

THE POLICY OF MULTICULTURAL EDUCATION IN RUSSIA: FOCUS ON PERSONAL PRIORITIES

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ABSTRACT

The article contains the results of the study of the current state of multicultural education in Russia. The history of studying the problem of multicultural education has been analyzed; an overview of scientific concepts and research of Russian scientists in the sphere of international relations, including those conducted under defended theses, and the description of technologies of multicultural education in Russia (review of experience, programs, curricula and their effectiveness) have been provided. The ways of the development of multicultural education in Russia have been described. Formulation of the problem of the development of multicultural education in the Russian Federation is currently associated with a progressive trend of the inter-ethnic and social differentiation, intolerance and intransigence, which are manifested both in individual behavior (adherence to prejudices, avoiding contacts with the "others", proneness to conflict) and in group actions (interpersonal aggression, discrimination on any grounds, ethnic conflicts, etc.). A negative attitude towards people with certain diseases, disabilities, HIV-infected people, etc., is another problem at the moment. This situation also manifests in the education system and requires taking immediate measures to optimize interpersonal relationships and considering peculiarities of different people within the framework of multicultural education and the creation of the inclusive educational environment. The materials presented in the article may be useful for graduate students studying the issues of multicultural education, optimization of interethnic relations, prevention of extremism and xenophobia, formation of a positive attitude towards people (including those with developmental disabilities, health problems, the HIV-positive status, etc.), as well as professionals engaged in organizing prevention activities.

KEYWORDS

social threats, risks, international relations, HIV infection, proximity, multicultural education, inclusion.

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Introduction

In the context of the recent global crisis we can clearly identify the major social threats affecting social stability and safety. One of the strongest threats

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today is a growing interethnic discord and the subsequent social fears, social passivity, xenophobia and extremism, and interethnic and religious hatred. One way to overcome these phenomena is polycultural education, which is presented in this review based on an analysis of dissertation research and scientific articles published in Russian scientific journals.

The need for polycultural education in modern Russia, where more than 130 ethnicities live, is determined by the progressive trend of ethnic separation, intolerance and intransigence, which is manifested in individual behavior (following ethnic prejudices, avoiding interethnic contacts, and conflicts) and collective action (ethnic aggression, national discrimination, ethnic conflicts, and so forth).

The national questions are topical in Russia and worldwide because there is a mass inflow of migrants, which leads to a change in the ethnic composition and exacerbation of problems of polycultural interaction.

In the situation of increased migration and exacerbation of interethnic relations and terrorist acts, an important area of modern educational system is the restoration of Russian ethno-cultural and ethno-social functions in educational organizations. Also, it is important to overcome the generalization of cultures by means of education, to revive and preserve the identity and uniqueness of ethnic cultures. All these measures are reflected in federal educational standards (See: Federal State Educational Standard of primary education) that provide for the mandatory implementation of polycultural education in the educational process. They require that polycultural education in terms of education activity should be aimed at building an understanding of younger generation, that the peaceful existence of mankind in the future depends on the formation of skills for constructive interactions on the basis of mutually beneficial cooperation and partnership.

Polycultural pedagogy has its own history. Jan Amos Komenský in his program "Pom-pedia", based on the concept of people's community, their needs and aspirations, suggested the Pom-pedia program for universal education for the human race, teaching children how to live in peace with others, to carry out mutual responsibilities, and to respect and to love people (Bim-Bad 2009).

The idea of the need for a large-scale implementation of polycultural education had arisen after the World War II as a part of the activity of newly created UNESCO and United Nations. They announced a new cultural and educational policy, based on the idea of human dignity on the basis of universal human values, most clearly reflected in the Declaration of Human Rights. This was manifested in the processes of improving education, living conditions of the society, fighting against totalitarianism, maintaining cultural diversity, and promoting cultural development of minorities.

In Russia cultural-historical theory of behavior and mentality by L.S. Vygotsky plays a significant role in substantiating the idea of polycultural education. In the accordance with that idea, the sources of mental development underlie in historically developing culture.

In the context of philosophical, ethnographic, and sociological research, conducted by L.L. Bagramova, Y. V. Bromley, M.S. Dzhunusov, the problem is considered from the standpoint of interactions and relations, the interpretations of the concepts of "international", "national", "interaction of national and universal" are being reexamined. A particular emphasis is placed on the formation of polycultural personality. Interethnic (polycultural) education is

interpreted as an extension of national education to creating an awareness about numerous nations among people. It is seen as an essential element of interethnic education as a factor of identifying the problem (Bogachyova 2014; Bochkovskaya 2011; Krysko 2004).

A.N. Dzhurinskiy considers polycultural education an alternative to International socialist education aimed at the formation of personality outside ethnic culture. From the author's point of view polycultural education is based on the relationship between cultures, one of which is dominant. M.A. Bogomolova assumes that polycultural education is aimed at the development of cultural and educational values, as well as at the interaction of different cultures in the situation of pluralistic cultural adaptation to different cultural values.

V.V. Makaev, Z.A. Malkova, and L.L. Suprunova identify polycultural education with the formation of personality, capable of active and effective life in the multiethnic and multicultural environment, who has a strong sense of understanding and respect for other cultures and the ability to live in peace and harmony with people of different nationalities, races, and confessions. Several authors (N.D. Galskova, L.L. Paramonova V.V. Safonova, E.A. Sokolova) associate the readiness to accept another culture, another way of life with manifestations of tolerance, because only mutual tolerance of people of different nationalities can confront hatred. (Sinyagina 2014; Sinyagina, et. al. 2014)

The ideas described in the research of the authors mentioned above are implemented in modern polycultural education.

Methodology

In the situation of unstable international relations, significant social migration, and high ethnic conflict rate, the resolution of interethnic problems is seen in the new ideas and strategies. A number of scientific schools of the Russian Federation study this issue.

One of the main scientific schools of polycultural study in Russian psychology is a team of scientists led by Doctor of Psychology, Professor **Alexander Grigoryevich Asmolov**. The concept of the formation of tolerance, developed within the framework of this school, is reflected in "Historical and evolutionary approach to the psychology of personality" (1996) and is based on an integrated interdisciplinary approach to psychology of personality, connecting biogenetic, sociogenetic and human genetic orientation, based on cross-cultural interaction. As a part of the research school, dissertations are defended on this issue and a galaxy of followers of the idea of forming a tolerant person were educated. Also, diagnostic tools to study international relations were designed (G.V. Soldatova).

The scientific school of Doctor of Psychological Sciences, Professor **Natalia Sinyagina** developed the concept, the program, and the curriculum of polycultural education, as reflected in the textbook "The program of polycultural education" (2012). The materials are based on the idea of forming a common culture of the personality, while taking into account traditions, norms, values, opinions, beliefs, habits, and rules that are manifested further in the behavior and relationships with others (Kuyumdjian 2012; Sinyagina 2014; Sinyagina, et. al. 2014).



Studies by **Ruslan Suleimanovich Bzarov**, **Tamerlane Taimurazovich Kambolov**, and **Alina Afakoevna Levitskaya** under the auspices of the UNESCO proven complex educational programs known as “The concept of the Ossetian ethnic education”, which is a set of educational programs for all levels of education, developed by teachers of North Ossetia - Alania. The main idea of the concept is that the Ossetian ethnic school is being built on the principles of polyculturalism and polilingualism. It involves translating school instructions into two study languages (Ossetian and Russian) and three study languages (Ossetian, Russian and foreign). In conformity with “Concept of the Ossetian ethnic education”, Ossetian ethnic school model is built on the principle of “Ossetia - Russia – World” (from the local culture to the global one). The program is designed to help students familiarize themselves with the Russian culture and through the Russian culture with the global one. Preservation of the Ossetian language plays an important role in the learning process.

The significant areas of development of this issue is studying the causes of ethnic conflicts, finding effective ways to resolve them, and identifying the sources to increase the national consciousness and its development in different social and national environment. A group of scientists led by Doctor of Psychological Sciences, Professor Tatiana Gavrilovna Stefanenko studies this problem (Stefanenko 2004). The author’s concept of ethnic identity, developed from the perspective of social constructionism, involves the active formation of personality in the process of active construction of social reality based on the experiences and relationships of Self-image (Ego) and ethnic environment. This allowed the research team to develop a series of trainings and programs of the development of ethno-cultural competence and skills of inter-cultural interaction in Russian poly - ethnic society.

The justification of ways of humanization of interethnic relations on the basis of the study of history of ethnic relations, issues of ethnicity, nationalism, conflicts, and ethnic politics has been studied by the scientific school under the leadership of the Russian ethnologist **Valeriy Alexandrovich Tishkov**. On the basis of applied research in the field of polycultural education and ethno pedagogics the authors justified the specific technology to overcome ethnic conflicts.

The concepts of the program and the polycultural education curriculum are based on specific psychological and pedagogical studies of interethnic relations in educational environment. There are enough studies like that, which have been conducted in Russia in recent years. Here are just a few developments in the scientific school by N.Y. Sinyagina.

1. Within the framework of the Russian-Armenian project supported by the Russian State Science Foundation, the empirical study of the problem was organized, which resulted in obtaining new data on interethnic relations in the student environment on the example of three regions of Russia (Moscow, Tula region, and Stavropol territory). The study was conducted by the research team (E.G. Artamonova, T.Y. Bogacheva) under the leadership of N.Y. Sinyagina.

204 students of 12 different ethnicities (Russian, Kumyks, Avars, Dargin, Kabardinians, Ingush, Nogai, Armenians, Lezgins, Chechens, Uzbeks, Tatars) of ages 17 to 25 from six universities participated in the research. The basic method used specially designed questionnaire “Interethnic relations in educational environment”. The express questionnaire “Tolerance index” (by O.A. Kravtsova, G.U. Soldatova, O.E. Khukhlaeva, L.A. Shaygerova), general

communicative tolerance diagnostic technique (by V.V. Boyko), and methods of social and psychological adjustment (K. Rogers and R. Diamond) were also used.

It turned out that more than 92.3% of the respondents feel sense of pride for community of their ethnic group. None of the respondents feel sense of shame for belonging to their national group. However, it turned out that every fourth student determines his attitude towards the person depending on his/her ethnicity and one out of six took part in inter-ethnic conflicts. Nevertheless, 70% expressed their willingness to have an interethnic dialogue.

The authors of the research observed the presence of negative attitude, bias, and prejudice in the responses of students. A significant part of respondents (about 86%) consider culture, values, and behavior of other ethnicities through the lens of their own ethnicity. To the question "Is there a nationality to which you have an aversion?" just over 63% of students responded "Yes".

The research revealed that representatives of national minorities living in the territory of the Russian Federation are less willing to get acquainted with the country history and adopt the country traditions. Also, almost 50% of the respondents categorically reject the possibility of entering into interethnic marriages. At the same time, 90.7% of the students recognize the importance of addressing the problems related to ethnic conflicts.

The research allowed the authors to define the main trends in interethnic relations in educational environment as well as to form actual characteristics of these relations and outline the ways of their optimization.

2. The Ph.D. dissertation in psychological sciences by N.A. Konovalova "Psychological determinants of interethnic interaction in student groups" (Konovalova 2012) also contains the data on Russian relationships in student environment. The study was conducted in 2010-2012, and 320 people participated in it. A range of approved methods was used: methods of analysis of values of the personality by L.M. Schwartz, the technique to identify the propensity of the subject to conflict and aggression by E.P. Ilyin and P.A. Kovalev, the ethnocentrism assessment methodology by L.G. Pochebut, and the technique for measuring social attitudes by E. Frenkel-Brunswick. It turned out that of all young people participated in a survey 20% avoid any kind of interethnic interaction, 32% do not avoid, but do not seek to establish trusted relations with representatives of other ethnicities, 48% of students seek to establish trusted relations regardless of ethnicity. The reasons why students avoid interethnic relations are determined by the rejection of other ethnic lifestyle or behavior in public places (36%), by the lack of understanding of language community (30%), by the prevalence of feelings of distance, hostility, anger, envy (20%), aggression (14%), and by the presence of an accent or "broken" Russian speech (10%).

The research implied revealing national stereotypes and bias in student environment. It confirmed that more than a third of students (35%) have ethnic prejudice adopted from their parents: 25% believe that interethnic marriage is not possible for them because it will lead to conflicts in a family, another 10% (it is worth noting that most of them are young men) find it unacceptable to break family traditions. The research identified psychological phenomena of emulating their parents, when young people are guided by certain system of family norms. 10% of respondents (it is worth noting that most of them are girls) are concerned about the choice of ethnicity for future children.



56% of students find it necessary to impose restrictions by ethnic factor, among them 27% are on the restrictions on certain professional activities (political, leadership); 7% of the students – on Russian citizenship; 6% experience irritation that peoples living in Russia celebrate their national holidays; 15% have negative attitude towards the arrival of “persons of Caucasian nationality” (Translator’s Note: offensive term in Russia) for study.

40% of the respondents belong to those who divide ethnicities into “good” (French and Italians were mentioned) and “bad” (Tajiks, Uzbeks, Ukrainians, Georgians, Caucasians, Azerbaijanis were mentioned). 57% of students believe that such division is unacceptable. These data are similar for both Russians and representatives of ethnic minorities. They show high level of nationalism in student groups and the desire to provide more power and prestige only to their own ethnic group.

One of the objectives of the study was to determine the level of ethnic tolerance and ethnic intolerance among students. The results of the survey have shown a high level of ethnic tolerance for 18% of students; low - for 48%; low level of ethnic intolerance for 16%; high level - for 18% of students. The indicators of tolerance / intolerance correlated with students’ self-estimation of their relationship with representatives of other nationalities: 43% of students expressed a friendly attitude towards foreigners living in Russia; 31% - the attitude of tolerance, 9% - indifference, and 17% of respondents expressed full hostility and negative attitude towards these people.

The study allowed us to obtain scientific data on the nature of communication in a polycultural educational environment, to describe psychological reasons for the existence of problems among students in this field. Technologies of optimization of interethnic cooperation were obtained on the basis of the data, which will be described in the following Chapter.

3. The dissertation by Druzhinina A.E. (Druzhinina 2012) on “Socio-psychological conditions of formation of tolerance in interpersonal relations of subjects of educational environment” (Druzhinina A.E. 2012) revealed that one of the factors of students’ perception of educational environment of tolerance is a level of teachers tolerance. This was obtained using the express questionnaire “Tolerance index”, developed by O.A. Kravtsova, H.W. Soldatova, O.E. Khukhlaeva, L.A. Shaygerova, general communicative tolerance diagnostic technique by V.V. Boyko, and social and pedagogical adaptation diagnostic techniques by Rogers R. Diamond. The analysis has shown that school students significantly more often than college students suffer from intolerant attitudes of teachers (disrespectful treatment, insults). The conducted analysis provided data on manifestations of intolerance by teachers based on gender and age characteristics. Female teachers of ages under 27 or over 58 displayed low level of tolerance and high level of communicative intolerance.

Female teachers of ages 30 to 54 displayed the highest level of tolerance for the same questionnaires. Male teachers’ personal tolerance is mounting from 23 to 60 years. Identification of relationship between personal tolerance level of teachers and students’ perception of educational environment of tolerance showed that students generally perceive educational environment as moderately tolerant in various manifestations of intolerance from the subjects of educational environment.

The results indicate that teachers' tolerance affects the manifestation of tolerance within students, as well as the formation of personal tolerance of students in general.

The analyzed empirical studies allow us to estimate real interethnic relations in Russian educational environment, which is very important for the development of curriculum, programs, and projects for the organization of polycultural education.

The technologies of polycultural education in Russia follow the state federal governmental educational standards and account for age, religion, and national specifics. Thus, in preschool and early school age within the framework of age approach it is recommended to have forms and methods directed to the perceptual knowledge of life and recognition of cultural values, aesthetic, and moral empathy. In adolescence it is recommended to have technologies of forming moral foundations and choice of life goals, social maturity education, civil identification, inclusion of adolescents into the situation of choosing values, interpretation of these values, definition of moral and motivated relations with these values, help in the assessment and self-assessment of adolescent actions and behavior, and involvement in cultural creativity. In high school age it is recommended to have value-oriented and reflexive-creative educational technologies.

From the standpoint of belonging to a certain religion, the specificity of this religion is taken into account, and ethnic and cultural component is based on ethnic values.

One of the proven and widely implemented programs in teaching practice in Russian educational institutions is Polycultural education program developed by N.Y. Sinyagina. This program is aimed at creating polycultural identity in educational institution and in the family, which provides assistance technology to the family. The program places the emphasis on studying the problems of international communication, development of a technology to optimize communication, and development of competence of teachers who implement the objectives of polycultural education.

The program of polycultural education is interconnected with educational and upbringing process of educational organization and is represented with the unity of three blocks:

- Knowledge (The block is implemented through cultural information about interethnic relations, tolerance, and the reasons and consequences of tolerant behavior).

- Attitude (emotional) block, which is implemented through school subjects: Literature forms an attitude towards country's classical heritage; History forms an attitude towards the historical past; Biology - towards the nature, etc.

- Action (in this block the personality is formed in real-life activities organized on the basis of polycultural relations).

The program is being implemented on three levels:

1. Cognitive (awareness and understanding).
2. Affective (experiencing emotional attitude)
3. Motivating (active search and use of adaptation of productive strategies).

The content of Polyculture education is built using the following references: sociocultural identification of personality; learning concepts and notions about



polycultural education; learning positive attitude towards cultural environment; development of social skills. As a result, the program provides students with formation of polycultural thinking, which ultimately contributes to conflict-free civic identity in polycultural society, and its integration in polycultural world.

57.4% of teachers, 62.2% of parents, and almost 75% of students approve of implementation of polycultural education program. There are the following difficulties in including the program in educational process:

- Educational process load was noted by 32% of teachers, 43% of parents, and 17% of students (numbers rounded hereinafter).
- Lack of competent professionals was noted by 21% of teachers.
- Lack of meaningful materials was noted by 23% of teachers.

Among those who participated in the research, one group noted that Polycultural education is irrelevant (not important, uninteresting, not useful): 21% of teachers, 29% of parents and 12% of students.

Another proven program is designed by Druzhinina, A.E. and is called "Program of formation of tolerance in interpersonal relations of subjects of educational environment". The concept of the program is based on organization of joint activities of teachers and students, the formation of emotionally comfortable atmosphere, ensuring high level of organization of training activities, facilitation of cooperation, democratization of educational process, reducing the frequency of destructive conflict, physical and emotional abuse, and seeks to work with students, teachers, and educational administration organization.

The structure of the Program includes the following components:

- a) concept basis;
- b) content part of education including goals, objectives, and the content of the issue;
- c) processing part is a technological process including:
 - Organizing process of formation of personal tolerance;
 - Means to form the tolerance of all the participants of educational process.

All of these components of the program, namely, goals and objectives, conditions, content, methods, and forms and diagnostics of the results, exist in unity. The procedural and substantive parts of the program adequately reflect each other.

Program of formation of tolerance in interpersonal relations of subjects of educational environment is based on the following conceptual ideas:

- 1) Educational environment should be friendly to students, it should contribute to the manifestation of their activity and freedom, creativity, open communication with the environment, and should be universal in relation to social experience and its transmission.
- 2) One of the conditions for positive learning environment is tolerance of educational process which is understood, on the one hand, as tolerance towards other people and, on the other hand, as an active attitude towards others, a willingness to provide them with support and assistance.

The content of the Program of formation of tolerance in interpersonal relations of subjects of educational environment implies: for teachers - group discussion, for students - psychological training, for administration - individual counseling. The establishment of the basis of the cognitive component of tolerance is based on the formation of ideas about tolerance and its manifestations, and it is focused on following points:

-The subjects of educational process form the vision of themselves as unique personalities, their values and limitations;

-The formation of skills to determine the boundaries of tolerance on the basis of the notion of relationship between tolerance and connivance, tolerance and authoritarianism, tolerance and democratic style of interaction;

-The notions of tolerance as sympathy and tolerance as an active attitude towards others on the basis of recognition of his/her rights and freedoms;

-The notions about how to respond tolerantly in conflict situations;

-The notions of such forms of expression of tolerance as compassion, support, respect, and care.

The formation of motivational component of tolerance implies helping the subjects of educational process in changing their emotional states and forming strong-willed qualities, in particular:

-The formation of self-acceptance of all subjects of educational process;

- The formation of emotionally positive attitude of participants of educational process towards one another;

-The formation of negative attitude towards violence in any form (both physical and emotional);

-The correction of anxiety as a personal trait, which is based on intolerance;

-The formation of self-control and endurance, which contribute to tolerant attitude towards other people, and the correction of impulsivity leading to intolerant behavior.

The formation of behavioral component of tolerance implies the development of skills of tolerant behavior, in particular:

-The skills of constructive conflict resolution;

-The skills of confident behavior directed towards constructive defending of his/her rights in a conflict situation;

-The skills to offer and deliver the assistance and emotional support.

Program implementation in actual practice led to the following results: stable reduction in the incidence of destructive conflicts in classes and groups (up to 28.2%), reduction of situations of emotional abuse (up to 18.6%) and discrimination of students by social, ethnic, exterior grounds (up to 6.4%). 68.8% of teachers, 60.4% of students and 73.5% of parents of the experimental groups (consolidated data) noted the establishment of emotionally comfortable atmosphere leading to creative expression of students in educational organization; formation of interpersonal relationships in groups and classes, that promote successful socialization and the formation of tolerance; increased cohesion and facilitation of cooperation of all participants of educational process.

The program of psycho-pedagogical optimization of interethnic interaction of students developed by N.A. Konovalova has shown how to be productive in polycultural education.

The program consists of special diagnostics of personality, individual education (self-education and self-development), psychological and pedagogical training, total diagnosis and psycho-pedagogical counseling. Constituent elements of the program are the course "How to behave in multinational world" (32 hours) and the value-oriented socio-psychological training "How to interact constructively with others" (28 hours).

The objective of the program is to optimize psychological and pedagogical interethnic interaction of students through the overall consideration of



psychological determinants defining responsible tolerant behavior style and learning the techniques of constructive dialogue by students.

The special course “How to behave in multicultural world” is aimed at integrating and expanding students’ knowledge and understanding of specifics of ethnic psychology, traditions, and culture of other ethnicities, at increasing interest in the study of ethnic variability of the reality. The course is based on the principles of ethno-psychology, psychology of personality, and conflict resolution.

The aim of the course is to form systematic vision of ethnic diversity and psychological aspects of constructive international interaction and conflict in students.

The course includes two modules: “Specifics of national psychology of communication and interaction” and “Basics of Conflict.” The logic of the use of technology of module learning is justified by the principle of action: educational content is consciously acquired at the time when it becomes a subject of active systemic actions of a student.

The lecture part of the module “Specifics of ethnic psychology, communication and interaction” reflects the problems of ethnic psychological identity of peoples, highlights the main mechanisms of interethnic cooperation, closely associated with the phenomena of national attitudes and stereotyping, and outlines historically developed features of Russia’s relationships with other nations.

As of the end of the first module students should be able to:

- use the knowledge of ethnic psychology in everyday interethnic communication and in professional activities;
- define ethnic and psychological specifics of the individual with whom they have an interaction;
- assess nonverbal behavior of person of other ethnicity;
- organize and conduct business conversation with representatives of other ethnic groups in a correct psychological way;
- manage their emotions and their behavior;
- overcome communication difficulties when interacting with the representatives of various ethnic communities;
- apply the techniques for building constructive dialogue interaction and empathic listening;
- comply with ethnic standards of behavior;
- improve his/her activity to establish and maintain constructive interethnic interaction.

The theoretical part of the module “Basics of Conflict” includes the questions covering the main approaches to the study of conflict, specifications of interethnic conflict, justifies the impact of conflict on the motives, attitudes, and needs of communicating parties, reflects the problem of ethnic aggression, covers constructive technologies aimed at preventing and searching for the ways to diminish the ethnic conflict.

As a result of this module students should be able to:

- characterize the conflict type of behavior of a person;
- determine possible causes of ethnic conflicts,
- formulate an exit strategy from the conflict in the interethnic interaction;
- use the possibility of mediation in resolving interethnic conflict;

- control their behavior and emotions in the conflict;
- know tactics of constructive behavior in the conflict.

To implement the above mentioned skills students should know:

- the basic concepts: conflict, ethnic conflict, stages of ethnic conflict, the causes of ethnic conflict, factors and conditions that contribute to ethnic conflicts;
- the specifics of psychological structure of interethnic conflict;
- the function and dynamics of the flow of ethnic conflict;
- the typology of ethnic conflicts;
- the manifestations of conflict on ethnic basis;
- the role of ethnic identity, ethnic stereotypes, interethnic attitude, and personal characteristics in conflict behavior;
- the resolution strategies and mediation in the conflict.

The logic of practical construction of the course is justified by systematization of theoretical knowledge, its transformation into practical skills, the motivational and value attitude of students towards the problem. The practical part of the special course is aimed at the diagnosis of ethnic identity, life sense orientations, values, self-esteem of aggressiveness, level of conflict, level of tolerance, self-analysis of the character of personal interethnic interaction, the identification of ethnic prejudice, negative stereotypes, contradictions and ways to resolve them. Students' own experience is an assumption to start the search and analysis of new information, the condition to study people of other ethnicity through self-knowledge and self-improvement.

The value-oriented and socio-psychological training "How to interact with other constructively" is held after conducting the special course.

Methodological basis for the use of the training is to understand that a personal view of the world and of oneself affects the behavior of that individual and his choice of strategies to construct interactions with the world and vice versa.

The main goal of value-oriented socio-psychological training is the development of constructive interaction with representatives of other nationalities through the acquirement of communicative competence. These constructive skills are primarily manifested in the analysis of one's activities and the allocation of structural funds of effective interaction.

The logic of the training is applied in accordance with the following stages:

The first stage is aimed at developing sensitivity, that is, understanding of ethnic diversity, awareness of non-admission of ethnic prejudice and ethnic intolerance in interaction with people of other ethnicity, and the benefits of constructive contacts.

The second stage involves self-diagnosis of personal relationship towards other ethnicity, an assessment of their inner feelings associated with interethnic interaction, the degree of commitment of a student to tolerance and non-conflict behavior; formation of abilities to reflect on their emotional state, to find the ways to change their behavior and attitude towards people of other ethnicity.

The third stage is forming stage. It involves the development of skills of conscious regulation of emotional states, abilities to identify, put oneself in place of another, methods and techniques of building emotional trusted relationships, constructive interaction skills to overcome communication barriers, and the use



of appropriate system of norms and values in situations of interethnic interaction.

The fourth stage is to enhance motivational component of constructive behavior: student's commitment to tolerant perception of representatives of other ethnicities, the growth of ethnic communicational needs, the desire to learn the mentality of other nations, the desire to interact with people of other ethnicity, have effort to accept others as they are, the preference of constructive strategies to confrontational behavior, and self-improvement.

According to the results of testing of the developed program it has been established that the students significantly increased the level of ethnocommunicative needs by 16% (from 45% to 61%), the interest in the comprehension of mentality of the person of different ethnicity by 18.5%. In the control group this index was very low (1%, from 54% to 55%). Also, ethnic tolerance significantly grew by 34%.

The results of the above mentioned technologies of polycultural education make it possible to make positive forecast for optimization of interethnic cooperation in educational environment, including the increase of ethnic identity, acceptance of human values, awareness of people's ethnic stereotypes, increase in the desire to establish contacts with representatives of other ethnicities and to learn the mentality of other ethnicities, awareness of benefits of constructive forms of interethnic interaction, and the reduction of interethnic conflicts among students.

Results

The reformation of educational system in Russia attempts to create universal educational environment, which is founded on the principles of subjectivity and leads to the emergence of new educational realities, which include inclusive educational environment.

The reformation was triggered by a number of assumptions, like social one. The social assumption denotes the increase in the number of children with emotional, intellectual, and other impairments, autism, as well as the need of these children to get education; the demands of the society to improve the quality and accessibility of education; the introduction of ideas of humanization and democratization of the society; development of "family policy", involving subjective inclusion of parents in the educational process, and their responsibility for education and development of their children. Another assumption is legislative and regulatory one. This assumption implies ratification of such legislation as the UN Convention on the Rights of the Child dd. 20.11.1989, the Convention on the Rights of Persons with Disabilities dd. 13.12.2006, the Federal Law "On Education in the Russian Federation" dd. 29.12.2012, and other. A different assumption is theoretical one. It denotes current trends of science that seek to achieve the objective of the development of human capacity for autonomous existence, the formation of achievement motivation, realization of the need for self-development, the concept of lifelong education, and the transition from "medical" to "social" model of understanding human disability. Another assumption is practice-oriented one. It denotes the active involvement of the parents of "special" children as tutors in educational process, the emergence of the position of "coordinator methodologist" in inclusive education, the creation of professional communities, the organization of round

table discussions and scientific and practical conferences, and retraining of specialists who support the inclusive educational process. Yet another assumption is economic one. It denotes the new educational system, which generates and enhances “human resources” through the implementation of manifesting human potential and vocation, regardless of the characteristics and complexities of human development.

Formation of inclusive environment in Russian education is aimed at forming ideas about the diversity of cultures and their relationships, awareness of the importance of cultural diversity for personal fulfillment, educating about positive attitudes towards cultural differences, developing the skills of interaction of different cultures on the basis of tolerance and mutual understanding, which is considered prioritized and significant progress.

Inclusive educational environment requires integrational education of children and adolescents with disabilities with their peers, who have no developmental disabilities. However, the implementation of such education is not only connected with the difficulties of the so-called “barrier-free environment”, but also with complications of socio-psychological character. These complications are associated with the specifics of individual and typological characteristics of students with disabilities, that prevent their adaptation to the conditions of educational integration, as well as common social stereotypes, including the refusal of teachers, students, and their parents to accept this form of education (Solovyova and Panferova 2011; Huntington 2003; Brewer and Campbell 1976).

Russian researchers studying social and psychological problems of integration (B.V. Belavskiy, T.V. Volosovets, A.S. Gosporyan, I.I. Loshakova, N.N. Malofeev, M.A. Novikov, E.R. Yarskaya-Smirnova) indicate a number of negative features of Russian experience of integrating children with disabilities into society. Such features are: a weakly organized system of early help and continuity of psychological support at different age stages, non-participation and non-involvement of parents in the complex of psychological support, lack of professional skills of the staff of educational institutions.

The greatest tolerance towards the idea of learning in a class with children who have disabilities is manifested by students in relation to children with musculoskeletal disorders. Students are less tolerant to those who have hearing and vision disabilities. The lowest level of tolerance has been identified in relation to children with disabilities in mental development - nearly half of students expressed a wish to have these children educated in private schools. It is obvious that there is a deeply entrenched stereotype, which creates serious barriers for integration of children and adults with disabilities into society. Despite the manifestation of this stereotype towards some forms of disability, the vast majority of respondents believe that it is necessary to take special steps to ensure that persons with disabilities are able to have equal rights and opportunities (85%). Such views are mostly shared by those who had personal experience with persons with disability.

Note that 70% of surveyed parents believe that it is possible to have educational integration of children with musculoskeletal disabilities, whereas less than 40% of teachers express the same opinion. About eight out of ten parents have no objections to children with musculoskeletal disabilities studying in the same class as children without disabilities, while only 16% of teachers would agree to teach such classes. Parents and teachers agree on a number of



points with regards to the reasons that prevent educational integration of children with disabilities. As the first reason all the respondents mentioned the imperfection of the environment (architecture and transport) (96 %), which does not allow persons with disabilities to live a full life and to develop (97.7%). Further, they mentioned the lack of appropriate educational programs (90.5%), lack of teacher and parent skills (87.9%), lack of finance (84.6%), and undeveloped relevant regulatory provision (74.3%).

The position of the respondents regarding the impact of integration on education are the following: 10% of teachers and 22% of parents expect that the quality of education will increase, and 21% of teachers and 13% of parents are afraid that it will decrease.

The monitoring, which was conducted in order to study the attitude towards inclusive education among the population, revealed a relatively low level of development of inclusion culture. The majority of respondents are not familiar with the concept of "inclusion", "integrated education" (60.6%), only 8% of respondents demonstrated their awareness of the subject. (Bochkovskaya 2012).

Another promising area of inclusive education in Russia is the formation of positive attitude towards people with HIV and their integration into educational environment. Today in Russia, the number of HIV-infected people reached 860 000. Most of them are young people under 30, including those who attend educational organizations (**Party morale against AIDS**). According to UNESCO, currently there are thousands of students, affected by HIV/AIDS in one way or another in educational system. (Training, support and protection of students and educators living with HIV or affected by HIV infection)

A research led by **T.Y. Rayfshnayder** (Rayfshnayder 2015) indicate a fear of contact with HIV infected people among students, their parents, and teachers. Thus, (Rayfshnayder 2015) 100% of students express sympathy towards people of this category, 91.6% - compassion, 95.1% - mercy. However, at the same time, only 9.8% of students agreed to eat in the same canteen with HIV-infected people. Parents reported that they could communicate/work with a person living with HIV (84.9% of respondents). However, 94.5% of them, if they know that there is a student with HIV in their child's class, would forbid their child to communicate with this student. A survey conducted among teachers has shown that most of them consider it appropriate to disclose HIV status in order to avoid self - infection (32.1%), to have more open relationships between people (29.5%), and to know how to behave in such a team (23.1%).

Content analysis of essays on the topic "HIV-infected among us" has shown that while describing the problem of HIV/AIDS the subjects of preventive education predominantly use such categorical concepts as "AIDS", "the fear of infection", "drugs", "people should blame themselves for that", "unprotected sex", "syringes", and other. The leading position is taken by the concept "fear of infection" (average rank - 2.7), "drugs" (average rank - 4.0), "unprotected sexual contact" (average rank - 4.7). These results indicate that the majority of respondents associate HIV primarily with deviant behavior. This is the reason why the surveyed people have a negative attitude towards people with HIV infection and think that HIV infected people should blame themselves for this disease (Rayfshnayder 2014).

In the process of studying the attitude of subjects of preventive education towards the problem of HIV/AIDS and people with HIV, the research has revealed significant correlations between 1) mono/poly-ethnic environment and

attitude towards people living with HIV ($p \leq 0,01$) and 2) awareness of HIV and attitudes towards people living with HIV ($p \leq 0,01$). These data suggest that in rural areas with preferential predominance of one ethnic and religious environment people are less tolerant towards people with HIV. As the awareness on the topic of HIV/AIDS increases the subjects of preventive education change their attitude towards people with HIV/AIDS.

Discussion

As many studies conducted by Russian and foreign scientists show, the presence of students who are somehow distinguished from the crowd in an educational organization leads to conflicts and even violent situations.

The creation of favorable conditions for all subjects of educational process can resolve the problem. Inclusive educational environment created in educational organization provides with such opportunities and ensures maximum consideration of specifics of representatives of all student categories. The construction of an effective system of such inclusive education is possible with the support of personality-oriented approach aimed at comprehensive development of a child, increasing the possibility of its adaptability in today's dynamic world.

Conclusion

The Declaration of the Rights of Man and of the Citizen says that every Russian citizen has the right to freely define his/her own ethnic identity, including determining himself/herself as part of a particular ethnic group on the basis of his/her identity, language, (which he/she speaks and believes to be his/her mother tongue), commitment to traditions and customs (which he/she follows), and the culture that he/she feels closest to. As this review shows, Russian system of education implements the rights of a citizen through its aim to, at an early age, form respect, acceptance, and appreciation for rich diversity of cultures of the world, to allow different forms of expression of human individuality, and to develop skills to resist nationalist manifestations, xenophobia, and extremism. Ensuring access to education and creating an enabling environment is the main problem of modern Russia.

The educational system of Russia, which grows out of cultural and historical traditions of a multiethnic country, builds its activities in a three-dimensional space of regional, national, and world culture. Today, one of the promising areas of polycultural education development is the creation of an inclusive educational space in Russian educational system aimed at creating favorable conditions for all participants of the educational and upbringing process. This will allow us to implement the main purpose of modern education, i.e. the education of a free and creative individual, capable of solving unique intellectual and moral problems.

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