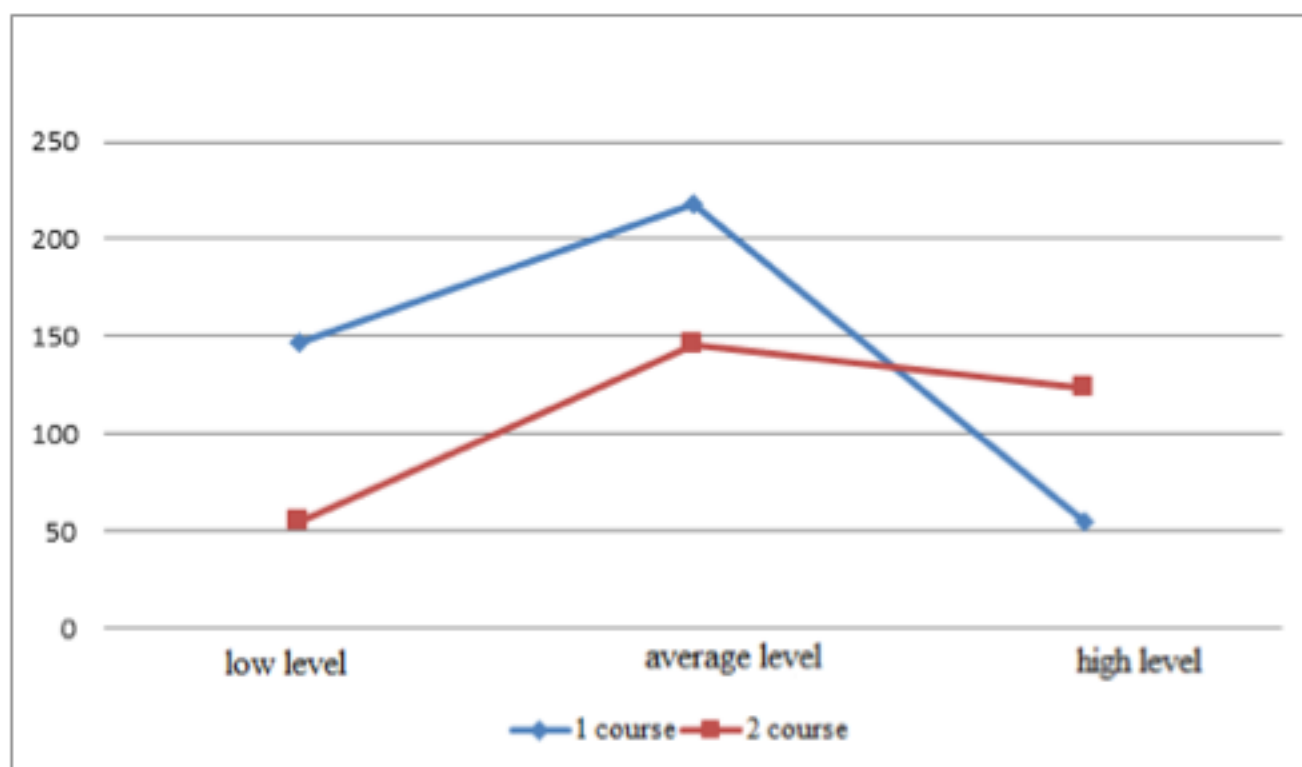
5-15 "-" – low level of tolerance. Such results testify to the high intolerance of a person and the presence of their expressed intolerant attitudes towards people of a different nationality.

These questionnaires reveal the attitude of a person to members of other ethnic groups and attitudes in the field of intercultural interaction.

After the study, the following results were obtained (Fig. 1):

Figure 1

The level of interethnic tolerance among students of 1 and 2 courses of KazNAU



Among the 1st year students, 40% (147 people) showed a low level of tolerance, 52% – an average level (218 people) and 13% – a high level of tolerance (55 people)

Among the 2nd year students, 17% (55 people) showed a low level of tolerance, 45% – an average level (146 people) and 38% – a high level of tolerance (124 people)

(Figure 1, 2 and 3).

The diagram clearly demonstrates that the 2nd year students have a higher level of interethnic tolerance.

Figure 2

Level of interethnic tolerance of the 1st year students of KazNAU in %

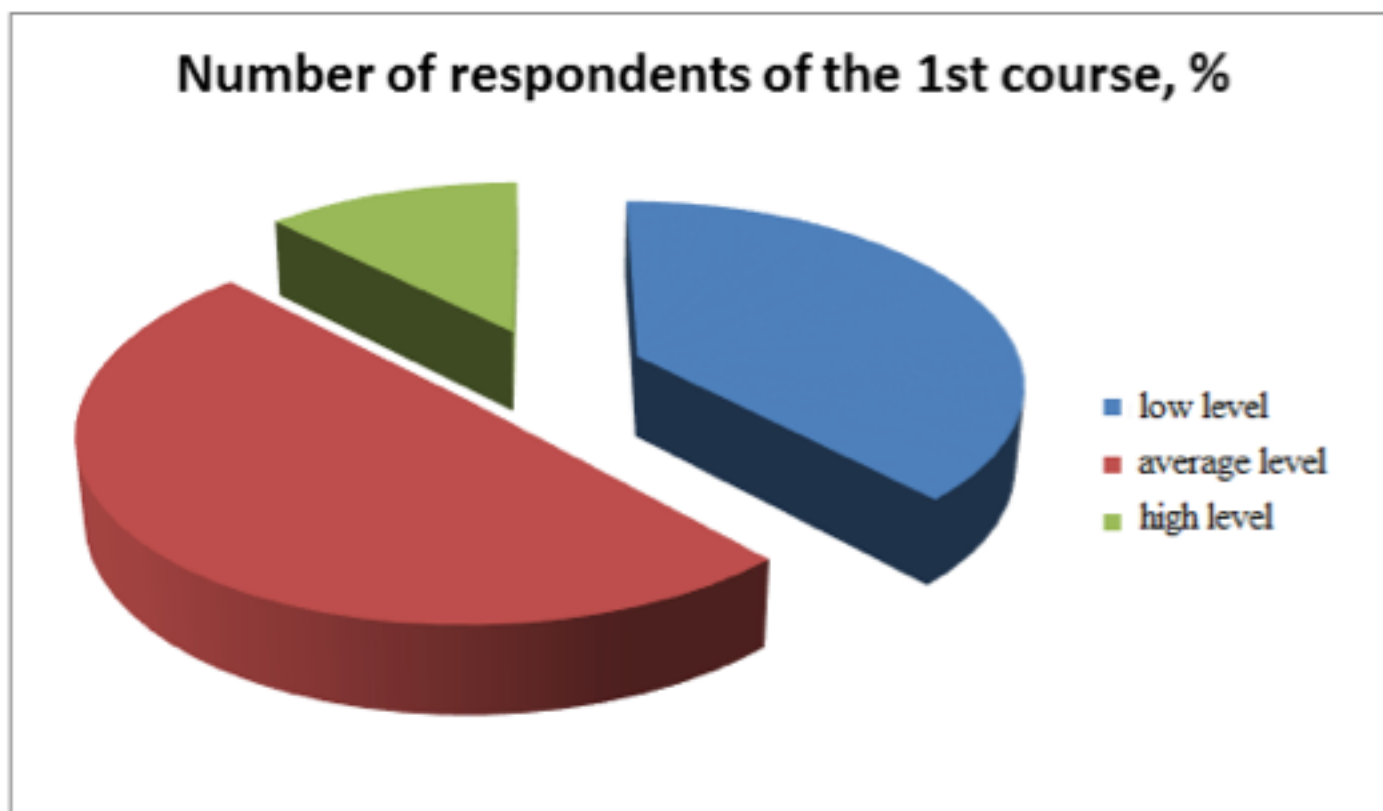
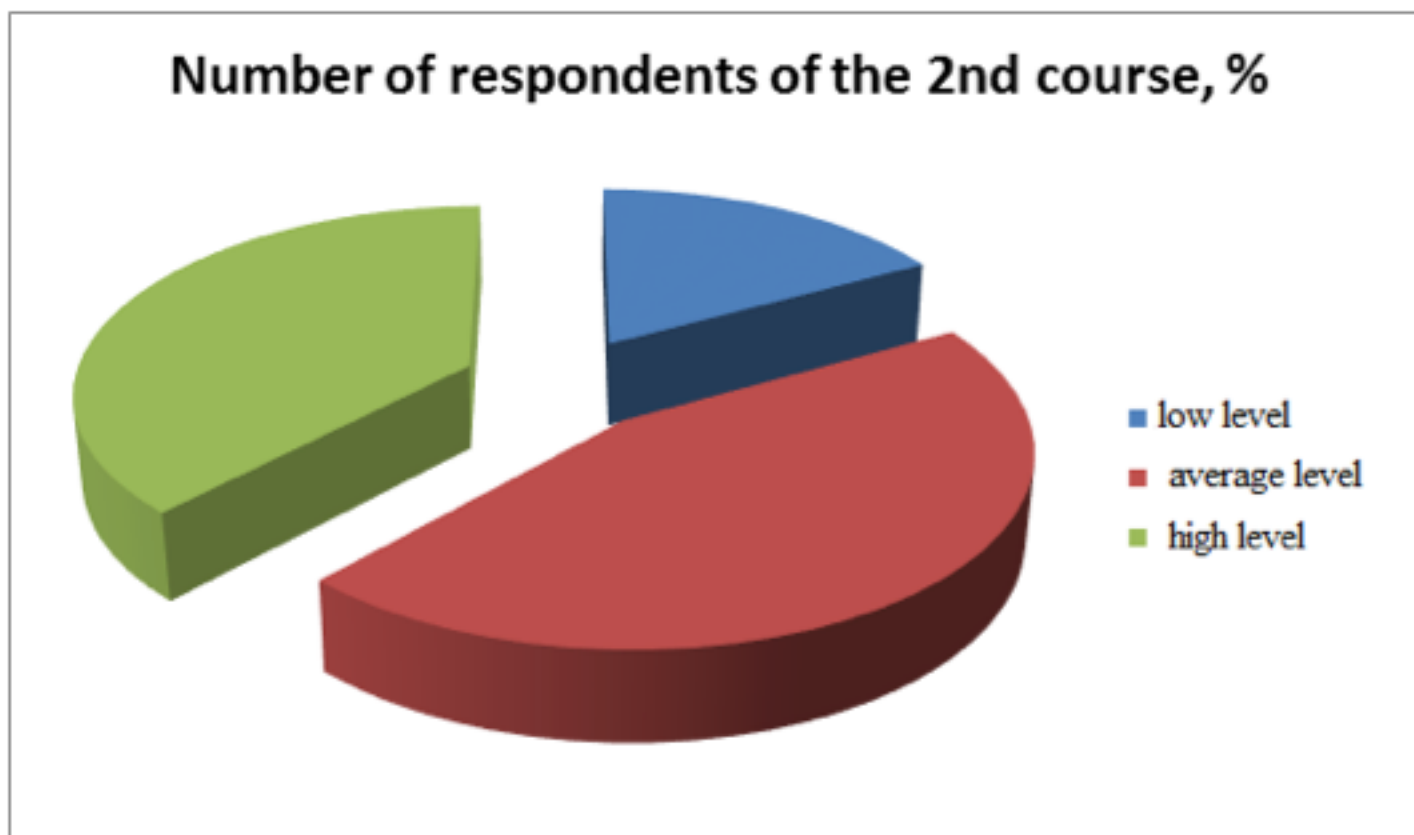


Figure 3

Level of interethnic tolerance of the 2nd year students of KazNAU in %



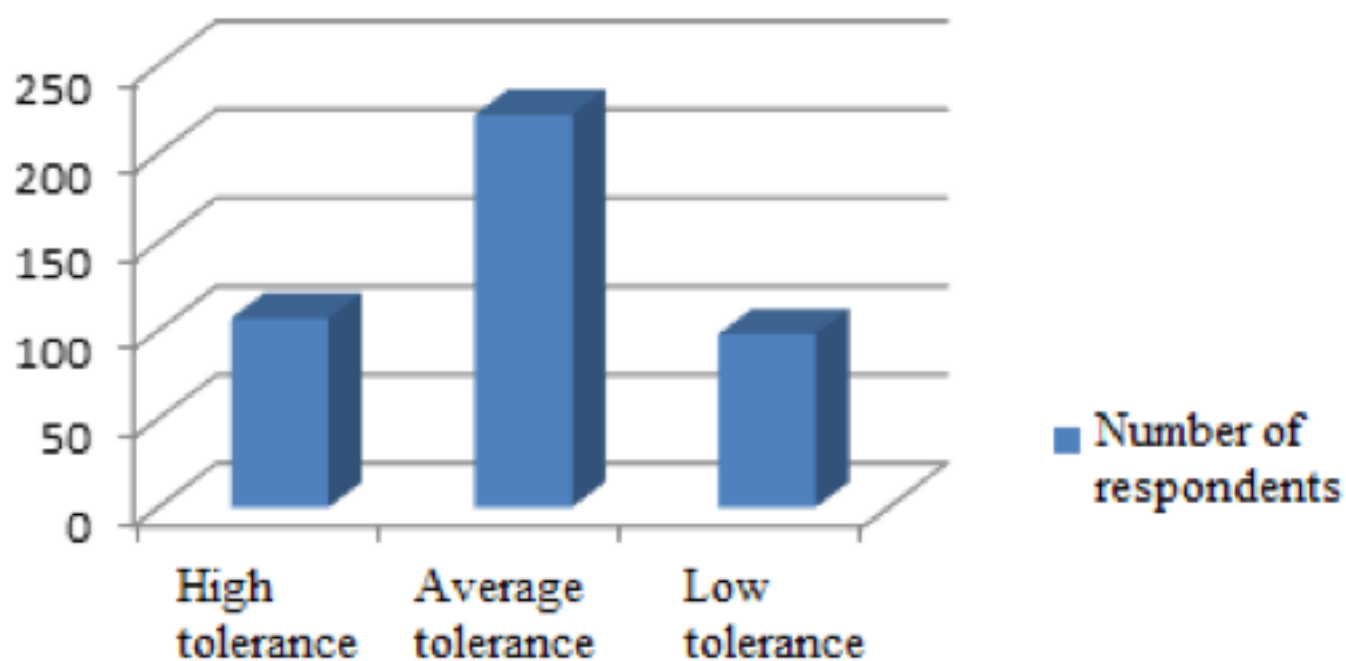
Criteria were developed of the level of the interethnic tolerance formation among students.

In determining the degree of the interethnic tolerance formation, the following level structure can be distinguished: low level, average (multicultural-oriented), high (multicultural-value and personally significant) (Table 1).

Table 1
Criteria of the level of the interethnic tolerance formation

Level	Criteria
Low level	negative attitude and rejection of foreign culture, violation of multicultural norms, lack of knowledge about the culture of other peoples, manifestation of intolerance.
Average (multicultural-oriented) level	situational interest in understanding the features of an integral cultural and linguistic situation, unstable and incomplete knowledge of ethnic and world culture.
High (multicultural – value and personally significant) level	awareness of the value of intercultural dialogue and respect for the language and culture of other peoples.

Figure 4
The survey of the 2nd year students



Thus, based on the results of the questionnaire, the following conclusions can be drawn. Most of the students demonstrated low and average tolerance levels, which is due to the lack of knowledge about the culture and traditions of other peoples, the influence of existing stereotypes and prejudices. The survey of the 2nd year students revealed the dynamics of the level of interethnic tolerance in comparison with the previous year. Respondents began to show interest and respect for other cultures, a positive attitude toward cultural differences, ability to find something useful and valuable for themselves in another culture (Fig. 4).

Methods, forms and technology of educational activity are of great importance in the process of teaching tolerance. The formation of tolerant consciousness occurs at all stages of the learning process: both in classroom and in extracurricular activities. However, extracurricular activity has a wider range of forms and methods of working with young people, which contributes to an active individual self-manifestation by students. During extracurricular activities, it is possible to watch films and TV films, visit exhibitions of artworks of local authors, national theaters.

Conducting various theatrical productions leads to creative activity of students and enriches knowledge about one's and other peoples. Such work with students creates prerequisites for the development of national self-awareness and the formation of a tolerant personality of students. At the same time, it is important that the formation of these qualities is not enforced, but originated from within, being an inner conviction of a person. Carrying out such events helps the young to feel commonality with the history of their country, their people, and contributes to the formation of a new tolerant worldview.

At the Kazakh National Agrarian University, where representatives of many nations and nationalities of Kazakhstan study, functions the student assembly "Dostyk", uniting representatives of ethnic diasporas of Kazakhstan. The motto of the assembly is "We are the sole people of Kazakhstan! We are Kazakhstanis!". The student assembly "Dostyk" closely cooperates with the Republican Fund of the Assembly of the People of Kazakhstan and takes part in many of its events.

The purpose of the creation of the student assembly "Dostyk" is the education of young people in the spirit of Kazakhstani patriotism, tolerance, interethnic accord, veneration of national rites and traditions, propaganda of studying and knowledge of the state language. The student assembly "Dostyk" includes 7 national and cultural centers: Kazakh, Slavic, Uighur, Korean, German, Tatar and international.

Various forms and methods of working with students are used in the process of working on the "Formation of interethnic tolerance in the language multicultural educational space of an agrarian institution" project. So, as part of the Year of the Assembly of the People of Kazakhstan celebration, were held an essay contest and a wall newspaper contest on "Tolerance in My Understanding". They contributed to students' reflections on the topic of tolerance and what characteristic features of a tolerant personality there are. The wall newspaper contest was aimed at developing students' imaginative thinking and creative abilities, which is not always possible in the educational process.

The Festival "We are building the future together" became a great pride of the project participants. It was aimed at the formation of interethnic tolerance in the student environment, fostering respect for the historical past of the Republic of Kazakhstan, as well as involving students in the history and modernity of the Kazakh National Agrarian University

The event was devoted to significant dates. First of all, it is the 70th anniversary of the Great Victory in the Great Patriotic War of 1941-1945, the 20th anniversary of the Assembly of the People of Kazakhstan, and the anniversary of the Kazakh National Agrarian University. The festival was a certain excursion into the past of our country. Were covered Tragic and victorious pages of the history of Kazakhstan of the Soviet period: deportation of peoples to Kazakhstan, the Great Patriotic War and the development of virgin land. Within the framework of the Festival, sketches based on feature films and literary works, dances, songs and national ceremonies were shown. The final chord of the performance was the construction of a symbolic house by students, which personifies our common home – Kazakhstan. Each student took out a cube ("brick") on which the letter was written. Having combined these bricks, the audience read "We are building the future together!". Thus, once again we wanted to emphasize the main idea of the event: only in peace and harmony is it possible to build and strengthen our state, our multinational Kazakhstan.

Students – participants of the play and young spectators sitting in the hall could personally feel the reality of what is being told from the stage, feel pride in their country and their ancestors, understand that only friendship and mutual assistance of people of different nationalities is the guarantee of peace and prosperity of our country. The event contributed to the formation of interethnic tolerance, friendship and mutual understanding between students of different nationalities of our university, as it allowed them to better know the history of their country and their native university, get acquainted with the culture, customs and traditions of the peoples they represent.

Carrying out similar events is one of the mechanisms of formation of interethnic tolerant mutual relations in the educational environment of university. Young people gain interest in a different culture, deepening knowledge of their own one, forming an idea of the diversity of cultures and the realization that it is necessary to learn to live in this diversity. Thus, the ground is being prepared for further interethnic and intercultural dialogue.

The festival "We build the future together" was widely covered in the mass media, on the website of KazNAU. The performance is also posted on YouTube.

The next significant event was the Student Youth Forum "Interethnic and Linguistic Tolerance", dedicated to the 80th anniversary of the outstanding poet, prominent political and public figure O. Suleimenov. It was attended by students of universities in Almaty and Astana, undergraduates and doctoral students.

Presentations on interethnic tolerance, polylinguistic space in Kazakhstan, national self-awareness and planetary consciousness, poems and excerpts from O. Suleimenov's works were shown. The students demonstrated their creative and oratory skills.

Olzhas Suleimenov is a poet with his own special intonation, creating on the border of two worlds – Asia and Europe, combining the culture of East and West in his work.

All his creative work is permeated with the idea of the brotherhood of cultures and the mutual enrichment of peoples. The idea of a planetary consciousness, which O. Suleimenov is keen on, unites peoples and religions. He believes that poets, writers, scientists, the intellectual elite of the entire world must embody this idea. And then nations and states will agree sooner, cease to quarrel; it will be easier to solve environmental, economic, political and other problems. "We are people of the same universe," says the poet.

The event contributed to the formation of interethnic tolerance, friendship and mutual understanding between students of different nationalities of our university, as it allowed them to better know the history of their country and their native university, get acquainted with the culture, customs and traditions of the peoples they represent.

Also an event dedicated to the Holiday of Languages of the Peoples of Kazakhstan is held annually within the framework of the project. Students of the Kazakh and Russian branches perform poems, songs and dances of the peoples of Kazakhstan and abroad.

In the process of the study, the project participants developed educational and methodological tools that promote the formation of interethnic tolerance and intercultural dialogue.

This manual contains practical recommendations on the conduct and organization of educational activities aimed at strengthening inter-ethnic relations in a student environment, based on respect for other peoples. The educational and methodical manual can serve as a good tool for ethno-cultural interaction and multicultural education in a multi-ethnic environment.

At the final stage of work on the project, a team of researchers prepared Methodological Recommendations on the Formation of Interethnic Tolerance in Educational Institutions, where the work experience on the KazNAU project "Formation of Interethnic Tolerance in the Language Multicultural Educational Space of an Agrarian University" (2015-2016) was summarized. The recommendations describe the stages of preparation and holding of a series of events aimed at promoting the culture and languages of the people of Kazakhstan, the education of a multicultural personality.

This methodical manual is intended for organizing and conducting work on the spiritual and moral education of student youth.

Research results have a significant scientific, practical and sociocultural effect in terms of improving the microclimate in higher educational establishment.

Research results will allow to:

- implement a holistic system of interactive educational mechanisms on the formation of interethnic tolerance in the university developed in the framework of the project.

- monitor the level of the interethnic tolerance formation in the student environment;
- disseminate experience in creating a multicultural educational space in the university in order to implement the Kazakhstani model of interethnic harmony;
- test and introduce methodological materials on the formation of interethnic tolerance in higher educational institutions of the Republic of Kazakhstan in the teaching and educational process.

Recommendations for the implementation of research results: In order to create interethnic tolerance in the student environment, it is recommended to conduct a set of educational and formative measures that promote the idea of inter-ethnic harmony both during the educational process and in extracurricular activities.

4. Conclusions

On one hand, the contradiction between the need of the global community to expand the spheres of tolerant interaction between countries and peoples, ethnic groups and individuals, and the preservation and even aggravation of national intolerance, on the other hand, raises the problem of the formation of interethnic tolerance. Therefore, it is necessary to identify and use effective means to prevent confrontational processes and form interethnic tolerance. The ability to solve conflicts and problems arising in interethnic terms should be constructively one of the main objectives of education. In this sense, the "multicultural environment of the university" is a special atmosphere that encourages the involvement of young people in business and interpersonal contacts, forms a space for positive interaction between individuals, groups representing different ethnic groups, cultures, religions, etc. The university is an institution with a multicultural contingent, which includes a multi-age, multinational and multi-confessional composition. Interethnic tolerance of students is formed in the process of teaching foreign-language communication (in our case, the Russian language in Kazakh groups, the Kazakh language in Russian groups), taking into account the cultural and mental differences of native speakers. Non-linguistic communication presupposes the interaction of two cultures in several directions: acquaintance with the culture of the country of the studied language by means of the language itself and the assimilation of the behavior model of carriers of foreign culture. Awareness of the possible problems arising in the intercultural communication of representatives of different cultures, understanding of values and generally accepted norms of behavior are quite significant factors for the formation of interethnic tolerance. The ability of a student to refract cultural values in their behavior contributes to their emergence as a multicultural personality, able to interact effectively with representatives of different cultures, correctly recognize multi-valued signals and anticipate the consequences of their words and actions.

Observing interethnic communication in the student environment, we can note various groups of factors that determine the behavior of individuals in intergroup contact: personal (personality traits and attitudes); situational (conditions in which the interaction takes place); group (the structure of society, the characteristics of culture, to which the individuals included in contact belong).

The formation of a tolerant attitude towards the representatives of other ethnic groups, respect for their culture, customs and traditions forms the basis of pedagogical activity. One of the effective means of forming interethnic tolerance among students of an agricultural university is to study the ethnic culture of the people living in Kazakhstan. To this end, we used innovative pedagogical technologies for teaching and upbringing: competitions and quizzes on the knowledge of the languages and cultures of the peoples of the RK, the Holiday of Languages, writing essays, learning poems, proverbs and sayings, role plays, round tables, debates, theatrical performances based on folk fairy tales, customs and traditions, etc. The described pedagogical technologies facilitate the process of students' integration into a multicultural environment. As a result of their use, a multicultural educational space is formed in the institution that fosters the formation of a multicultural personality, the individual needs of students in intercultural communication and the assimilation of other cultural experience, and

the expansion of the possibilities for the future development of the individual.

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