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## Integration of ethnic school graduates into the educational space of Almaty universities

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### Abstract

**Relevance.** The paper specifies the content aspects and features of modern Kazakhstan's ethnocultural education through the study's regulations based on content analysis.

**Purpose.** The author comes to the conclusion that ethnocultural education is an important social and educational problem in the Republic of Kazakhstan, considered as the enforcement of rights and opportunities of peoples.

**Methodology.** The upcoming changes in the school structure and content of school (secondary) education will undoubtedly serve as the basis for creating a comprehensive educational environment.

**Results.** The achieved results of ethnocultural education in Kazakhstan create conditions for wider use of the potential of ethnocultural education based on the values of a culture of peace, tolerance, and interethnic harmony. The problem of ethnocultural education and integration of graduates of ethnic schools requires development.

**Conclusions.** The authors believe that the problem of ethnocultural education involves the interaction of both vectors, and its monoethnic vector is necessary for the preservation of national identity in the individual, and a multi-ethnic vector is a tool for resolving interethnic contradictions and forming tolerance in cross-cultural interaction.

**Keywords:** ethnocultural education; ethnocultural identity; ethnic minorities; education; life strategies; professional competencies; educational programme; psychological acculturation.

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## **Introduction**

The consistent implementation of the concept formulated by the President of the Republic of Kazakhstan, "The Third modernisation of Kazakhstan: global competitiveness" assigns to the modern school system the task of educating a person in the context of developing his abilities for free orientation in the market conditions, competitiveness to continue education, as well as the establishment of a quality base for further professional activities. Such a situation presupposes the consistent creation of a coherent system for the development of a culture of teaching students in a modern Kazakh school, which could comprehensively combine the issues of upbringing and education of modern students, in full accordance with the modern realities [1-3].

Such a policy is gradually being implemented in schools of the South Kazakhstan region and the city of Almaty. This is especially important in the context of the ongoing gradual change in the system of public relations, against the background of trends in adapting the bulk of the population of the Republic of Kazakhstan to the current realities of today and market conditions, which contributes to the trends in the development of the educational system in these geographical regions. Nowadays, schoolchildren of the South Kazakhstan region and the city of Almaty have all the opportunities to get more practical skills that have a tangible impact on their subsequent development in life, rather than unsupported theoretical knowledge. In the schools of these geographical regions, teachers have all the opportunities to improve their own economic culture, which is extremely important in the context of the establishment of the general level of their teaching skills, which at the moment is still at an unsatisfactory level [4; 5]. At the same time, a certain part of the youth of the regions under consideration and in the whole country is characterised by decadent, dependent moods that do not contribute in any way to their personal and professional development, as well as consistent integration into the unified educational space of higher education institutions of the country in the future. Among the main reasons for this state of affairs, as a rule, are the low level of economic competence of the teaching staff and students of secondary schools in the Republic of Kazakhstan in general, as well as the South Kazakhstan region and the city of Almaty in particular, and insufficient consideration of the realities of modern life when planning secondary school curricula. The characteristic features of ethnic culture in the education and upbringing of modern schoolchildren also play an important role. The view from the considered positions allows understanding the relevance of the development of the economic culture of schoolchildren in the city of Almaty and the South Kazakhstan region, taking into account regional and ethnic characteristics.

The current situation in the secondary school system of Kazakhstan requires a consistent determination of the priority areas of its development, taking into account the features of the subsequent integration of school graduates into the educational space of the country's higher education. There is a need to develop a concept of practical application of the state ethno-regional features, which determines the need to take into account the factors that affect the functioning of ethnic schools in the country. In particular, in Southern Kazakhstan, specific living

conditions have been formed under the influence of a complex of factors related to the service sector in the region, the level of housing and household provision, etc. The specifics of local production conditions, combined with the characteristic features of its technical equipment, combined with rich local cultural traditions and customs, largely determine the essence and content of the school educational system in this region. All of the above in the complex forms the systems of social relations characteristic of the South Kazakhstan region and the city of Almaty, which have a considerable impact on the development of the secondary school educational system [6]. This largely determines the features of the subsequent integration of ethnic groups' representatives who have graduated from secondary education institutions into the unified educational space of the higher school of the Republic of Kazakhstan in general and the city of Almaty in particular. The educational interests of the representatives of these regions, their requirements for the structure and scale of modern ethnic schools in the country are also of particular importance.

## **Materials and Methods**

Materials and methods should describe the sequence of research and substantiate the choice of methods used. The description of materials and methods is necessary for a complete study of the topic and the reader's ability to evaluate the correctness of this choice, as well as to argue the results obtained. To achieve the research purpose and test the hypothesis, the corresponding tasks were set. The theoretical nature of the study provides for the use of the following research methods.

The study is based on the division of the educational process of ethnic schools into components to determine their properties and features that will help assess the reasonableness of introducing games into the educational process. As a result of synthesis, the knowledge obtained from the analysis is combined into a unified system. Within the framework of the study, direct (empirical) analysis and synthesis were used for a surface acquaintance with the object. At the same time, separate parts of the object were highlighted, its properties, the simplest measurements, the fixation of the direct data.

The ascent from the abstract to the concrete is a universal form of the movement of scientific knowledge, the law of the reflection of reality in thinking. According to this method, the process of cognition is divided into two relatively independent stages. At the first stage, the authors have collected data from practical research on the problem of ethnic school graduates' integration into the educational space of Almaty universities. The second stage of cognition is the ascent from the abstract to the concrete. Its essence consists in the movement of thought from abstract definitions of the object to the concrete in cognition. At this stage, the research is interpreted and general conclusions are formulated [6].

Both stages of cognition are closely interrelated. The ascent from the abstract to the concrete is impossible without first "anatomising" the object with thought and ascending from the concrete in reality to its abstract definitions. Thus, it can be stated that the method under consideration is a process of cognition, according to which thinking goes back from the concrete in reality to the

abstract in thinking, and from it to the concrete in thinking. Education and professional training are the foundation for long-term poverty reduction. Access to education and the opportunity to study provide access to other assets and benefits in improving health, participation, and income. Educational opportunities mean much more than just physical and financial access to higher education. Quality education should also ensure that educational services are effectively directed to learning.

Among the problems faced by the higher education sector in Kazakhstan is the lack of access to high-quality higher education for certain groups of children, including migrant students, rural residents, students from poor families, and students with disabilities. This study examines the extent to which the government of Kazakhstan has recognised or resolved their conditions. In addition to studying the social problems and shortcomings of the educational system that also affect Kazakh people, this report will pay special attention to the multifaceted problems of language in education that Kazakh students face.

## Results and Discussion

Modern Kazakhstan is characterised by social modernisation and a trend towards a global integration process, where education occupies a leading position in the modernisation process. President N.A. Nazarbayev has set a high standard for national education, which should be competitive, quality, consolidate society, guarantee equality of nations and different religions, maintain a single sociocultural space of the country. Thus, the concept of Kazakh humanitarian education states: "... while preserving everything valuable, to reform it in accordance with the ethnic needs of an educated audience" [7]. This idea is also present in other documents, such as the Concept of ethnocultural education in the Republic of Kazakhstan (1996) [7], approved by the National Council for State Policy under the President of the Republic of Kazakhstan. They highlighted that the establishment of the state independence of the Republic of Kazakhstan, the promotion of democratic reforms, the recognition of the rights and freedoms of any person regardless of nationality require the reorientation of the entire educational sphere to the realisation of national-cultural and linguistic interests of the population, the creation of a continuous system of ethnocultural education, determine its content aspects and features.

Ethnocultural education is an education aimed at preserving the ethnocultural identity of a person by introducing them to their native language and culture at the same time as the values of the world culture development. It should ensure the creation of conditions for the identification of a person with his native culture and the knowledge of other cultures, direct the dialogue of cultures, their mutual enrichment, promote the development of multilingual people who can effectively speak their native language, the state and Russian languages according to the model of "two attachments": to their own ethnic and (or) national group and the state.

Surely, the prerequisite for developing the system of ethnocultural education in Kazakhstan is the creation of an ethnocultural educational environment, which implies a cultural foundation, a field for the development of ethnic

cultures, material conditions for national cultural communities. The ethnocultural educational space includes family, maternal education, day-care centres for children, schools, higher education institutions, national and cultural centres, etc.

The knowledge of the native and state languages from an early age contributes to the creation of an ethnocultural space, the transformation of the state language into a language of communication, the language of education, the list of subjects and their content. Nowadays, Kazakhstan has experience in creating an ethnocultural educational space within the school, which contributes to the preservation of the Kazakh and native languages, the development of Kazakhstan's self-consciousness and self-identification. Thus, in the Pavlodar region, the education department has formed a "School of National Revival" in the House of Friendship, which includes representatives of various diasporas living in this area. Today, more than 500 children attend 14 national classes, Kazakh and Russian cultural centres. At these classes, all conditions are created for studying the native language, history, culture, customs and traditions of the peoples of their region. The children are taught by 30 teachers and curators of art studios.

Children study in different classes, but they constantly communicate with each other, work together on choreography and music, organise concerts and study the Kazakh language, culture of Kazakhstan, tolerance, respect for the traditions of multinational Kazakh people.

The content of the education of the "School of National Revival" is determined by the author's pedagogical programmes, the direction to the knowledge of native culture, strengthening the skills of tolerant behaviour in a multinational society through the comparison of creative projects of the tolerant personality model, the analysis of the cultural identity of ethnic collectives and common traditions of peoples living in the territory of the Pavlodar region.

Teachers of the "School of National Revival" use educational technologies, theatricality and publication of creative projects aimed at fostering a conscious attitude to tolerance, respect for nationalities, and the ability to communicate with people of different nationalities and faiths. Undoubtedly, such experience contributes to the preservation of the ethnic component in the educational process of such education institutions as national ones. Students of such schools have a high level of motivation in learning their native languages and customs, which has become open due to several factors:

1. The quality of education in national schools should not adversely affect the quality of education in public schools;
2. Parents' understanding of the importance of preserving the ethnic and cultural identity of children;
3. Support of ethnic and cultural activities and public interest in ethnicity, promotion of the importance of ethnic diversity.
4. The rise of national consciousness among the dominant group, the emergence of ethnic elements in public schools.
5. The possibilities of organising life taking into account ethnic characteristics, maintaining material culture with elements of ethnicity and manual labour, the return of the human, not the machine dimension.

6. The teacher's interest in teaching native culture.

This structure expands the possibilities of variable learning by creating different types of education institutions. These parameters are used to determine their types. Form of ownership (state or private); conditions of learning (boarding school, school for gifted children, school for children with special needs); form of an education organisation (full-time, external). The types of general education institutions (gymnasium, lyceum, secondary school, university) differ in educational and organisational structure [8].

When structuring the content of education, the original (Soviet) orientation of "entrance" regulation has been preserved. In this regard, the actualisation of the content of education was made on the clarification of certain educational areas and subjects in each of them. Natural and scientific experience lays the foundations for such subjects as mathematics, physics, biology, chemistry, and physical geography [9]. Humanitarian knowledge determines the content of the following subjects: history, social studies, economic geography, and literature. The complex of subjects related to certain types of human activity includes technical drawing, handicraft lessons, languages, music, fine arts. These subjects contribute to the integration of students into the environment of specialised higher education [10].

The theoretically formulated concept of the content of education is reflected in the state basic curriculum, which is a new regulation that forms the basis for the development of exemplary and working curricula. The main feature of this document is that it specifies the invariant and alternative academic loads, as well as their ratio for each level of a higher education institution [11].

The state mandatory standard meets the modern requirements of society since this document served as the basis for the organisation of the educational process focused on cognition within narrow subject areas. Depending on the language of education, the number of compulsory subjects in high school is 18-19 (whereas in primary school – 10-11, and in the main – 18-20). The subject principle of constructing the content of education in higher education institutions indicates the preservation of the principle of regulating the "entrance", which includes elements of practical world experience (differentiation at the senior level, alternative planning of the educational process, the educational process itself, etc.) [12]. Kazakhstan is a unique country. On a global scale, this is an ethnic and national phenomenon. Representatives of more than 130 nations and nationalities live on its territory. There are two headings in the passport of each citizen of the Republic of Kazakhstan: citizenship and nationality. The first column indicates the citizenship of each person, and the second – nationality.

Kazakhstan is a multinational state: 52% are local people – Kazakhs, the remaining 48% are representatives of other nationalities (there are about 120 of them). For this reason, two languages are considered official in the country: Kazakh, which is part of the group of Turkic languages, and Russian. The reason for both a large number of nationalities and multilingualism in Kazakhstan is that it was a country to which the communist authorities massively sent people to labour camps and it was also a place of mass deportations of people, most of whom never

returned to their homeland. About five thousand Catholics of different nationalities live in this area. For example, in Karaganda (the name of the city comes from coal deposits, there are many of them in the city), there is the largest concentration of Poles.

Besides Kazakhs and Russians, there are also: Uzbeks (2.8%), Ukrainians (2.1%), Uighurs (1.4%), Tatars (1.3%), Germans (1.1%), and 4.5% representatives of other ethnic groups (among them: Koreans, Turks, Azerbaijanis, Belarusians, Dzungars, Kurds, Tajiks, Poles, Chechens, Kirghiz, Bashkirs, Ingush, Moldovans, Chuvashes, Armenians, Greeks, Bulgarians, Turkmen, and Jews).

The experience of Kazakhstan since the late 1980s indicates a special form of diaspora policy. The independence of Kazakhstan in 1991 took place against the background of relatively low nationalist mobilisation. The second republics, such as the Baltic states, had a long tradition of resistance to Russian and Soviet domination, Kazakhstan became independent largely as an unexpected consequence of independence movements in other parts of the Soviet Union. However, relations with the diaspora soon became an important element of the new political regime. Kazakhstan was the only post-Soviet republic that came close to independence with a titular nation that did not constitute an absolute majority in its own republic; ethnic Kazakhs made up only 39.7 percent of the total population in 1989. This demographic disadvantage, along with the shaky historical substantiation for the existence of an independent state, served as an incentive for the Kazakh elites to look beyond the borders of the new state and establish ties with the dispersed Kazakh nation.

Proto-Kazakh communities (defined mainly by language) emigrated from Central Asia long before the establishment of the modern Kazakh national identity in the Soviet period; as a result, these communities did not support post-Soviet Kazakhstan as their national homeland. However, after independence, the Kazakh government quickly began to establish ties with these newly discovered diaspora groups, which number up to 1 million in China, 700,000 in Russia, and 1 million in Uzbekistan, Mongolia, Kyrgyzstan, Turkey, and Iran, as well as to encourage their "return" to the new independent related Kazakh state. Since 1992, the government of Kazakhstan has established a number of preferential immigration quotas for ethnic Kazakhs, or "persons of indigenous nationality", as they were called, and created a developed network for helping repatriates: allocation of funds to help repatriates; housing and unemployment benefits; dual citizenship (although this was prohibited for people from Kazakhstan); and for nomadic Kazakhs from Mongolia – even provision of livestock transportation. Between 1991 and 1996, about 154,941 people identified as ethnic Kazakhs moved to the republic, of which about 55 percent (84,828) came from Russia, Uzbekistan, and other CIS countries; 40 percent from Mongolia (62,126); and the rest – from Iran (4,617), China (640), and Afghanistan (418). In 1992, the government in Almaty began setting annual goals for Kazakhstan's "return": 10,000 families in 1993, 7,000 in 1994, 5,000 in 1995 and 4,000 in 1996 and 1997 [13].

Encouraging the return of the diaspora was a way to strengthen the legitimacy of Kazakhstan's independence by appealing to the national community abroad and fostering

a sense of attachment to the new independent homeland. But the main substantiation for this policy was the need to change the demographic balance of the country in favour of ethnic Kazakhs. In the first years of independence, there was a wide debate about whether Kazakhstan should be defined primarily as a national homeland for the Kazakhs or as a multinational state, but for the Kazakh leadership, the shift of the demographic balance towards the Kazakhs was important for the survival of the nation. The Constitution of 1993 declared Kazakhstan a national homeland for ethnic Kazakhs (although other laws pointed to a more inclusive, civic concept of statehood), and such cultural groups as Qazaq Tili (Association of the Kazakh Language) worked on the rev

ival of the Kazakh language and culture. However, the increase in the ethnic Kazakh component of the population and support for the government's policy to expand the representation of ethnic Kazakhs in state institutions depended on the immigration of Kazakhs from abroad.

The practical problems of integrating the new arrivals appeared more serious than many expected. The government of Kazakhstan encouraged the resettlement of repatriates to areas with a relatively small proportion of the Kazakh population but problems with the provision of social services, work and housing led to the disappointment of many repatriated families. Quotas for repatriation in the 1990s were not fully observed; the number of repatriates was usually about two-thirds of the target number. Those who had arrived found Kazakhstan less hospitable than they had thought. Perhaps every twentieth repatriated Kazakh has left Kazakhstan since 1995.

From the point of view of foreign policy, the policy of repatriation has put Kazakhstan in a difficult situation. On the one hand, encouraging the return of the diaspora seemed to be the only way to correct the demographic shortcomings of the titular nationality, and the population groups with the most distinct sense of a specific Kazakh identity (as opposed to a common Turkic or Central Asian identity) were those who lived in neighbouring states. On the other hand, establishing links with ethnic communities in these countries (such as Russia and Uzbekistan) could encourage their governments to take a more active interest in their own ethnic groups within Kazakhstan – groups of the population that would probably suffer from the results of the government's emphasis on filling positions in local economic and political institutions by ethnic Kazakhs [14; 15].

Thus, the government of Kazakhstan focused most of its propaganda on encouraging the emigration of Kazakhs from Turkey and Mongolia, although the sense of connection between these groups was the weakest. Moreover, the members of these groups least wanted to stay in Kazakhstan after a short life there. The former found life in economically more prosperous Turkey attractive; the latter reluctantly exchanged open pastures in Mongolia for inappropriate housing and poor support in Kazakhstan. Thus, the very policy that could best solve the internal demographic problem – focusing on returning from Russia and other CIS countries – faced the requirements of foreign policy. After all, most of the repatriates were indeed from the former Soviet republics, but government advertising campaigns constantly

portrayed the typical repatriate as a long-lost brother returning from Turkey or Mongolia.

By the end of the decade, the return of the diaspora ceased to be an important area of Kazakhstan's foreign policy. In the late 1990s, another demographic and political dynamics in Kazakhstan began to change the relative balance of power between Kazakhs and Slavs in favour of the former. The emigration of Slavs and other Europeans to Russia and other countries and the high relative birth rate among ethnic Kazakhs changed the demographic trend of the 1980s; by 1995, Kazakhs accounted for at least 46% of the population. Debates among political elites about the nature of the state – as an ethnic homeland or a multicultural republic – reflected a departure from the ethnic exclusivity of the early 1990s; the new Constitution of 1995 abolished the definition of Kazakhstan as the homeland of ethnic Kazakhs, and also abolished the granting of dual citizenship to repatriates from the diaspora. After 1995, the return of ethnic Kazakhs continued to perform an important symbolic function. But the state's efforts to establish contacts with ethnic communities have lost much of their former importance.

Ethnocultural education is an integral process of cognition and practical development of ethnic heritage (physical, spiritual, social), the process of development and individual education in the traditions of national culture combining the monoethnic depth of native culture and multiethnic breadth [16].

Presenting itself as a complex interdisciplinary phenomenon that explores the content of the ethnocultural component in the educational process, ethnocultural education has many unresolved problems in pedagogy.

The problem of ethnocultural education can be solved in different ways:

- Through the ethnopedagogy of the educational process;
- Home science;
- Deepening of the ethnocultural, ethnic artistic content of education.

It should be mentioned that all these paths intersect with each other and are implemented in the educational process of a particular region [17]. Thus, the regional model of education of the Almaty region is characterised by a multiethnic orientation, which is inherent in the principle of dialogue of cultures.

The principle of regionalisation in the modern educational system of Kazakhstan is formed based on of taking into account the nationality of people living in the same territory, which implies different approaches to solving educational problems. Consequently, the socialising function of education, aimed at supporting the reproduction of social experience, achieving optimal adaptation to modern socio-civilisational and cultural realities, fixing valuable life guidelines in the minds of the new generation, has acquired a national character, a regional shade [18; 19].

According to the researchers of the regional educational system, the content of education should reflect state and national interests, and the regional educational policy should be regulated within the framework of preserving the unified educational sphere of the Republic of Kazakhstan. Modern universities of Kazakhstan are trying to solve the problem of developing and

implementing in practice the national and regional component of education, in which the cultural characteristics of the region reflect the traditions, customs, and language of the nation. In the pedagogical science of recent years, methods, tools, requirements of the regional and national ethnocultural educational process, ways to update the content of education in modern high schools are discussed; different concepts and models are created [20; 21].

Thus, in modern pedagogy, the problem of ethnocultural education, which presupposes awareness of monoethnic depth and multiethnic breadth, issues of intercultural interaction, has not yet found a complete solution. The phenomenon of ethnocultural education integrates the problems of studying ethnic culture and its interpretation in the learning process. During this period, different approaches to the problem of ethnocultural education are successfully implemented in the education of the Almaty region, as well as in the whole of Kazakhstan:

- ethnophilological – through the development of the ethnic language, increasing language competence;
- ethnic artistic – through close attention to folk art culture in the educational process;
- ethnopedagogical – through the ethnopedagogy of the educational process;
- the study of the region – through home science, with varying degrees of depth and breadth of its ethnic and cultural problems in education;
- cultural – through the knowledge of ethnic culture as a part of a civilised culture;
- ethnocultural – through the cognition of ethnic culture in its systemic integrity.

In general, the legislative and regulatory framework in Kazakhstan has been created to provide free general higher education [22]. The constant work to improve resources is being conducted (funding, staff maintenance, educational and information environment) for children aged 6 (7) to 17 (18) years to ensure full school attendance. According to official statistics, there are practically no children who do not go to school or leave it. At the same time, for various reasons, a certain number of children cannot attend school. The period when children do not go to school and the way to solve each case may be the cause of their occurrence.

The Educational Policy Analysis Centre (EPAC) conducted a study that identified the factors that influence the occurrence of problems when admitting ethnic school graduates to higher education institutions. Thus, such factors include: economic: poverty, unemployment; social: incomplete, troubled families, children at risk, social orphans; demographic: migration, the emergence of new population groups (oralman, refugees); psychological and pedagogical: a rigid curriculum that does not allow organising the educational process focused on the individual needs of the student, an unfavourable educational environment; psychosocial, behavioural, and physical: children with deviant behaviour, with special needs and disabilities [23; 24].

At the same time, work is underway to improve the structure and content of education within the existing legislative framework that guarantees free general secondary education to schoolchildren. The characteristic feature of the current structure of the school is that, following the combined first two levels (primary and

basic), education at the senior level is carried out in two ways – natural-mathematical and socio-humanitarian. In this regard, regular basic study of subjects ends in the 9th grade of the middle school. In this way, it differs considerably from the former Soviet educational structure, in which subjects were studied until the end of the 11-year school.

At all stages of the reform, the standardisation of school education was one of the urgent issues the solution of which in any case was connected with ensuring equal access to education for all children. The standard of education was considered as a system that establishes the state standard of educational readiness. The structure of the state standard of secondary education, which includes three components, has been clarified:

- conceptual (Regulations on the State Standard, concepts);
- regulatory (State basic curriculum, standards of educational programmes, general requirements for the development of measures for achieving the state standard);
- methodological recommendations (guidelines for the development of textbooks, test tasks).

Based on this approach to defining the conceptual and regulatory foundation of school reform, the following set of documents has been developed: general provisions of state mandatory standards and educational standards for all compulsory subjects.

A distinctive feature of this set of documents is that it systematises the requirements and norms for the main content, the volume of the academic load, and the levels of students' training. These requirements and norms are outlined in the main provisions. The same substantive provisions also contain the main curriculum and 8 sample curricula for different school levels, which determine the language of education in both primary and middle schools, as well as the course of study in high school. In general, the following main provisions of the state mandatory standard of general secondary education and 61 objective standards for 34 subjects in three languages of education (Kazakh, Russian, Ujgur) have been prepared. This set of documents is the final result of ten years of work on the creation of the first versions and improvement of previous documents on education standards and curricula [25; 26].

Thus, over the past ten years, the key issues of school reform (school structure, content of education, curriculum, standards) that have passed the stages of improvement have been included in the unified regulatory document "State Mandatory Standard of Education". This regulatory document serves as a tool for regulating: the main content; the level of students' training; the volume of the academic load; the organisation of the educational process; the responsibilities of all participants in the educational process. In general, the selective system of differentiated education is focused on creating conditions for equal access of students to education at the senior level, which is implemented in two ways (natural-mathematical and socio-humanitarian) based on the will of the students and their parents, taking into account the recommendations of the teacher.

There is no official division of children into profile classes in ethnic schools. However, each school, as far as possible, conducts pre-profile training in 7-8th grades, diagnosing the quality of students' knowledge and skills

and monitoring their academic performance. One must not exclude the fact that some schools in Almaty also allow the selection of children, for example, the Republican Physics and Mathematics School. In addition, the selection of students at all school levels is also practised in private schools, which make up a small number and are generally not significant [27; 28].

The structure and composition of the main and sample curricula of the senior level are aimed at satisfying their interests and educational needs and involve the choice of school educational options, which is one of the examples of their equal approach to learning. Thus, each typical profile education programme provides for the possibility of organising narrower profiles that are created by an ethnic school, depending on their material, technical, and personnel base. All these narrow profiles are included in a single invariant part, which includes mandatory subjects that are not related to the profile [29; 30].

The programmes of subjects in the invariant part of profile education are aimed at the minimum level of ethnic schools students' training, except for 5-6 special subjects focused on advanced training of children. In this regard, parents and children are concerned about their readiness for a single nationwide testing at the end of school, if suddenly the educational structure does not meet its requirements [31; 32]. For example, in case when a student, having graduated from a humanitarian profile, is going to enter a technical university. However, at the moment, all this remains only a problem since the mass introduction of profile education, which starts with the 10th grade, began only in 2006-2007. In the Almaty region, this has been observed in recent years since enhanced profile education at the senior level in many schools (including ethnic) has become an experiment. In this regard, to solve the problem of non-compliance of education and the requirements of comprehensive national testing in individual subjects, students resort to informal tutoring or turn to educational centres. In accordance with the Government Decree "... in each rural settlement with the number of children:

1. From five or more before primary school age, the initial level is guaranteed.

2. Forty-one or more children of primary and secondary school age, primary and basic levels are guaranteed.

3. Eighty-one and more general academic school for children of junior, middle, and senior school age will function".

In this regard, resource centres are being created in villages and districts to provide profile education in rural areas. The resource centre is a complex of working schools united in a single educational network, one of the tasks of which is the organisation of profile education in small schools. A very interesting and positive experience was obtained in the Resource Centre of the Karaganda region, created by the regional Institute for Advanced Training [33].

Current experience shows that the reform of general secondary education and school innovations indicate a further solution to the problem of an equal approach to education. These prerequisites include the following:

- definition of requirements for knowledge, skills, and achievements as expected learning outcomes according to the State Mandatory Standard;

- the predominance in school practice of various learning technologies aimed at organising the educational activities of students, specifying students' responsibilities in regulatory documents.

In this regard, in recent years, parallel work has also been carried out on the transition to a result-oriented learning model, the main feature of which is the regulation of the "result". Thus, the development of a new methodological approach to the organisation of school education, focused not on the amount of strictly objective knowledge, but on the expansion of vital skills and achievements, was one of the strategic goals of the long-term development of general education.

An important result of this activity was the adopted Law of the Republic of Kazakhstan "On Education" (2007), aimed at meeting the interests of all educational institutions. It is known that schoolchildren (4 million 473 people) and teachers (about 432 thousand) are the main participants in the educational process. The Law "On Education", as noted by the former Minister of Education and Science of the Republic of Kazakhstan Zhansaybek Tuimbayev, takes into account the change of the educational paradigm "Education for All" to "Education throughout life", which implies "the introduction of high technologies and techniques into the educational system, new ways of transferring knowledge, and developing students' motivation" [34; 35].

This law provides for the introduction of a new model of school education. In this regard, since 2008, work has been underway on the transition to 12-year secondary education, the conceptual and regulatory framework of which also provides for meeting the educational needs of all children. This model of school education based on competition presupposes the support of all school-age children, taking into account their abilities, interests, opportunities, and needs. In this regard, the organisation of the educational process at all levels of the school (including ethnic) should increase the value of learning as a student's activity. Thus, the emphasis will be shifted from the acquisition of knowledge and skills to the development of competencies.

## Conclusions

In recent years, important results have been achieved in the development of ethnocultural education in the Almaty region, the necessary pedagogical and organisational and legal conditions have been created for the implementation of goals and objectives of ethnocultural education: a regulatory framework for the development of ethnocultural education has been formed, a network of education institutions/classes with an ethnocultural component has been created, providing in-depth study of the native language and culture; students are introduced to national, cultural, spiritual, moral, and ethnic values, with the tendency to move away from ethnic isolation, strengthening the role of intercultural education through the introduction of courses "ethnos and culture", the inclusion of ethnocultural models in the educational process, compliance with the content of subject courses in history and geography; models of ethnocultural education have been developed and put into practice: subject-matter, value, design (for example, students write scientific projects about the ethnic identity of different peoples living

in the territory of the Almaty region); programmes of additional ethnocultural education are being implemented based on schools with an ethnocultural component and national cultural centres: folklore, choreographic, choral, music studios and ensembles, museum and local history works, ethnographic expeditions; a scientific and methodological base for the development of ethnocultural education.

The achieved results of the development of ethnocultural education in Kazakhstan create opportunities for wider use of the potential of ethnocultural education

based on the values of world culture, tolerance, and international compliance.

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### Conflict of Interest

None.

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## **Інтеграція випускників етнічних шкіл в освітній простір алматинських університетів**

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### **Анотація**

**Актуальність.** У статті визначено змістові аспекти та особливості сучасної казахстанської етнокультурної освіти через дослідження нормативно-правових актів на основі контент-аналізу.

**Мета.** Автор приходить до висновку, що етнокультурна освіта є важливою соціальною та освітньою проблемою в Республіці Казахстан, що розглядається як забезпечення прав і можливостей народів.

**Методологія.** Майбутні зміни в структурі школи і змісті шкільної (середньої) освіти, безсумнівно, послужать основою для створення цілісного освітнього середовища.

**Результати.** Досягнуті результати етнокультурної освіти в Казахстані створюють умови для більш широкого використання потенціалу етнокультурної освіти, заснованого на цінностях культури миру, толерантності та міжетнічної злагоди. Проблема етнокультурної освіти та інтеграції випускників етнічних шкіл потребує розробки.

**Висновки.** Автори вважають, що проблема етнокультурного виховання передбачає взаємодію обох векторів, причому його моноетнічний вектор необхідний для збереження національної ідентичності в особистості, а поліетнічний вектор є інструментом розв'язання міжетнічних суперечностей і формування толерантності в крос-культурній взаємодії.

**Ключові слова:** етнокультурна освіта; етнокультурна ідентичність; етнічні меншини; освіта; життєві стратегії; професійні компетенції; освітня програма; психологічна акультурація.