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## Особенности формирования поликультурности как личностного качества студентов и основы позитивных межкультурных взаимоотношений в условиях современного образования

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**Проблема и цель.** Авторами исследуется проблема развития понятия поликультурности личности студентов в условиях современного образования. Цель исследования заключается в выявлении особенностей формирования поликультурности как личностного качества студентов, выступающего в качестве основы позитивных межкультурных взаимоотношений в студенческой среде.

**Методология.** Определяется поставленным исследовательским вопросом: какие условия определяют поликультурную среду образовательного учреждения? Методы исследования включают анализ научной литературы по проблеме работы и опросные методы (устный опрос и анкетирование).

**Результаты.** В результате исследования было подтверждено, что одним из условий поликультурной среды является толерантное отношение, признание равных прав различных этнических групп студентов колледжа. Однако проявления интолерантного поведения проявляются в обеих национальных группах (казахской и русской), тогда как у студентов колледжа наблюдается достаточный уровень сформированности этнической идентичности. В ходе исследования было доказано наличие поликультурности как качества личности преимущественно у студентов групп с казахским и русским языком обучения, владеющих двумя языками, тогда как для моноязычных студентов, не имеющих достаточного опыта общения в поликультурной среде, развитие личностного качества поликультурности требует создания специальной поликультурной образовательной среды.

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***Заключение.** Авторами обобщаются особенности формирования поликультурности как личностного качества, выступающего основой позитивных межкультурных взаимоотношений среди студентов колледжа.*

***Ключевые слова:** поликультурное образование; поликультурность современного образования; поликультурность как качество личности; поликультурная среда; межкультурные взаимоотношения студентов; толерантное отношение.*

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## Characteristic features of developing multiculturalism as a students' personality trait and the basis of positive intercultural relations in the context of modern education

### Abstract

**Introduction.** *The authors study the problem of developing the concept of students' multicultural identity in modern education. The purpose of the research is to identify the characteristics of multiculturalism as a personality trait of students, serving as the basis for positive intercultural relationships in the student environment.*

**Materials and Methods.** *The research methodology is determined by the research question: which factors determine the multicultural environment of an educational institution. The research methods include analysis of scientific literature on multiculturalism, interviews and questionnaires,*

**Results.** *The study confirms that one of the factors of a multicultural environment is tolerance, recognizing the equal rights of different ethnic groups of college students. However, intolerant behaviors are evident in both national groups (Kazakh and Russian), while college students have a sufficient level of ethnic identity. The study has revealed multiculturalism as a personality trait mainly among students in the groups with both Kazakh and Russian languages of instruction, who speak both languages, whereas for mono-lingual students who have insufficient experience of communication in multicultural environments, the development of multicultural competence requires special multicultural educational environment.*

**Conclusions.** *In conclusion, the authors summarize the characteristic features of developing multiculturalism as a personality trait, which serves as the basis of positive intercultural relationships between college students.*

### Keywords

*Multicultural education; Multiculturalism of modern education; Multiculturalism as a quality of a personality; Multicultural environment; Intercultural relations of students; Tolerant attitude.*

### Introduction

Successful interaction with carriers of different ethnic cultures is called various terms: multiculturalism and polyculturalism. Such an equivalent understanding of the essence of various definitions leads to an ambiguous perception of scientific research of the phenomenon under study. Hence, there is the question: are these concepts synonymous or, nevertheless, are there any differences between them?

O. V. Gukalenko<sup>1</sup> believes that it is necessary to distinguish between the terms “multicultural” and “polycultural”.

According to S.L. Novolodskaya, the concepts of “multicultural” and “polycultural” are two different terms, denoting different processes occurring in the society. In the context of this study, the concept of “polycultural” is interpreted much more broadly than the interpretation of the term adopted in dictionaries, where it is often identified with the concept of “multicultural” [1].

S. I. Levikova considers that “politically and economically neutral concepts of “polyculturalism” and “manyculturalism” currently coexist with the concept of “multiculturalism”, which reflects a problem not so much cultural as social, and, above all, economic, pulling along the political one. Politics and the situation of multiculturalism clearly demonstrated that cultures do not necessarily interact with the synergy effect when they are in direct contact” [2].

A more precise definition of the concept of “multiculturalism” was given by T. V. Zinovieva<sup>2</sup>: “multiculturalism is the value of cultural pluralism, the relevance and significance of the multiplicity and diversity of cultural forms”. In it, the “alien” is considered as “other”; this is the main characteristic of this concept. That is, if polyculturalism leads to the interaction of different cultures, complementing them with each other, and as a result, a common, united society is formed, then multiculturalism does not support such social principles,

<sup>1</sup> Gukalenko O. V. Theoretical and methodological foundations of pedagogical support for the protection of migrant students in the multicultural educational space: author. dis. doctor ped. sciences. – Rostov-on-Don: RGPU, 2000. – 48 p.

<sup>2</sup> Zinovyeva T. V. Basic sociological terms: textbook. allowance. Chelyabinsk: SUSU Publishing House, 2006. – 66 p.



considering the “alien” culture to be “different”, and, without interfering with it, remains for the “other” culture something foreign, unidentified.

Foreign researchers A. Schwarz and R. West-Pavlov<sup>3</sup> have combined the research of scientists leading a multicultural discourse in Australia and Germany. In the collection of articles “Polyculturalism and Discourse”, they came to the conclusion: the term “polyculturalism” differs from the notion of “multiculturalism”.

Thus, the phenomenon of polyculturalism and multiculturalism is revealed through cultural pluralism. Polyculturalism reflects the creation of a unified society by representatives of different cultures, multiculturalism does not imply finding a common or special in ethno-cultures, it gives equal opportunities and rights for the development of all ethno-cultures of the society, that is representatives of any culture, living in one society, live in “their own world”.

In foreign sources there are no exact boundaries between the concepts of “polyculturalism” and “multiculturalism”. Italian scientist A. Portera considers the concept of “intercultural education” in contrast to multicultural education and supports the thesis that education in an intercultural sense is associated with the globalization of society. In his opinion, multicultural education, as an educational concept, implies acceptance, cooperation and harmonious coexistence in culturally diverse communities [3].

The Swiss researcher J. Stier studied the relationship between internationalization, ethnic diversity and the acquisition of intercultural competencies [4].

In the Big Dictionary of Sociology, sponsored by D. David and J. Jerry<sup>4</sup>, the following definition of this term can be found: “Multiculturalism is the recognition of cultural pluralism and the promotion of it”, also the desire to “protect cultural diversity, focusing on often unequal relationships of minorities to dominant cultures”.

Unlike polyculturalism as a social phenomenon, multiculturalism supports the diversity of different cultures in the society.

The goal of multiculturalism in English-speaking countries (USA, UK, Australia and Canada) is to recognize and accept cultural differences and multiplicity, at the same time evaluating the rights of minorities that are marginalized in the mainstream. Therefore, multiculturalism is generally viewed as a “policy of recognition”.

We should like to consider multiculturalism from the perspective of South Korea, since, in the opinion of the Canadian political philosopher William Kimliki, “most countries today are culturally diverse, with the exception of Iceland and South Korea”. According to J. H. Kim and K. So, the long-standing nationalism and ethnocentrism of Koreans, on the one hand, unites them, on the other hand serves as a barrier to understanding the “others” and accepting cultural diversity as “different” and threatening the sustainability of South Korean culture [5].

If representatives of different cultures do not want to contact each other, do not want to keep apart and do not intend to create a single, common, multicultural society, then this, at best, will lead to multiculturalism, and at worst – to social discontent and various social cataclysms.

<sup>3</sup> Schwarz A., West-Pavlov R. Polyculturalism and Discourse. Available at: <http://englishtips.org/1150813057-polyculturalism-and-discourse.html> (accessed 02/15/2019).

<sup>4</sup> Jerry D., Jerry J. Big Explanatory Sociological Dictionary. In 2 vol.: Trans. from English N. N. Marchuk. – M.: Veche, AST. 2001. Available at: <http://voluntary.ru/dictionary/567/word/multikulturalizm> (accessed 02/15/2019)

The idea of multicultural education involves the prevention of misunderstanding that arises when communicating different nationalities and is based on a dialogue of cultures, in the knowledge and respect for the culture and language of another person. Multicultural education is an important part of modern education, and its essence and content is the assimilation of knowledge about their own culture and cultural values of other nations, in educating the younger generation in a spirit of respectful attitude to foreign cultural systems from the standpoint of a multicultural approach.

After analyzing these categories, we concluded that the common concept of “polyculturalism” and “multiculturalism” is that the notion of “tolerance” is an adjacent component.

The term “tolerance” in Latin means “patience” and means a tolerant attitude to a different worldview and lifestyle. The Russian researcher V. M. Sokolov, arguing that it is necessary to clearly distinguish between the concepts of “tolerance” and “patience” (in a social sense), emphasized that tolerance is a certain ideological and moral-psychological attitude of the individual to which extent one accepts or does not accept various, first of all, alien ideas, customs, culture, norms of behavior, etc. The main essence of the concept of “tolerance” is tolerance for the “alien”, “other”. Patience is interpreted as a level, a psychological threshold of perception by a person of social, spiritual and other influences unfavorable to her, above which one loses mental and volitional endurance and is capable of unpredictable actions [6].

Therefore, considering the problem of tolerance, it should be understood that the essence of “alien” and “other” should not be implied as ideas, morals, behavior that can lead to inevitable degradation and destruction of the social and spiritual.

The Turkish scholars H. Türe, A. Ersoy note that the concepts of “toleration” and “tolerance” are not interchangeable terms: “toleration does not interfere with the views, beliefs and actions of others, including the ways to tolerate them. When toleration does not need to understand the opposite of personality and hear what he hears; but he tries to come to terms with it. To a tolerant person, it is important to understand someone else’s opinion and welcome him, listening to opposing views. A necessary condition for tolerance is a natural interaction with various emotions and thoughts and giving them the opportunity to freely express their thoughts” [7].

Scientists also believe that tolerance should not be a one-way means of communication, that is, one should not be lenient, and the other tolerant. Tolerance of illegal actions may lead to distortion of information. A generation that grows with the awareness of the need for rational and fair tolerance, rather than unlimited tolerance, will be built by a more civilized society [7].

In this case, in the context of multiculturalism, only the category of tolerance should be considered, but not the category of toleration, especially patience. Tolerance should be regarded as a recognition of the equal value and equality of all ethnic and social groups, creating one society and, at the same time, awareness of their ethnic affiliation, ability to enter into intercultural dialogue with people of other ethnic cultures. In the aspect of multiculturalism, the significance of tolerance lies in the fact that different cultural groups living in the same society should not interfere with each other, they do not have to interact and find a common language to create a single social order, in a word, each culture “lives its own life and it “suits” everyone [8].

After analyzing these categories, we came to the conclusion that the concepts studied have significant differences on the basis of the



particular, which manifests itself in the notion of “multiculturalism” through the principle of cultural pluralism, recognition of equivalence and equality of all ethnic groups constituting a single society, and in the concept of multiculturalism through ideology aimed at the preservation and development of cultural differences in a single country and in the world as a whole. They do not fall into one category, so they are not advisable to use as synonymous terms. These are two different concepts and the field of their use is different. We propose not only to use these terms in different contexts, but also in written texts, it concerns the English language, for translations to use a separate spelling (multicultural and polycultural).

Due to the fact that polyculturalism and multiculturalism are different concepts, and are manifested in different countries in different ways, we believe that there is a need for a research in terms of their manifestation in Kazakhstan.

The formation of Kazakhstan multicultural education is connected with the history of Russia. The system of public education and enlightenment in Kazakhstan was focused on the Russification of the Kazakh population. Therefore, Kazakhstan researchers associate a multicultural and multilingual education and believe that a multilingual person is a multicultural person. In Kazakhstan's education, the question of the connection between language and culture in a multicultural space is paid a special attention to B. A. Zhetpisbaeva, T. Yu. Shelestova, G. N. Akbayeva and others state that the basis of the formation of a multicultural personality is multilingualism. Multilingual can be called a person who speaks, understands and knows how to use foreign languages in various communication situations. Learning a foreign language does not mean getting an education. You can talk about trilingual education in cases when other academic disciplines are taught in the foreign language

being studied, for example, the literature of the language being studied, regional geography, etc. [9].

The development of a multicultural and fully harmonious personality is one of the main goals of education of the Republic of Kazakhstan. The actual problem of the State educational program of the Republic of Kazakhstan for 2011–2020 is the fluency in three languages: Kazakh as the state language, Russian as an official language, and English as the language of international communication. As a result of the implementation of the state program, 100 % of the population must speak Kazakh, 95 % speak Russian, 25 % speak English [10].

By forming trilingualism within the framework of a general education institution, we get a multilingual personality with multilingual competence and knowledge of the three ethno-cultures. Thus, expanding the boundaries of what they know in their native language, students form a different attitude to the world around them – they understand the world as a set of different, but equal and equally interesting languages and cultures.

The phenomenon of polyculturalism and multiculturalism is revealed through cultural pluralism. Multicultural education is an important part of modern education, and its essence and content lies in the assimilation of knowledge about one's own culture and cultural values of other nations, in educating the younger generation to respect foreign cultural systems from the standpoint of a multicultural approach. Multicultural personality is formed through multilingualism since in multicultural education representatives of different cultures enter into cultural and linguistic dialogue among themselves.

The question of the connection between language and culture in the context of multilingualism deserves special attention.



Therefore, in the next part of this study we consider it necessary to regard the phenomenon of multilingualism in the relationship of culture and multiculturalism.

This problem is studied by many researchers in the world. Russian researchers M. Ahaeva, A. Daurova and N. Pospelov believe that the presence of a multicultural environment makes it possible to stimulate students' interest in new knowledge and at the same time suggests different points of view on the surrounding world. Multicultural education contributes to the harmonization of relations between representatives of different civilizations and cultures. The main direction of multicultural education is bilingual education, accompanied by measures against ethnocentrism. Learning a foreign language is a means of solving intercultural problems and issues [11].

According to N. I. Almazova, E. A. Kostina, L. P. Halyapina, mastering the conceptual world view of speakers of different cultures is an important component of teaching foreign languages. The researchers identified two important aspects of the study: the increasing role of foreign languages as an education, contributing to the formation of citizenship and evidence of the new position of foreign languages as an education, focused on the formation of the qualities of global citizenship. Thus, they confirm the hypothesis that the development of multicultural competence provides the formation of such knowledge and skills that help students become citizens of a global society [12].

The English scientist M. Byram binds linguistic and cultural awareness and believes that they complement each other [13]. The researcher also found that for students who spent an academic year in countries of the studied languages, the experience gained becomes an important part of their personal and professional life [14].

In their research the Chinese scientists R. Wei, Yu. Hu studied the relationship between multilingualism and tolerance and came to the conclusion that multilingualism is one of the important predicates of a tolerant attitude [15].

The phenomenon of multiculturalism is associated with multilingualism. Among the works of many scientists who study the issues of multilingualism, we can mention the works of J. T. Maluch, M. Neumann, S. Kempert (on the effect of bilingualism on student performance) [16], E. Hoff, K. Ribot (on the impact of English and Spanish on children's speech development) [17], J. M. DeJesus, H. G. Hwang, J. B. Dautel, K. D. Kinzler (in the aspect of the relationship between social reasoning and mastering English and French) [18], W. Q. Yow, X. Li (on social preferences and teaching of children who speak English and French) [19], L. Feng, Y. Gai, X. Chen (on the subject of in teaching monolingual and bilingual children) [20], N. Atagi, E. R. Goldenberg, C. M. Sandhofer (on English and Japanese language skills and their influence on children's imitation behavior) [21], S. Wermelinger, A. Gampe, M. M. Daum (in the aspect of communicative abilities in bilingual German children) [22], E. Blom, A. S. Küntay, M. Messer, J. Verhagen, R. Leseman (on analyzing the characteristics of the development of mental processes in Turkish-Dutch children) [23], Y. Meir, M. Slone, I. Lavi (on the psychological characteristics of children of illegal migrant workers in Israel) [24], E. Bialystok (works that reveal the psychological characteristics of bilingual) [25], S. P. Khoroshilova, E. A. Kostina (on the issue of the impact of short-term courses on the mastery of a foreign language and culture of the studied country by students with different ethnic and cultural specifics) [26].

Thus, the research problem is the development of multiculturalism of students' personality in the conditions of modern education.

The purpose of the study is to identify the features of the formation of multiculturalism as a personal quality of students, acting as the basis of positive intercultural relations in the student environment.

### Materials and Methods

In order to study multiculturalism as the personal quality of students and intercultural relations between them, in the 2018–2019 academic years, a study was conducted in three colleges of the city of Petropavlovsk (Petropavlovsk College of Humanities after Magzhan Zhumabayev, Petropavlovsk College of Humanities and Technology and Petropavlovsk Construction and Economic College). Professional education in the Republic of Kazakhstan is conducted in two languages (Kazakh and Russian) and, accordingly, the groups are divided into “Kazakh” and “Russian”. Our survey was held in colleges where there are groups with Kazakh and Russian languages of instruction.

In this study, we used the survey method, which consisted of questions that raised issues about the intercultural relations of students in a multicultural environment. How do students understand the concept of “multiculturalism”? What is their attitude to people of a different nationality and faith? How close is the relationship between students in Kazakh and Russian groups?

200 students were interviewed. In order to increase the degree of sincerity of the respondents, the survey was conducted in the mode of self-completion of questionnaires.

In the course of the analysis of the survey results, students were classified by language

groups of instruction. As a result, 2 subgroups were allocated:

– the first subgroup – students who study in Russian (100 students). Ethnic composition: Russians – 45 %, Kazakhs – 30 %, the rest (Germans, Ukrainians, Tatars, Belarusians and others) – 25 %. This subgroup is an exemplary multicultural group;

– the second subgroup consists of students studying in the Kazakh language (100 students). This group also includes students (50 respondents) who were recruited according to the Serpin–2050 program. In Kazakhstan, this state program has been operating since 2014 in order to train and employ young people from the southern regions of Kazakhstan. In the 2017–2018 school year, the liberal arts college first began recruiting students from the Kyzylorda and Turkestan regions under the Serpin–2050 program. The structure of this subgroup includes only Kazakhs (100 %).

### Results

According to the results of the study of the level of students' multiculturalism, it was revealed that there are differences in the relationships between students of the “Kazakh” and “Russian” groups.

One of the conditions of a multicultural environment is tolerance, recognition of the equal rights of various ethnic groups. In addition, the understanding that a tolerant person shows regard for others with his behavior, refusal from domination and violence in interethnic relations, should dominate in the mind of a person. If each of the respondents of the groups with the Russian language of instruction has friends of a different nationality, then 60 % of the students of the groups with the Kazakh language of instruction are friends with people of a different culture, the remaining 30 % have shown readiness for acquaintance and friendship with them and 10 %



(students of the “Serpin” group) do not want to allow representatives of another culture to come to their place.

75 % of the group with the Russian language of instruction and 45 % of the group with the Kazakh language of instruction showed a positive attitude towards people of other nationalities living in the neighborhood. It also turned out that 13 % of the students surveyed are unfriendly to groups of students instructed in the Kazakh language and 1 % to groups with the Russian language of instruction.

Another manifestation of intolerant behavior was noticeable among students with the Kazakh language of instruction when answering the question: “Would you become an enemy to a person who professes a different faith in relation to yours?” Every 7th respondent adheres to egocentric views, believing only his belief to be true. The opposite picture was formed in groups with Russian language of instruction, showing an absolute tolerant attitude towards another person.

The question “When I see a person of a different nationality, I feel ...” was asked openly and the respondents had the opportunity to indicate not only positive, but also negative feelings that manifest themselves to people of another culture. In all groups there are students experiencing such feelings as fear, discomfort, hostility, distrust of a person of a different nationality (in each group this figure reaches 5 %). But the majority of students show positive feelings towards people of other nationalities: interest, respect, admiration, etc.

In the next question, we tried to clarify whether our respondents met a negative attitude towards themselves from people on a national basis, which in fact is an example of intolerant behavior and one of the reasons of negative feelings towards people of a different nationality. Almost every 4th respondent of the group with the Russian language of instruction, every 6th

respondent of the group with the Kazakh language of instruction felt the unfriendly attitude from the people around them.

From the survey results, it was revealed that ethnic identity among students of different ethnic groups is sufficiently formed: 87 % of the respondents of the subgroup “with the Russian language of instruction” and 99 % of the students “with the Kazakh language of instruction” disagree with the withdrawal of the “nationality” column from the passport of the Republic of Kazakhstan.

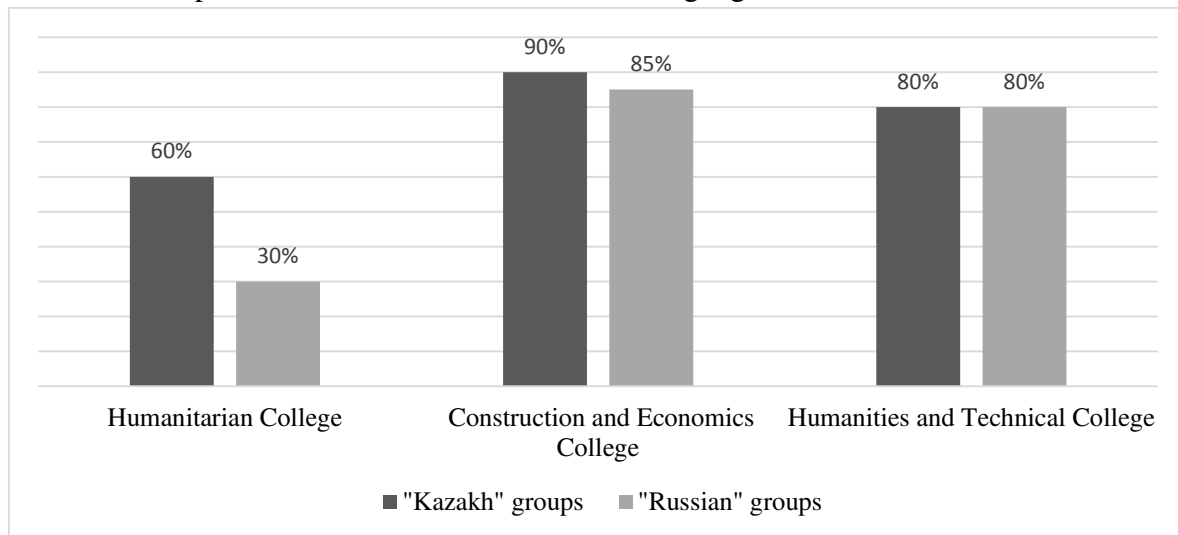
Most students feel a sense of pride in a multi-ethnic country. They understand that they have ample opportunities to learn about other ethnic cultures.

To the question “How close is the relationship among students enrolled in Kazakh and Russian groups?” 80 % of the students of the Russian and Kazakh groups of Humanities and Technical College and Petropavlovsk Construction and Economics College showed their close and friendly relations to each other. However, the situation is completely different in M. Zhumabayev Humanitarian College: according to the students, 30 % of the representatives of the groups with the Russian language of instruction, 60 % with the Kazakh language of instruction have close relationships with students of other departments (Russian and Kazakh branches) (Figure 1).

The fact is that Petropavlovsk College of Humanities after Magzhan Zhumabayev is not divided into departments by specialties, as in many secondary specialized educational institutions (including the Humanitarian – Technical College and the Petropavlovsk Construction and Economics College), but by the language of instruction (with Kazakh and Russian language of instruction). The educational process of a Humanitarian college is related to the history of this institution. For all the years of its existence,

the name of the college has been changed several times: in 1920, the Russian Pedagogical Technical School was founded, in which training was only in Russian; In 1936–1938 it was renamed into Petropavlovsk Russian-German

Pedagogical Technical School, where the training was held in Russian and German languages; since 1941, the Petropavlovsk Pedagogical School has been teaching in the Kazakh and Russian languages.



*Fig. 1.* Relationships among students studying in groups with Kazakh and Russian languages of instruction

Despite changes in the status of the institution, the structure of the college and its management system remained unchanged. Historical circumstances have affected the organization of training activities in this college.

During the study, we tried to identify markers of a lack of close relationships among students of the two branches of the Humanitarian College. As it turned out, the respondents saw them as follows:

Answers of students with Russian language of instruction: there is no possibility of dating, neglect of the students of the “Kazakh groups”, they consider themselves higher, there is no desire and nothing connects us with them; language barrier (ignorance of the Kazakh language).

Answers of students with the Kazakh language of instruction: there is no reason for dating, we are in rival mode with students of “Russian groups”, nothing binds us to them, there was no communication experience (students from the “Serpin” group), do not like that students from

the “Russian department” do not speak the state language, language barrier (many do not know Russian).

The reasons that prevent the close dialogue among the students of the two departments of the humanitarian college clearly show the opposition of the groups “with the Kazakh and Russian language of instruction”, expressed by the unwillingness to communicate with each other, by dividing into “ours” and “aliens”, ignorance of the language (most Russian groups do not speak the Kazakh language and absolutely all students of the “Serpin” group do not speak Russian). Ignorance of languages (Kazakh and Russian) by students of the two departments in the same multicultural community is becoming one of the main factors of separation.

The ethnic composition of groups has a significant impact on the level of multiculturalism of students. To this end, we provided a comparative analysis for three regions of

Kazakhstan: North Kazakhstan, Kyzylorda and Turkestan regions (Table 1)<sup>5</sup>.

Table 1

**National composition in three regions of the Republic of Kazakhstan**

Population of North Kazakhstan region	Population of Kyzylorda region	Population of Turkestan region
570 thousand people	765 thousand people	2,8 million people
197 thousand Kazakhs (34 %)	734 thousand Kazakhs (95 %)	million Kazakhs (71 %)
283 thousand Russians (49 %)	15 thousand Russians (2 %)	130 thousand Russians (4 %)
Ukrainians, Germans, Poles, Tatars and others (17 %)	7 thousand Koreans (1 %), and others (2 %)	480 thousand Uzbeks (17 %) and others (8 %)

From the data in Table 1, it can be concluded that northern Kazakhstan is a more multicultural community in terms of its ethnic composition compared to southern regions. At the same time, it is necessary to indicate a clear relationship: the more colorful is the ethnic composition of the region, the higher is the level of students' multiculturalism.

**Conclusions**

In conclusion, let us generalize the peculiarities of multiculturalism formation as the basis of intercultural relations of college students.

1. Relationships among students studying in groups with the Kazakh and Russian languages of instruction are effective in those colleges where the departments are not divided by language, but by specialties (Humanitarian and Technical College and Petropavlovsk Construction and Economics College). In the Humanitarian College, where the departments specialize in the language of instruction (the department with the Kazakh and Russian languages of instruction), students are distinguished on the basis of the “Kazakh” and “Russian” groups. According to the experience of Humanitarian and Technical

College and Construction and Economics College, it can be concluded that the division of departments into specialties in the Humanitarian College will give positive and effective results in the intercultural interaction of students studying in groups with the Kazakh and Russian languages of instruction.

2. There were identified reasons of the lack of close contacts among the students of the “Kazakh” and “Russian” groups. The main ones are – the language barrier (the majority of students of the “Russian” groups do not speak Kazakh and absolutely all the students of the “Serpin” group do not speak Russian) and the lack of common interests.

In order to develop a multilingual personality capable of social and professional self-determination and striving for self-development and self-improvement, there was created the “Miras” center at college (2016), in the framework of which there was organized an English study club (level B2), open lessons, extracurricular activities are held to create a trilingual environment.

The development of the idea of multilingual education, ideally, is aimed at improving the

<sup>5</sup> The population of Kazakhstan // Wikipedia. [https://ru.wikipedia.org/wiki/Population\\_Kazakhstan](https://ru.wikipedia.org/wiki/Population_Kazakhstan) (appeal date: 01.01.2019)

conditions of a multicultural educational environment. According to the results of diagnostics of students of the Humanitarian College, there is no positive dynamics in the relations among the students of the two departments; there is nothing in common between them (in the interests and language of communication). This suggests that in this college there are not enough activities aimed at bringing the students of the two departments closer together, and, therefore, it is necessary to improve the model of multicultural educational environment.

3. The respondents of the Kazakh groups (especially the students of the “Serpín” group) have a more pronounced sense of national pride than the respondents of the Russian groups, and a stable ethnic identity is formed; Relationships with representatives of other cultures and citizenship, based on tolerance, recognition of the

equal rights of all citizens of the Republic of Kazakhstan are of great interest to respondents with the Russian language of instruction. This circumstance proves the presence of multiculturalism as a quality of a personality among students of groups with the Russian language of instruction, since each such group is a multicultural community that requires from the student tolerant behavior in intercultural relations.

For students in groups with the Kazakh language of instruction who speak two languages (Kazakh and Russian), the multicultural property is not much different from that of the students from the “Russian” groups. However, at the expense of the “Serpín” groups that entered the college under a special program from the southern regions of the Republic of Kazakhstan, where the Kazakh ethnic group dominates in population (83 %), multiculturalism indicators are much lower than in the Russian groups.

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## **Анализ современных образовательных технологий формирования национально-культурных идентичностей студентов через представление о множественности эстетических картин мира**

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**Проблема и цель.** В статье рассматривается проблема формирования мировоззрения, национально-культурной идентичности молодежи. Целью исследования является выявление структурных и функциональных особенностей современных образовательных технологий формирования национально-культурных идентичностей студентов посредством изучения множественности эстетических картин мира.

**Методология.** Основным методом исследования является образовательный эксперимент с применением электронного образовательного ресурса в курсе «Основы искусства стран ислама». Помимо эксперимента, в процессе проведения исследования применялись такие методы, как анкетирование, сравнительный анализ, интерпретация, а также обзор научной литературы.

**Результаты.** Эксперимент позволил тщательно контролировать процесс обучения, постоянно отслеживая активность студентов. Тем самым были выявлены наиболее эффективные элементы и факторы, оказывающие влияние на спад студенческого интереса, а также определены закономерности студенческого поведения в образовательной среде. Студенты в процессе освоения курса получили представление о специфике становления региональной культуры, своеобразия мусульманской художественной картины мира. Полученные результаты свидетельствуют о толерантном отношении студентов к изучаемой культуре, что позволяет прогнозировать дальнейшее развитие взаимопонимания между представителями разных конфессий, народов, а следовательно – снижение угрозы социокультурных конфликтов.

**Заключение.** Авторы обобщают выявленные особенности современных образовательных технологий формирования национально-культурных идентичностей студентов посредством изучения множественности эстетических картин мира.

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