

DIAGNOSTICS OF STUDENTS' TOLERANCE LEVEL IN MULTICULTURAL EDUCATIONAL MEDIUM

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ABSTRACT

The problem of international communication culture is a topical one, not only for today but also for the future, not only within the new multi-ethnic country, but also abroad – this is how one of the directions of responsibility of our generation for the future generations of XXI century in the light of the strategic Address of the President of the Republic of Kazakhstan Nursultan Nazarbayev "Kazakhstan-2030" (1998) is formulated. The severity of the modern inter-ethnic conflicts is determined by the combination of factors: the destruction of the socio-economic, political and ideological relationships; criminal intensification of conflicts, ignoring confessional and national ideals, values and attitudes, increased migration, the growth of national consciousness of repressed peoples. Under these conditions the actuality and the significance of national cultural attitudes, valuable-symbolic aspects of national societies' existence, the specific characteristics of ethnic groups are altogether essentially increased. In this regard, our Republic attracts a special interest, because of the concentration of numerous ethnic groups, which have long-standing cultural traditions. Evidential is the fact that in Kazakhstan peacefully coexist representatives of 130 nations and 45 different confessions, and all the conditions for the development of national cultures and languages are created.

Keywords: Tolerance, intolerance, students, ethnic tolerance, culture, multicultural educational medium

INTRODUCTION

Problem of tolerance is a subject of investigation of philosophy, sociology, psychology, ethnography, history, religion studies, culture studies and other disciplines. In pedagogy, it has gained prominence in the last decade in terms of humanistic education. For the history of pedagogy the idea of tolerance is not entirely new.

Found on the researches of L.M. Drobizheva, G.U. Soldatova the typology of tolerant relations in the system of individuum-group was created:

1. Active tolerance (transparency, a willingness to inter-ethnic contacts);
2. Passive tolerance (irregular inter-ethnic contacts, the tendency to communicate with the representatives of their nationality, while maintaining a positive attitude towards the representatives of foreign-ethnic groups);
3. Elective tolerance (interethnic contacts are limited because of different grounds - language, religion, cultural characteristics);
4. Forced tolerance (ethnic contacts occur under pressure and are only of business character, for example, the career topic);
5. Intolerance (categorical unwillingness to interact with people of other cultures).

At the beginning of the research, respondents were asked to complete the following questionnaire: "Index of tolerance" and "Questionnaire for measuring tolerance." Questionnaire "Index of tolerance" was developed by a group of psychologists from "Gratis" center to diagnose the overall level of tolerance. It was based on the native and international experience in this field. The stimulus material of the questionnaire consists of the following assertions: any opinion can be presented in the media, in mixed marriages there are usually more problems than in marriages between people of the same nationality, if a friend betrays you have to revenge him; normally assume that your nation is better than all the others, it is unpleasant to communicate with untidy people, to restore the order in the country a "strong hand" is needed, I am willing to accept a man of any nationality as a member of my family, I wish my friends were people representing different nationalities, the mess annoys me very much, any religious movements have the right to exist. These assertions reflect a general attitude to the world and other people, and social attitudes in different areas of interaction, where tolerance and intolerance are shown by person. In the methodology the statements that identify the relation to some social groups (minorities, the mentally sick people, the poor) are included: beggars and vagrants are to blame themselves for their problems, all mentally sick people should be isolated from society, refugees do not need more help than the rest, because local people do have not less problems, newcomers should have the same rights as the local people, and I can imagine a black man as a close friend, Caucasians will be treated better if they change their behavior. Also statements that characterize communicative attitudes (respect for the opponents, readiness for constructive conflict resolution and productive relationship): even if I have my own opinion, I am open to other points of view; in the dispute there may be only one correct point of view, if someone treats me rudely, I do the same; I would like to be more tolerant person in relation towards the other people; a man who does not think like me, irritates me; it is difficult to relate good to some nations and people. Special attention is given to ethnic tolerance-intolerance (the relation to people of different races and ethnic groups, to the own ethnic group, the assessment of cultural distance): in mixed marriages there are usually more problems than in marriages between people of the same nationality; normally assume that your nation is better than all the others; any religious movements have the right to exist; I wish my friends were people representing different nationalities; I am willing to accept a man of any nationality as a member of my family.

Three subscales of the questionnaire are designed to diagnose such issues of tolerance as ethnic tolerance, social tolerance, and tolerance as a personality trait. Ethnic tolerance allows reducing personal relation to other ethnic groups and attitudes in intercultural interaction. For the formation of civil society we need to educate a citizen - a person who has relevant to the society orientation values. One of the most important qualities of such a person is ethnic tolerance - the ability to tolerate, and most importantly - to be sensitive to people of other nationalities, their customs, traditions, culture, patterns of behavior, way of life. Ethnic tolerance, or, on the contrary, ethnic intolerance largely determines the nature of international relations.

Subscales "social tolerance" allows to explore tolerant and intolerant acts towards the various social groups (minorities, criminals, the mentally sick), and to investigate personal attitudes towards some social processes. Social tolerance is also represented by inter-individual and inter-social forms. Social tolerance - is a form of partner interaction between different social groups in society, its structures of authority, when the need for such cooperation and respect to the positions of the parties are approved. It is directed to the equality in society and recognizes the right of people to cooperate in order to protect their rights and interests. In the

socially oriented community the conditions for the formation of personal tolerant consciousness, responsibility, including legal responsibility are created.

Finally, the subscale "tolerance as a personal trait" includes items, diagnosing personality traits, attitudes and views that vastly determine the person's relation to the world. Tolerance as a character trait means the respectful treatment to people, a priori. This kind of respect is applicable to a variety of lifestyles. Some people carry a charge of love and good will. Others appreciate group differences from the aesthetic point of view and find them interesting and challenging. For the third ones tolerance stays as a part of the political liberalism and progressive philosophy. For the fourth ones the most important is a sense of justice. For the rest, the treatment to the different groups is associated with the concept of international friendship. They realize that peaceful relations between the representatives of all races are not possible until "colored" people are treated differently in their homeland. In other words, tolerance as a trait of character is interwoven into a positive view on the world.

Relying on the "Index of tolerance" method the calculations were done, aim to determine according to the results of the test taken with the PMPE (pedagogy and methodology of primary education), P&P (pedagogy and psychology) and PT&E (Pre-school teaching and education) groups of 2nd course students, whether the rates differ according to the degree of tolerance or these differences are random.

HYPOTHESIS

H₀: There are only occasional differences in the expression of tolerance within the PMPE, P&P and PT&E groups.

H₁: There are non-random differences in the expression of tolerance within the PMPE, P&P and PT&E groups.

Table 1. The results of diagnosis of "Index of tolerance" methodology

№	P&P		PMPE		PT&E	
	Students' Names	Methodology Results	Students' Names	Methodology Results	Students' Names	Methodology Results
1	Baymbetova P.	114	Ansarova E.	87	Abdulkasimova Z.	82
2	Goloschapova E.	93	Feklisova V.	81	Gorodetskaya O.	92
3	Zadireeva G.	87	Shestera V.	82	Maslatsova A.	142
4	Kompaniets A.	98			Shadaeva G.	108
5	Kurbanov G.	85				
6	Makarova D.	100				
7	Razdykova A.	84				
8	Sydykova A.	87				
9	Sadykov T.	99				
10	Sinotova N.	77				
11	Tamaeva L.	77				
12	Choi S.	93				

Calculation. For the calculation we use the criterion by Kruskal-Wallis [39].

№	P&P		PMPE		PT&E	
	points	rank	points	rank	points	rank
1	144	18	87	9	82	4,5
2	93	12,5	81	3	92	11
3	87	9	82	4,5	142	19
4	98	14			108	17
5	85	7				
6	100	16				
7	84	6				
8	87	9				
9	99	15				
10	77	1,5				
11	77	1,5				
12	93	12,5				
Total number of ranks	122			16,5		51,5

The total sum of all ranks: 190

Now we determine the empiric value of a criterion according to the formula $H = [12/N (N+1) \sum T^2/n] - 3(N+1)$; where N – is a total number of respondents in joint selection, n – is a quantity of respondents in each group; T – is a sum of ranks of each group.

When we put the values and calculate we gain:

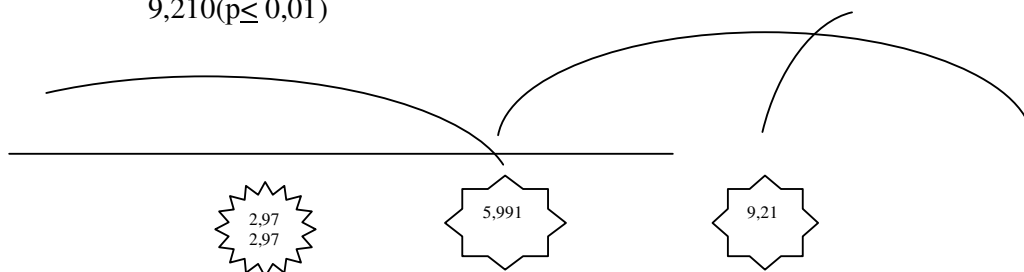
$$H = [12/19 \cdot (19+1) \cdot (122^2/12 + 16 \cdot 5^2/3 + 51 \cdot 5^2/4)] = 2,97.$$

Determine the number of freedom degrees v for c = 3

$$v = c - 1 = 3 - 1 = 2$$

Now we define the critical value [39]:

$$\chi^2_{kp} = \begin{cases} 5,991 (p \leq 0,05) \\ 9,210 (p \leq 0,01) \end{cases}$$



Thus, the received results of calculations get in the zone of insignificance, so we accept H_0 .

Answer: There are only occasional differences in the degree of tolerance expression within the PMPE, P&P and PT&E groups' respondents.

In general, this method revealed the presence of the average level of tolerance among students. These results are shown by respondents, who have a combination of both tolerant and intolerant traits. In some social situations, they behave tolerantly, in others may demonstrate intolerance (reject another person, not ready to live together with other (different) people, intolerance is shown through conflict, aggressive behavior). Elaboration of the data in accordance with special scales can reveal the most characteristic aspects and trends of communicative tolerance and intolerance. In a qualitative analysis of tolerance aspects the separation on the following subscale was used: ethnic tolerance, social tolerance, and tolerance as a personality trait (Figure 1).

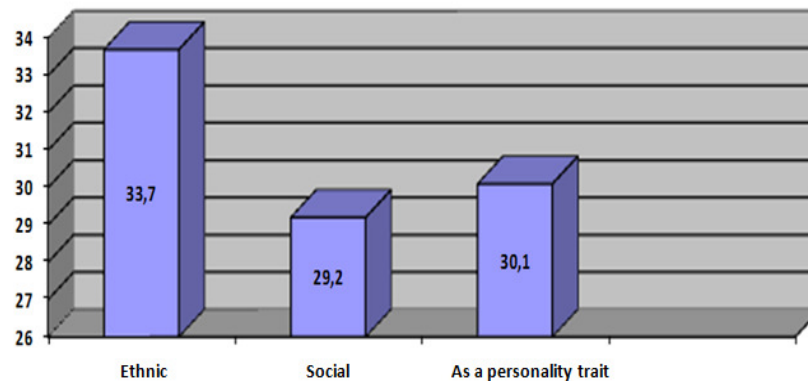


Figure 1. Tolerance indicators in three subscales

The analysis of the results shows that students' ethnic tolerance dominates; this indicates the significant influence of multicultural medium of our country on them. But this multi-ethnic environment should not be regarded as a melting pot, as a person not only saves his adherence to his basic ethnic culture in most cases, but also can combine the adherence to several cultures. Cultural changes resulting of the multi-ethnicity, only lead to universality. At the same time, the indicators for the other two scales (social tolerance and tolerance as a personality trait) are also gain rather high scores. Above mentioned confirms the fact that in the process of higher education the process of crucial tolerance qualities (kindness, compassion, rapport, the ability to compromise, etc.) formation takes place.

AIM OF RESEARCH

The presentation of the results of diagnostics of students' tolerance level in multicultural educational medium.

METHODS OF RESEARCH

Theoretical analysis, the investigation and synthesis of progressive pedagogical experience, observation, comparison, questionnaire, mental experiment, modeling.

RESULTS

Contemporary socio-cultural situation defines the crucial necessity in the formation of tolerance as a condition of future humanity survival; as a value of socio-cultural system; as humane regulations of human relationships; as worldview and conscious roadmap to the construction of interrelations with the world.

This allows esteeming the tolerance as the multicomponent phenomenon of objective reality.

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