



# Multiculturalism As a Pedagogical Category of Integrative-Modular Approach in Education

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### **ABSTRACT**

The article is devoted to the study of problems of multicultural education, where not all aspects have received the necessary degree of scientific validity, which is reflected in the terminological and conceptual apparatus. The study of the history of the issue allows us to talk about the relevance and complexity of the stated problem. The authors of the article cited six main positions, revealing the complexity of the problem posed by scientists from different countries. And they unanimously agree that the main goal is to provide quality education at all levels to every member of the society. The results of the research and the questioning of the respondents determined the relevance of multicultural knowledge, which is necessary for conducting professional activities in a multicultural environment, taking into account the peculiarities of the socio-cultural situation of development. The students are obliged to know the modern problems of multicultural education, the history of the emergence and formation of the ideas of multicultural education. Methods of comparison and generalization allowed the authors of this article to determine the range of problems of modern multicultural education, which is considered as a means of development of ethnocultural and professional competence. In addition, the results of the respondents' questionnaire on the definition of the tasks and content of multicultural education are given. On the basis of these results, formed by conducting sociological surveys, the directions and conceptual provisions of the ideas of multicultural education in pedagogical science are proposed. The practical significance of the study is aimed at forming the sum of competencies for carrying out professional activities in a multicultural environment.

**Keywords:** multicultural personality, tolerance, multiculturalism, community, ethnic, culture.

### **INTRODUCTION**

In today's interconnected and interdependent world, one of the tasks of pedagogy and schools is to prepare young people for a decent life and successful activities in a multicultural society. This task is named among the priorities in the documents of the UN, UNESCO, and the Council of Europe. The Report of the International Commission on global strategies for the development of education in the twenty-first century highlights that one of the most important functions of schools is to teach people to live together, to help them transform the existing interdependence of states and ethnic groups into conscious solidarity (Abdygapparova, S. K. 2002).

The Republic of Kazakhstan is included in the modern world community as an equal participant in the planetary dialogue of civilizations, as a carrier of an original multinational pedagogical culture.

The collapse of the USSR, economic and socio-cultural instability, and active migration processes have increased the level of multi-ethnicity of the population of Kazakhstan. The national composition of the Republic includes 130 peoples. The rise in the level of multiculturalism, combined with the socio-economic crisis, the impoverishment of a large part of the population and the rise of nationalist sentiment among the indigenous population in the 1990s, created an explosive situation that threatened the integrity of the country. Therefore, the problems of understanding between people who profess different religions, the problems of consolidating society cannot be solved at the beginning of the XXI century without the participation of the education system.

Kazakhstan's education system deals with a complex, ethnically diverse, culturally and mentally diverse student population. The composition of students of secondary vocational education institutions is formed from various strata of society, represented by various ethnic groups focused on a variety of cultural values. Moral and spiritual guidelines, social attitudes of future graduates determine the mood in society, the degree of its culture, and international relations.

In modern conditions, some scientists view multicultural education in multinational states as a tool for integrating national minorities into the dominant cultural environment. Russian educators (V.S. Zaitsev) believe that multicultural education is designed to meet the diverse needs of all members of a multicultural society regardless of their ethnic, cultural, social and religious background [1; 12]. American researchers interpret multicultural education as an opportunity to receive quality education regardless of racial, ethnic, social, gender, cultural and religious differences.

Most scholars (A.Y. Danilyuk, G.N. Serikov, A.V. Khutorskoy, etc.) agree on the understanding of multicultural education as education that contributes to the creation of a quality new community, addressing issues of national and holistic identity and the diversity of ethnic sub- and macro-cultures.

This problem is very relevant for the whole world. Unfortunately, Kazakhstan still lacks a holistic concept and strategy for the development of education, operating on the principles of cultural appropriateness and multiculturalism, taking into account the ethno-cultural component.

## RESEARCH METHODS

The research presented in this article is based on the results of theoretical and methodological comprehension and practical renewal of the content of education and upbringing within the framework of multicultural education. Using methods of comparison and generalization, the authors of this article investigate the problems of modern multicultural education. In addition, the results of the respondents' questioning on the definition of the tasks and content of multicultural education are given.

- theoretical (terminological analysis, study of state documents on education, scientific works of Kazakhstani researchers, periodicals on multicultural education, educational and methodological documentation of educational institutions, generalization of pedagogical experience);
- diagnostic (survey, testing, interview, training, problem solving, expert evaluation);
- predictive (design, modeling);
- experimental (stating, forming, control versions of the experiment);
- empirical (observation, conversations with teachers and students, study and generalization of pedagogical experience, products of students' activities).

Experimental work on multicultural education of students had been being carried out for three months in 2021. The main experimental base was Dulaty University 85 students of 1st year had been selected by random sampling. 49 girls and 36 boys had been participating in the testing of an experimental model of multicultural education of students.

Preparation for the pedagogical experiment included familiarization with scientific literature on the subject of research: the concepts and systems of multicultural education based on various approaches, diagnostic methods, methods of analysis and processing of results, factors of influence on the results of education, etc. were studied.

A pilot experiment was conducted to obtain general information about the multicultural development of students, determine the strategy for the formation of multiculturalism and justify the conditions for targeted education.

A pilot experiment was conducted in January 2021, during which the personal characteristics of students were studied: the level of cross-cultural literacy, valued attitude to another culture, culture of communication, tolerance, and empathy were determined. The set of methods also included pedagogical observation, questionnaire (questionnaire "Me and the Other"), and testing (method of V.V. Boyko (Boyko V.V. 2000), O.I. Tushkanova (Tushkanova O.I., 2002).

## DISCUSSION

The contemporary language situation meets with the problems of educational system in Kazakhstan, as it stated in the article "Multicultural Education as a Factor of Formation of a Multicultural Personality" (Issabekova, G.B., Abdillaev, A.K., Kasymbekov, J. A. Altynbekov, A.; Duysenov, O. 2016.). Authors of the article highlight, that the national idea of trinity of the languages defines the special importance of the multicultural education.

Despite the fact that multicultural education is a relatively new field of pedagogical science in Kazakhstan, two features of the development of this direction can be distinguished. There are also separate theoretical studies on the problem of interethnic communication D. M. Zhazykbayev (Zhazikbayev, D. M., 1999), Z. Kashkimbayeva, A. (Kashkimbayeva, Z. Zh., 2002), multicultural education and upbringing of students Z. Kabylbekova. (Kabylbekova, Z.B., 2000).

Multicultural education in Kazakhstan as one of the central directions of development of national pedagogical theory and practice is in need of the conceptual enrichment.

**Table 1: Understanding of the multicultural upbringing / education in the works of modern researchers**

Author	Definition
I.V. Kolokolova	Introduction to ethnic, national and world culture, formation of the ability and readiness to live in a multicultural multi-ethnic environment
V.A. Ershov	It forms the openness of the individual to the understanding and study of other value bases, forms an individual who preserves his socio-cultural identity and strives to understand other cultures
M.M. Kurbiev	A system of training and education in which students are theoretically and practically acquainted with a precisely defined range of systematic knowledge and skills developed within two or more types of cultures
O.V. Arakelyan	Providing multicultural education, familiarizing with the culture of their ethnic society, fostering a culture of interethnic communication
Karl Grant	Supports all cultural diversity, individual differences of students
G.D. Dmitriyev	A way to counter racism, prejudice, xenophobia, bias, ethnocentrism, and hatred based on cultural differences
N.B. Krylova	Helps children become culturally identical and understand the cultural diversity of communities and the inevitability of cultural differences between people
Z.B. Kabyzbekova	Introduction to ethnic, national and world cultures for spiritual enrichment, as well as the development of planetary consciousness and the formation of readiness and ability to live in a multicultural environment
K.J. Kozhakhmetova	Cultivates a spirit of solidarity and mutual understanding in the name of peace and preservation of the cultural identity of various peoples
A.N.Kusherbayev	Preservation and development of the diversity of cultural values, norms, patterns and forms of activity that exist in this community, and the transfer of this heritage

The study of scientific literature allows us to state that education in educational institutions with a multi-ethnic composition of students should act as a specific activity, which is due to the uniqueness of the tasks, content and organization of this work. Features are determined by the age composition of students, the type of educational institution, natural-geographical, socio-economic, ethnic and regional conditions.

The general principles of activity of educational institutions for the development of the system of multicultural education in the Republic of Kazakhstan are: openness of the national education system based on a dialogue of cultures; taking into account the processes of inter - and intra-ethnic integration specific to Kazakhstan, as well as the ethno-cultural characteristics of each nation and ethnic group; fostering respect and interest in national values and features of Kazakhstan, language, lifestyle, traditions, faith, national culture; formation of students' ability to adapt to a multicultural and multi-ethnic environment. The goal of multicultural education is to form a person capable of active and effective life in a multi-ethnic and multicultural environment, which has a developed understanding and sense of respect for other cultures, the ability to live in peace and harmony with people of different nationalities, races, beliefs and beliefs.

The criteria for reflecting the principles of multicultural education in the educational material are: reflection of humanistic ideas; characteristics of distinctive features and common elements in the cultures of the peoples of the world and ethnic groups of Kazakhstan; revealing the process of globalization, strengthening the interconnectedness of countries and peoples in modern conditions; identification of various forms of interaction and mutual influence of cultures.

The substantive aspect involves the integration of multicultural knowledge, the mastery of multicultural thinking (situation analysis, reflective assessment of themselves and other people), the inclusion of pupils in a situation of choice and alternative (recognition of the diversity of world manifestations of personality in this world).

Thus, the realization of the content aspect of the education of students' poly-culture is the task of the teacher, but it cannot be realized without the participation of the child, his actual self-determination. The content aspect of the process of education of multiculturalism is aimed both at the transfer of multicultural knowledge, and to help the student to build their knowledge of multicultural reality, critically comprehend the complex phenomenon of culture and intercultural interaction.

Thus, in the process of education of multiculturalism of students, the aspect of actual hindrances is connected both with the content aspect (abstraction of knowledge, lack of its significance for a teenager, one-sided, one-sided consideration of certain ideas) and with the aspect of relations (stereotypical thinking, the presence of egocentric attitudes in consciousness, a psychological barrier in intercultural interaction). In the process of education, the teacher needs to overcome interfering factors.

The process of education of multiculturalism as an integrative quality of personality-consistent and holistic, requires actualization in a variety of activities of the child (educational and extracurricular) and professional culture of the teacher. In the context of academic work, it involves:

- integration of content, that is, the inclusion of multicultural ideas (knowledge of multicultural reality) in the content of various academic disciplines
- isolation in the educational material of "binary oppositions", issues of plurality and equivalence of different cultures;
- variable use of methods of training and education of the multicultural personality (didactic searches of the teacher on the line of a combination of emotionality, novelty, singularity in illumination of subjects, problems, questions);
- methodological design of dialogic content of the educational process through the organization of technologies of subject-semantic communication;
- individual research activities of students in mastering the skills of description, analysis of cultural phenomena (areas-art, natural science, social studies, personal, etc.).
- The process of education of multiculturalism of students in the context of extracurricular work includes:
  - support of students' creative activity;
  - face-to-face (excursions, role-playing games) and correspondence (literary) "meetings" with other cultures, revealing their multiple diversity;
  - emphasis on independence, responsibility of students in decision - making in social actions.

Thus, the process of education of multiculturalism of students is carried out within the framework of a holistic pedagogical process and requires purposeful effective actions from the teacher.

A model of multicultural education, which involves the implementation of these pedagogical opportunities in the educational process, is presented below.

The model of multiculturalism education functions within the framework of the poly-cultural space. It is well known that the multiplicity of social relations, as a result of historical development, is based on the achievements of culture. It seems to be fixed, laid down in certain traditions, value priorities, etc. The result of the diversity of social behaviors, concluded in the way of life, worldview, that is, in culture, was the formation in the dynamic system of society of multicultural space. Multicultural space is a social environment that reflects the specific characteristics of cultural diversity and contributes to the process of socio-cultural interaction of its participants.

**Table 2: A model of multicultural education**

<b>Objective</b>	To nurture multiculturalism as a quality of human culture
<b>Content</b>	The adoption of the culture of another and the development of their own culture (spiritual, emotional, intellectual)
<b>Aspects</b>	Psychological; pedagogical; ethno-pedagogical; social
<b>Principles</b>	Multicultural; humanistic; social-value; principle of modularity; the principle of integrity; the principle of dialogue; the principle of intersubject integration
<b>Stages of multiculturalism</b>	Non-resistance – knowledge – recognition – acceptance – interest - need – interaction - openness
<b>Modular components</b>	Practical (multicultural communication); cognitive (multicultural knowledge); emotional-value (multicultural worldview)
<b>Pedagogical components</b>	1) Inclusion in the content of multicultural ideas in the context of dialogue; 2) Immersion in multicultural space on the basis of reflective thinking, cognitive activity, creative self-realization and social actions; 3) Formation of holographic vision of the world of culture
<b>Result</b>	Multicultural personality of the person of culture

The purpose of the presented model of education is the formation of multiculturalism as an integrative quality of a person of culture, having his personal image, able to understand and generate the meanings of his life, history, culture and act in accordance with them. From our point of view, a person of culture is a person:

- free from prejudices and stereotypes, capable of independent decision - making, having a high level of self-consciousness;
- human, capable of compassion, empathy;
- multicultural, capable of open dialogue with Another culture;
- intellectual, capable of cognition and awareness of the objective picture of the world;
- creative, capable of transformation, the formation of different styles of life.

Aspects of multicultural education:

- 1) psychological and pedagogical;
- 2) world outlook;

- 3) ethnical pedagogical;
- 4) social.

For tolerant intercultural interaction it is necessary to develop personality qualities that contribute to the ability to overcome the conflict situation based on differences.

People's differences are multifaceted. The identity of each person is determined by age, gender, ethnic and civic affiliation, education, beliefs, etc. In addition, in any of us as a magnet are connected, intersecting, different cultures. However, cultural differences are known to be a source of negative emotions and, as a consequence, dangerous conflicts.

Here are some of these cultural differences.

1.Outlook. It is a complete system of views on the world, on oneself in this world and on relations in it. The worldview of a person is an individual internal position and beliefs, which, in turn, "determine the entire spiritual structure of the personality - its orientation, value orientations, interests, desires, feelings, actions" (Slastenin, V.A., 2002.). From the conditions of the world, society, family, friends depend on the attitude and worldview of man. Therefore, different people have different value priorities, world views on the world, needs, interests and assessments of what is happening. In the words of Sayr, "worldviews can be as many as consciousness in our universe", "there is only one basic worldview, with one thesis, which says: everyone has his own worldview" (Sayr, D. 1997).

Therefore, multicultural education is based on pluralism of opinions and acceptance of alternatives.

2.Ethnic origin. Conflicts in the process of interethnic interaction are the most acute and have dangerous consequences. In this regard, the most favorable are the interactions between the "we - Others", that is not someone else's, and different from us. Not worse, not better, just Different. After all, the world is polyphonic in its structure. "All nationality is the wealth of a single and fraternally united humanity, and not an obstacle in its path" (Absatova, M. A., 2009).

A person who agrees with this principle develops a culture of interethnic communication.

The culture of interethnic relations is a part of the spiritual life of society, a set of values that function in the process of communication between different ethnic groups. Its essence is that it is necessary to take into account the national character, the characteristics of each person. Therefore, multicultural education includes an ethno-pedagogical aspect.

3. Social affiliation. In a situation of socio-economic inequality, the manifestation of discrimination on its basis is a condition of non-realization of potential opportunities of the student. This can be a consequence of the deformation of relations in the school, self-oppression, low self-assessment of students, feelings of pity (including from teachers) or conflict situations. Therefore, multicultural education is focused on ensuring equal opportunities for students, as well as on creating an atmosphere of independence of personal qualities of a person from his socio-economic status.

This is due to the fact that over time stereotypes acquire "the character of the norm, transmitted from generation to generation as something indisputable, self-evident" (Kohn, I.S., 1989). Therefore, multicultural education involves overcoming negative cultural stereotypes for the purpose of multicultural development.

Multicultural communication is determined by the ability to active cultural dialogue, adequate cultural understanding. It is the result of human openness to other cultures. After all, it is in the process of cultural interaction that different values intersect. In turn, openness implies an active position of the subject: doubts about the cultural specificity do not arise, there are no negative stereotypes and prejudices. The indicator of the level of self-knowledge, self-determination, self-realization reached by a person is the culture of communication (including the culture of interethnic communication). It is the real embodiment of multiculturalism and contributes to the further development of personality. Hence, the condition of positive intercultural interaction is the development of communication culture of its participants, the ability to coordinate values.

**Table 3: Nurturing of multiculturalism of a person of culture: predicted result**

Knowledge	Values	Skills
Plurality and diversity of cultures	Recognition of equality and cultural identity	Positive interaction in a multicultural environment
Alternative ways to resolve cross-cultural conflicts	Non-violence, dialogic, tolerance, humanity	Reflection, independence, discussion, acceptance, cooperation, responsibility
Culture as a personal space and a system of human values	Development of one's own personality in the process of entering the world of another culture	Creative understanding of another culture, creative self-disclosure, imaginative and logical thinking

Thus, the model of education of multiculturalism of the teenager on the basis of integrative-modular approach is based on the unity of cognitive, emotional-value and practical components, a variety of appropriate methods of education, taking into account the most important, relevant aspects and principles.

The presented model of education of multiculturalism of students is practice-oriented, that is, the created ideal model is intended for implementation in the educational process of the school. In the course of the research work, it passed the stages of construction, correction and implementation in order to substantiate the pedagogical conditions of education of multiculturalism as an integrative quality of a person of culture.

The analysis of the development of pedagogical ideas allowed us to draw the following conclusions.

- 1) The problems of interaction of its participants have occupied and occupy a significant place in the works of teachers of the past and present throughout the history of the development of a multicultural community. Moreover, such personal qualities as morality, humanity, and tolerance were recognized as priorities both in ancient times and in the XX century.
- 2) The emerging modern understanding of the process of educating a person, who is capable of accepting an alternative culture, expediently puts forward the need to consider multicultural education as a process of entering a person into another culture, immersion in cultural identity.
- 3) The process of entering a person into another culture, contributing to the formation of an open attitude to cultural diversity, is accompanied by the development of a common culture of the individual and allows building inter-cultural interaction without negative stereotypes, providing its participants with the opportunity for an equivalent multicultural dialogue.
- 4) For purposeful multicultural development of a teenager, it is necessary to identify additional tasks of education in the context of their expansion: from tolerance (tolerance of another culture) to multiculturalism (openness to other cultures with their own cultural enrichment of the individual).
- 5) Multiculturalism as an integrative quality of a person of culture, being a complex education, consists of several components (humanity, citizenship, cross-cultural literacy, communication culture, cultural self-identification), reflecting the integrity of the individual in the socio-cultural space.
- 6) The development of multiculturalism is a consistent movement from a passive position (non-resistance to cultural diversity) through the knowledge, recognition, acceptance of another culture to a genuine interest, need for cultural diversity and to intercultural interaction, openness of the individual to other cultures, values and views.
- 7) The process of educating students' multiculturalism, aimed at instilling a system of knowledge, values, skills and abilities of a multicultural personality, is determined by the content aspect (including students in situations of choice and alternatives) and the aspect of relationships (improving communication skills).
- 8) The process of educating a teenager's multiculturalism is implemented through a model that is based on an integrative-modular approach, includes cognitive, emotional-value, practical components and purposefully constructs a multicultural space - a space of communication, knowledge, creativity, and activity.
- 9) The upbringing of a multicultural personality of a teenager involves taking into account the most important principles (the entry of a person into a multicultural space, friendly communication, the creation of culture, self-realization and self-disclosure in creative activities, a value attitude to everyday events, and the denial of stereotypical reasoning).

## RESULTS

The results of the monitoring study allowed us to draw some conclusions about the essence of multicultural education and the understanding of the relationship between education and culture.

### I. Questionnaire "Me and the Other" (part one).

Cognitive criterion. Students answered questions about culture, identity, spiritual life, discrimination, etc.

Diagnostic results. The majority of students (62%) define culture as politeness, good manners, education ("a cultured person in society"), 26% - as certain norms and orders that have developed in society, 12% - as creativity, art. 12% of respondents know how many nationalities are represented in the Republic of Kazakhstan. The others either answered "I don't know" or suggested such options as: "fifty nationalities", "one thousand nationalities", "hundreds of nationalities", etc. Most students do not have a real understanding of the historical cultural diversity of the modern world, the identity of its peoples, do not understand the meaning of the expression "spiritual life of society", cannot explain what culture is (for example, "culture is such a TV channel"). They are not interested in other cultures, which is why the acquaintance is superficial, as a result of conspicuous features of other cultures, which become stereotypes.

### II. Questionnaire "Me and the Other" (part two).

Emotional criterion. Students expressed their point of view on the problems of cultural diversity, ways of behavior in another culture, causes of conflicts, etc.

Diagnostic results. Mostly students believe that there are good and bad cultures in the world, and the main problem of a person who finds himself in the another culture, most students called ignorance of other people's traditions, customs, morals, which is why you need to learn as much as possible about this culture.

28% of respondents answered that "you need to remember the qualities of a normal person, they will help you everywhere", "among people with a foreign culture, you need to feel like your own person", "you need to be friendly", "know the rules of decency and behavior in society". That is, this group of students with a fairly high level of positive perception of cultural diversity with a pronounced attitude to cooperation and constructive methods of interaction. 65% of respondents answered that "it will be better if a person, being in a different culture, will behave", "we should try not to attract attention and not ask a lot of questions", "we need to agree with the majority", "we should keep quiet", "we need to be more modest" (the style of behavior is avoidance, adaptation, alienation). 7% of respondents believe that you should "constantly remember that you are in a different culture, and try to find a common language with its representatives", "communicate with people, look closely and learn", "while studying another culture, remember your own culture's traditions and customs". That is, these students adhere to the style of compromise, avoid competition and extremes.

### III. The questionnaire "Me and the Other" (part three).

Behavioral criterion. Students formulated the main rule of international communication, chose the team in which they would like to study and work, named important qualities for communication, etc.

Diagnostic results. For many students (36%), when communicating with another person, the main cultural characteristic of a person is their nationality. At the same time, called a person of a different culture "interesting"42% of students would like to study in a group where people of the same nationality as them. Aggression in cross-cultural interaction of students is not recorded: only 2% of students named anger as their rule in communicating with a person of another culture, many called kindness (57%) and equality (26%). Only 11% of students would like to study in a group where people of the same nationality as them. This desire can be the result of fixing negative stereotypes in the mind in relation to the other.

### IV. Methodology of V. V. Boyko.

In the sphere of interpersonal and intergroup relations, such a quality as empathy - the transfer of elements of the inner world of another person to their own inner world ("empathy") - is relevant for the multicultural development of a person.

Empathic abilities. Students answered 35 suggested questions concerning the relationship between people, its troubles, mental balance, etc.

**Table 5: Diagnostics of the level of empathic abilities**

Empathy level	Amount of people	%
High	19	22
Average	24	28
Low	26	30
Very low	16	20
Overall:	85	100

Based on the results of the diagnostics, the indicators of rational, emotional, and intuitive empathy channels, attitudes that promote or hinder empathy, penetrating ability in empathy, and identification are analyzed.

Interpretation of the results of the diagnostic study testifies to a low emotional level of empathy among students. There is a low ability to enter into emotional resonance with others - to empathize, participate, and take to heart the problems of other people. Attitudes that prevent empathy have been identified: it is reduced if a person tries to avoid contact, considers it inappropriate to show interest in another person, and has convinced himself to calmly treat the experiences and problems of others. Also at a low level in the structure of empathy is such a parameter as the ability to understand the others on the basis of empathy, putting one's self in their place.

### V. O. I. Tushkanova's Method.

The level of tolerance. In the structure of multiculturalism as an integrative quality of personality, tolerance to another culture is a condition for reducing the level of negative emotional response to features.

Students answered questionnaire questions concerning behavior in various situations, including the choice of a particular preference.



**Table 6: The level of tolerance**

The level of tolerance	Amount of people	%
High	10	12
Average	47	55
Low	28	33
Overall:	85	100

The answers to the test questions showed that only 12% of students have a high level of tolerance for other opinions and actions. Firmness of beliefs, which is combined with subtlety, flexibility, the ability to accept any idea, with understanding to treat a paradoxical, at first glance, act; with a fairly critical attitude to their opinion; with the ability to respect and tact in relation to the interlocutor to reject views that, as it turned out, were wrong were characterized for this group. The majority of students (47 people - 55%) are characterized by a subjective-stereotypical attitude to other beliefs, with some ability to critical analysis and compromise (they can firmly defend their beliefs, conduct a dialogue, change their opinion if necessary, and are sometimes capable of excessive harshness, disrespect for the interlocutor). The group with a low level of tolerance included 33% of respondents (students are inflexible and even stubborn; they seek to impose their opinions on others, at all costs; they often raise their voice; it is difficult for them to maintain normal relationships with people who think otherwise).

Thus, when organizing the process of educating students' multiculturalism, modeling its content, and selecting methods of educational influence, it is important to take into account the natural features of the psycho-cultural-pedagogical order revealed by the results of the pilot experiment. In particular:

- 1) Negative attitude to people with a different point of view on something, denial of a person's right to differ is more evident in high school students, which is associated with the progression of the anti - cultural worldview of the individual, which is based on egocentrism and egoism. Due to age-specific characteristics, such a movement of the individual towards anti-culture needs to develop certain preventive measures that can prevent destructive aggression towards the others. This pattern requires strengthening the multicultural component responsible for the emotional and value attitude to the others' cultures.
- 2) Students are characterized by a low level of cross-cultural literacy as a result of unformed interest, which becomes an obstacle to the formation of genuine multicultural knowledge.
- 3) The trend of declining interest in cultural diversity is fixed mainly from middle to high school. Indifference to new knowledge about other cultures, lack of need for cultural development of the world limit the process of multicultural development.
- 4) Students do not tend to avoid interacting with other cultures. Hence, under the condition of meaningful and organized activities, reliance on this tendency can form the foundation for the development of a culture of communication.

These observations formed the basis for designing a model for educating a teenager's multiculturalism, a set of methods for studying the problem and processing the results.

Summarizing the author's conceptual views on the problem of educating multiculturalism of students, we emphasize once again that the permanent components of multicultural education are "Multicultural knowledge", "Multicultural worldview", "Multicultural communication". In the educational process, they are associated with variable modules that can take different forms (lesson, thematic block, part of the lesson, extracurricular activities).

The content of multicultural variable modules in our experiment included the following issues:

"We and They" (studying the phenomenon of intolerance, intolerance, conflicts based on cultural differences).  
"The Unity of Diversity" (considering culture as a single interconnected whole, bound together by history, tradition, etc.).

"Dialogue of the cultures" (viewing another culture through the eyes of its bearer, updating the creative understanding of another culture, without giving up one's own culture).

"Dialogue of ideas" (comparison of different points of view on certain problems, joint reflection).

"Global culture" (study of the process of globalization and its impact on culture, universal, world, local, global culture).

"Other culture as an alternative" (considering other cultures as alternative forms of existence, equal to each other, expanding the limits of cultural knowledge). This content is included in the programs of various academic disciplines.

Thus, in the educational multicultural space of the school, there are many factors that activate the process of developing students' multiculturalism. These are: 1) educational material (content of disciplines, ideas, inter-subject relations), 2) pedagogical technologies (game, problem, projective, dialog, etc.), 3) special courses, 4) extracurricular activities (conversation, questionnaires, joint work on multicultural topics), 5) research activities

of students, 6) school-wide competitions (poems, posters, drawings on multiculturalism), 7) communication trainings (exercises, classes with school psychologists), 8) additional education within the school (clubs). As follows from the table below, the multicultural educational space of the school includes variable modules, and their purpose is not only to form knowledge and skills necessary in a multicultural society, but also to translate into the content personal ideas that are significant, close, and understandable to students. As the experiment showed, this affects the personal development of students, contributes to the formation of some positive qualities (tolerance, tact, balance, initiative).

**Table 11: Structure and content of variable modules**

CONTENT	Training material includes multicultural ideas, interdisciplinary knowledge
ALGORythM	Pedagogical technologies of subject-semantic communication, forecasting, games, "opposition"
FORMS	Class hours, special course ("The culture of communication", "Young lawyer", " Civilizations of the past")
METHODS	Dialogue, survey, individual work, contests, intercultural dialogue, games, etc.
EXTRA COURSES	Additional lessons, library lessons, books' exhibition
COMMUNICATIVE TRAININGS	Exercises, sessions with psychologists, communication lessons
SCHOOL CONTESTS	Poems, posters, paintings, songs
SELF-EDUCATION	Research made by the students ( history, personality, art, ecology, politics)

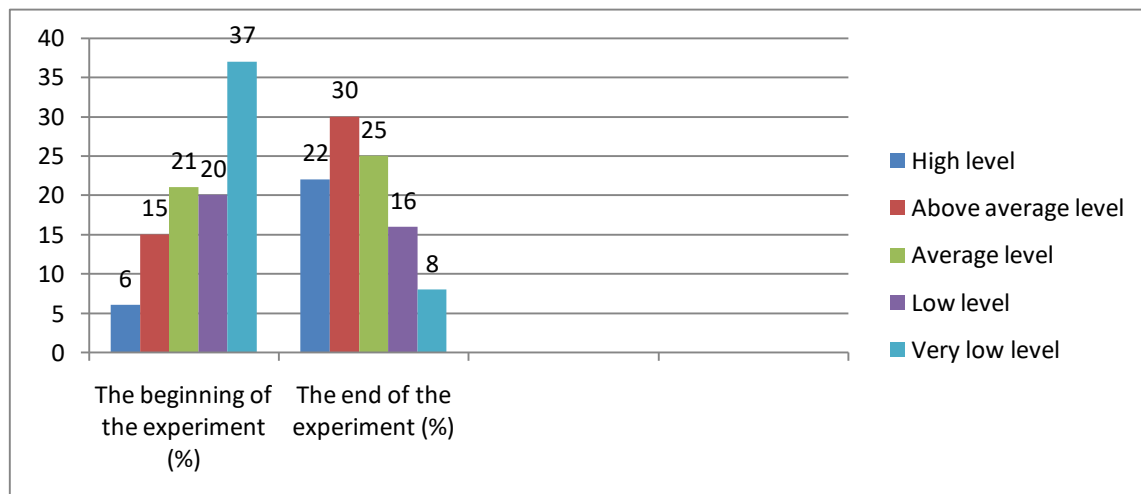
Tasks: to identify the dynamics of multicultural development of students, to summarize the results of the study. At the stage of the formative experiment, teaching was conducted on the basis of an integrative-modular approach.

The purpose of the work: to trace the dynamics of multicultural upbringing of a teenager in the context of cognitive, emotional, behavioral criteria, as well as the dynamics of tolerance development.

Control sections of experimental work at the end of the study gave the following results.

**I. Cognitive criterion – cross-cultural literacy.**

Questionnaire "Me and the Other" (part one)



**Diagram 1 The dynamics of the levels of cross-cultural communication (cognitive criterion)**

The comparative diagram shows that 22% of students at the end of the experiment (as opposed to 6% at the beginning) gave complete answers to questions about the essence of culture, the spiritual life of society, cultural uniqueness, cultural tradition and, cultural diversity . Students of this group are able to express their own opinions about various cultural processes, analyze the phenomenon of culture from a philosophical and historical perspective. 30% of the students gave satisfactory answers, so it is clear that they have the correct cultural knowledge, are oriented in historical aspect of cultural phenomena. However, 25% of students have a domestic nature of knowledge about culture. 16% gave unsatisfactory answers. These students do not have a

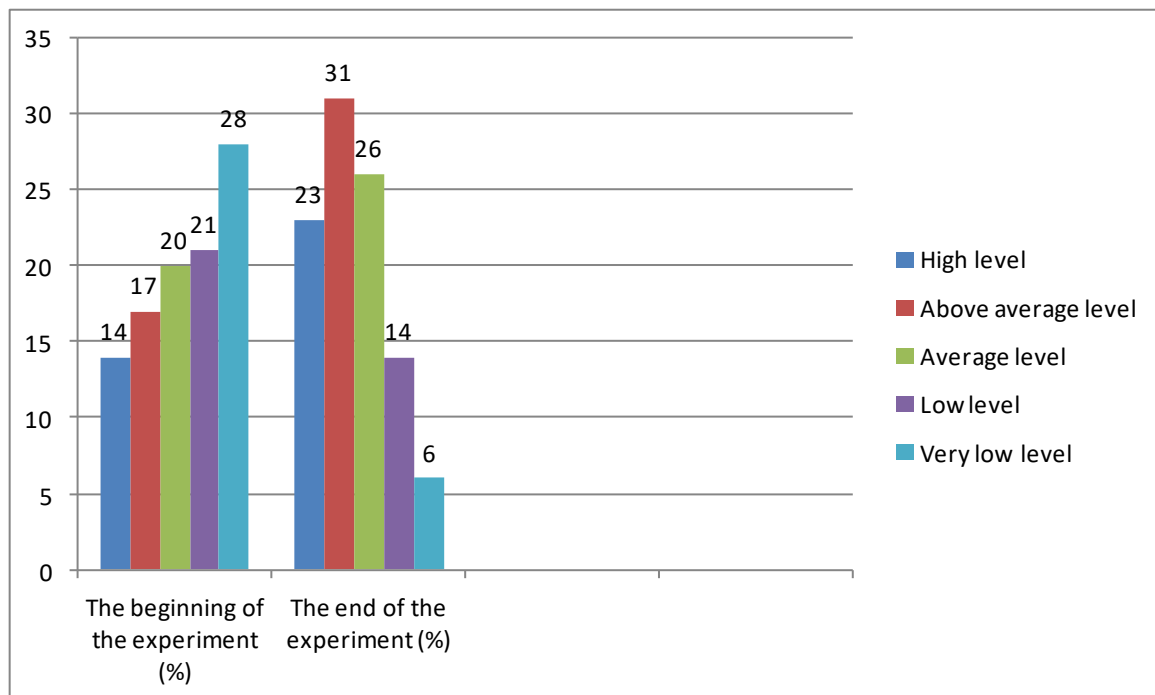
correct understanding of such concepts as spiritual culture, national culture, cultural identity, and cannot analyze and compare different cultures. The respondents in this group are not able to take a critical approach to the information they receive, and they are not interested in new knowledge about other cultures.

The comparative analysis showed that the number of students with a high level of cross-cultural literacy increased by 16 during the experiment. The number of students with a level of cross-cultural literacy above the average increased by 15%. The number of students with an average level of cross-cultural literacy increased by 4%. The number of students with a low level of cross-cultural literacy decreased by 4%. The number of students with very low levels of cross-cultural literacy decreased by 31 %.

Thus, the use of teaching methods based on the principles of difficulty, problems, methods that were aimed at establishing contradictions in relation to different cultures and, accordingly, contributed to the activation of independent cognitive activity of students, increasing their level of cross-cultural literacy, the formation of a correct representation of the main multicultural ideas.

## II. Emotional criterion – value attitude to another culture.

Questionnaire “Me and the Other” (part two).



**Diagram 2 Dynamics of levels of value attitude to another culture**

The results of the survey showed that at the end of the experiment, 23% of students had a high level of value attitude to another culture. They recognize the equality and individuality of each person, deny the division of culture into "good" and "bad". For students of this group, it does not matter what nationality the person is studying with them in the class. They believe that in another culture it is necessary to follow the principles of friendly communication, since cruelty and aggression destroy inter-cultural dialogue. 31% of students call selfishness a condition of alienation in communication with a person of another culture. They agree with the statement that there are no identical people in the world, so we need to find positive ways to solve the difficulties encountered in the process of intercultural communication. 26% of students adhere to the majority opinion, using stereotypical statements. 14% of students would like to study in a group where there are no representatives of other nationalities, in order to avoid constant communication with them. When evaluating their feelings in a situation where they may find themselves in a different culture, students in this group name fear, discomfort, and negativity. 6% of students still show aggression in their emotional attitude to another culture. They consider their culture better, higher than others. In the responses of students in this group, a hostile attitude is noticeable. They view situations of cross-cultural communication from a position of rejection, depression, or open opposition.

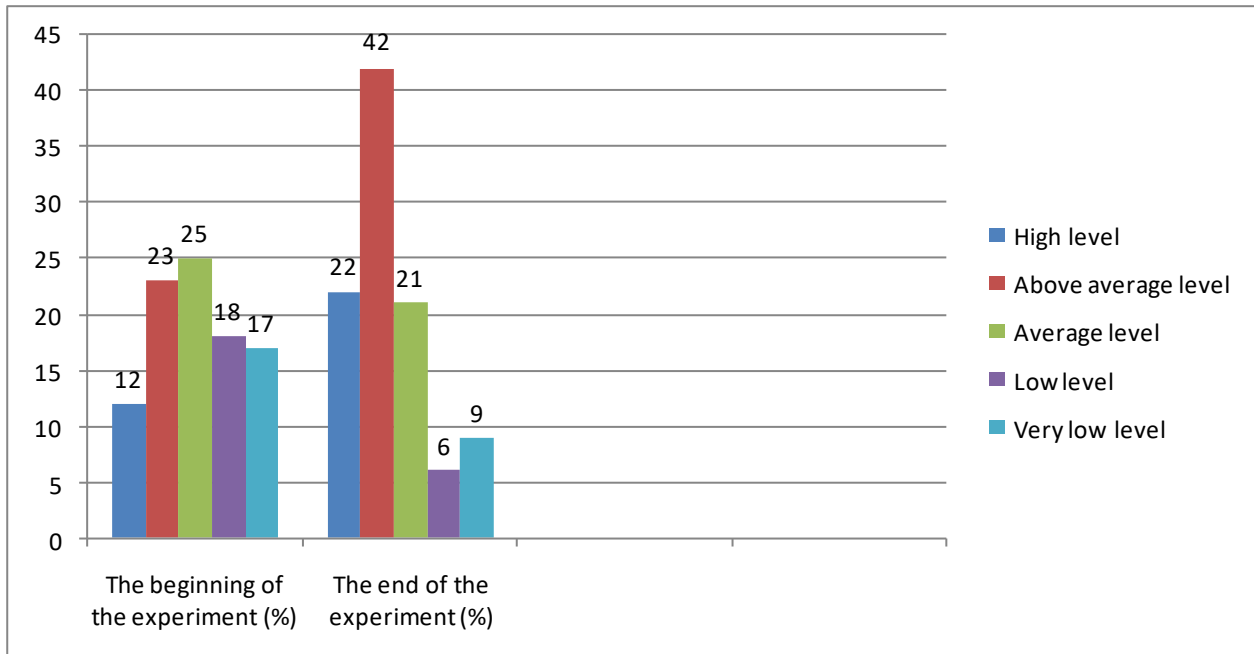
The number of students with a high level of valued attitude to another culture increased by 9 %. The number of students with a higher than average level of value attitude to another culture increased by 14%. The number of students with an average value attitude to another culture increased by 6%. The number of students with a low

attitude to another culture decreased by 7 %. The number of students with a **very low** attitude to another culture decreased by 22%.

These results indicate the effectiveness of pedagogical conditions in the development of the emotional and value criterion of multiculturalism of students. The complex of pedagogical conditions orients students to search for personal meanings in situations of subject-subject dialogue, alternative and multiple images of culture, contributes to the creation of prerequisites for open recognition and acceptance of the culture of another, which opens the way to multicultural communication. The development of a culture of communication as an exchange of spiritual values is productively designed on a dialogic basis that recreates the social content of relationships.

### III. Behavioral criterion – the culture of communication.

Questionnaire “Me and the Other” (part three)

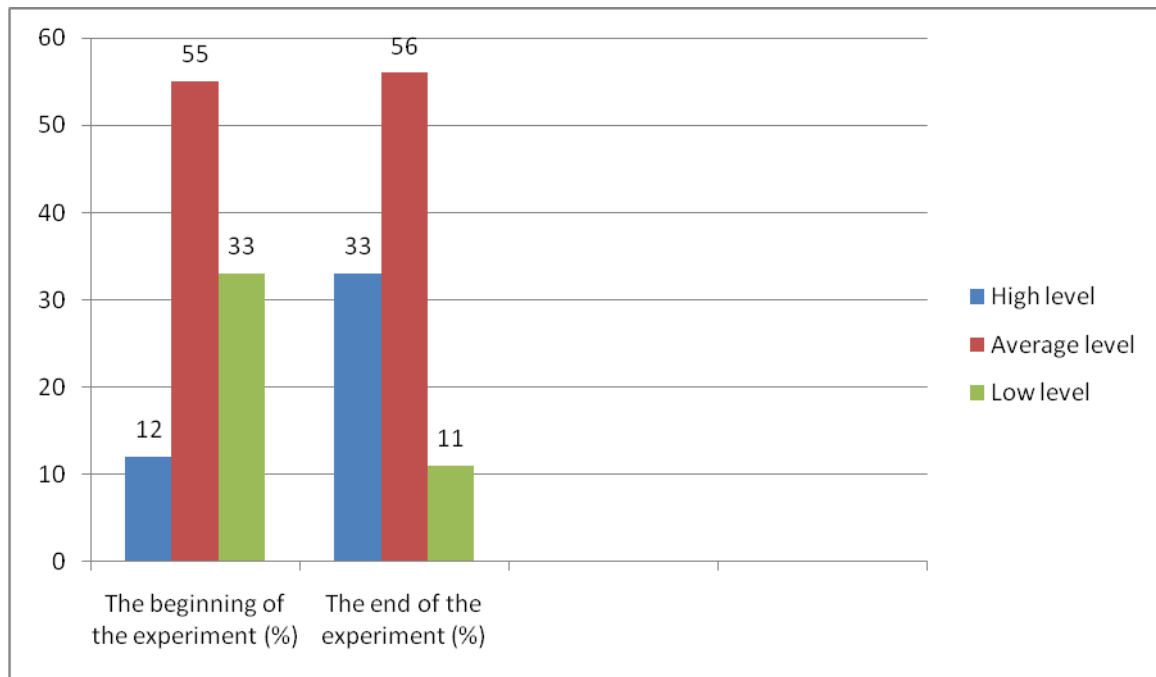


**Diagram 3 Dynamics of the levels of the culture of communication**

At the end of the experiment, the number of students with a very low level of communication culture (from 17% to 9%), who are characterized by destructive behavior, hostility towards the culture of another, slightly decreased. The number of students with a low level of communication culture decreased significantly (from 18% to 6%). At the same time, there is a noticeable increase in the number of students with an above-average level of communication culture (readiness for dialogue in cross-cultural interaction) and a high level of communication culture (orientation to cooperation, openness to other cultures, absence of negative stereotypes and biases).

So, the number of students with a high level of communication culture increased by 10%. The number of students with an above-average communication culture increased by 21%. The number of students with an average level of communication culture decreased by 4%. The number of students with a low level of communication culture decreased by 12%. The number of students with a very low communication culture decreased by 8%.

Thus, the analysis of the results shows a positive influence of the experimental factor on the development of communication culture of students in the conditions of gender and culture. The directed nature of entering the world of culture by emphasizing the aspect of relations (improving communication skills, organizing subject-semantic communication, entering into a dialogue with culture, modeling the social situation), involving emotional and creative manifestations of the individual contributes to the quality of communication culture.



**Diagram 4 Identification of the tolerance levels. O. I. Tushkanova's test**

The number of students who are ready to accept alternative opinions and reflexively evaluate their own point of view has increased (from 12 to 33%). In the group of average tolerance, the indicators changed slightly: 55% - at the beginning of the experiment, 56% - at the end of the experiment. But in the group with a low level of tolerance, there is a strong dynamics (from 33 to 11%).

Thus, it can be stated that the functioning of a practice-oriented model of multicultural education of students based on an integrative-modular approach has a positive impact on the personal development of students. The formation of a high level of multiculturalism, which is characterized by cross-cultural literacy, the ability to open positive cultural communication, is carried out by an integrated combination of a set of conditions to ensure alternativeness, holography, and versatility.

Our experimental work on the education of multiculturalism in students allowed us to draw the following conclusions. Multiculturalism as an integrative quality of a person develops according to a cognitive criterion (the amount of knowledge of a cultural nature, the desire to obtain new knowledge), an emotional criterion (the degree of valued recognition of another culture) and a behavioral criterion (the prevailing type of behavior in intercultural communication).

Diagnostics of the level of multiculturalism of students revealed negative trends of anti-cultural development in the aspect of cognitive, emotional and behavioral criteria, which required the introduction of an experimental factor - a set of pedagogical conditions for the upbringing of a multicultural personality.

Cultural dialogue and alternativeness in the content of the educational process perform a key function in the multicultural development of the adolescent's personality and serve as a condition for evaluating various ambiguous phenomena from the perspective of another. The development of independence in multicultural knowledge contributes to the formation of cross-cultural literacy of students, when in the conditions of problems, difficulties, lack of information, students are interested in actively searching for and making their own decisions on a particular multicultural issue.

Analysis of the research results showed that without directed cultural and educational work, such a quality of personality as recognition of another culture can regress in older age, which requires strengthening the multicultural component in the content of education.

Positive growth of cross-cultural literacy, interest to other cultures, the level of valued attitude to them, the level of culture of communication, suggests that a system of principles and methods forms the model of multicultural education of the adolescent and contributes to cognitive, emotional and behavioral criteria of multicultural personality development.

The research was aimed at substantiating the pedagogical arrangements for the multicultural education of the students. The problem was studied from the perspective of pedagogy, age psychology, and methodology.

Theoretical and experimental study has proved the designed complex of pedagogical conditions to be efficient in developing the multiculturalism of teenager. The hypothesis was confirmed and the tasks were solved. The study allowed us to draw the following

## CONCLUSIONS:

1. It has been established that the genesis of the multicultural principle in education is a long process, which in different periods of history had been receiving its justification, and in modern conditions has acquired a complex integrity as a set of principles of humanism, justice, religious tolerance, individuality, freedom, unity of diversity, equality of cultures.
2. It has been determined that multiculturalism is an integrative quality that is based on the general culture of the individual (emotional, intellectual, behavioral) and manifests itself in cross-cultural interaction through awareness of negative cultural stereotypes, opening the subject to the possibility of dialogue and self-justification in a plurality of cultures.
3. The model of multicultural education of an adolescent based on an integrative-modular approach includes the most important principles (positive communication, self-realization and self-disclosure in creative activities, value attitude to everyday events, denial of stereo-type and unambiguous reasoning), effectively focuses on the quality of the educational process, purposefully constructing the educational space of the school-the space of communication, knowledge, creativity.
4. It has been proved that the integrative-modular approach to the upbringing of a teenager's multiculturalism has a number of advantages, since it allows forming a mini-space of multiculturalism in the educational space, focused on the issues of dialogue between different cultures (emotional, behavioral, personal, etc.) and makes it possible to systematically and purposefully develop a multicultural worldview, thinking, and build algorithms for multicultural behavior of a cultural person.
5. The quality of multicultural education of students increases if a set of pedagogical conditions for the education of multiculturalism is used (including in the content of the educational process multicultural ideas in the context of dialogue; immersion in the multicultural space based on reflexive thinking, independent cognitive activity, creative self-realization and social actions of students; the formation of a holographic vision of the world of culture based on an integrative-modular approach). These conditions orient students to search for personal meanings in the situation of subject-subject dialogue, multiple images of culture, and contribute to the creation of prerequisites for open recognition and acceptance of the culture of others'.
6. It has been proved that the process of education of multiculturalism is a complex step-by-step development of a person in the totality of his emotions, knowledge, activities, when one quality of personality paves the way for the next, forming a "ladder" of achievements in the direction of multiculturalism: non-resistance to cultural diversity, knowledge of the characteristics of specific cultures, recognition of the others, acceptance of a multi-faceted cultural world, directed interest in various cultures, the need for multicultural development of the world, intercultural interaction, openness to other cultures.

At the same time, the research does not exhaust all aspects of the problem of educating multiculturalism of students. This is only the beginning of a large-scale scientific work, the education of multiculturalism depends on many factors that have yet to be determined and investigated.

Analysis of scientific literature indicates the relevance of the problem of multicultural education. It is connected with the scientific and pedagogical potential, the essence of which is determined by ethnic, linguistic, religious and social heterogeneity. All this contributes to the development of intercultural communication, and the dialogue of cultures, and overcoming the monocultural orientation of educational programs in schools and universities, and adequate orientation and adaptation in society, and much more. It is necessary to form a system of methods and forms of multicultural education, which should be primarily focused on the organization of the pedagogical process.

Thus, the multidimensionality and high degree of interdisciplinarity of the raised question allows to consider both modern problems of training and education, and the degree of understanding of the tasks of multicultural education. The content of multicultural education is built around the following guidelines, in which it is necessary:

- to clarify the content of the concept of multicultural education;
- to identify the main tasks and forms of multicultural education based on the analysis of the problem of multiculturalism in domestic and foreign professional education;
- to determine the organizational and pedagogical conditions for the development of a humanistic world outlook of undergraduates and students in the process of multicultural education etc.

The retrospective analysis of the conducted study allows noting positive dynamics in the development of contemporary problems of multicultural education.

Experimental work on defining the attitude of participants of educational process (master students and teachers) to the problem of multicultural education leads to the conclusion that systematic work contributes to the development of teachers' multicultural education.

Having carried out experimental work on definition of tasks and development of the theory of the content of multicultural education in the country, we come to conclusions that research of the problem of multicultural education in the Kazakhstani and foreign pedagogy seems actual, first of all, from the point of view of needs of the modern society.

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