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DEVELOPING ETHNOCULTURAL TOLERANCE AMONG STUDENTS THROUGH THE STUDY OF DIASPORA HISTORY IN KAZAKHSTAN (THE CASE OF THE GERMAN DIASPORA)

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ABSTRACT

The research deals with the development of ethnical and cultural tolerance among the students in Kazakhstan via the study of the German Diaspora's history. This project studies the role of historical knowledge in consolidation of transnational understanding and tolerance particularly in such multicultural society as Kazakhstan, where various ethnic groups have cohabited throughout centuries. The German Diaspora with its unequalled history of migration, settlement and integration into Kazakhstani society, serves as a major model for comprehension how various cultures can make a contribution to the whole growth of societal harmony. Through studying the history and cultural contribution of the German community in Kazakhstan, students can get a profound understanding of the difficulties and successes of ethnic minorities that stimulate compassion, esteem and coexistence. The purpose of the research is to show how the Diaspora's history can be an efficient instrument in forming students' approach to variety, thus making contribution to the establishment of a more encompassing and tolerable society.

KEYWORDS: Growth of ethno-cultural tolerance, Students, The Diaspora's history, German diaspora, Kazakhstan, Polycultural education, Transnational relations, Cultural variety.

1. INTRODUCTION

Kazakhstan is a state that has affluent multicultural context, where countless ethnical groups have cohabited together for decades, making contribution to the establishment of a distinctive modeling of transnational harmony. Within this context, the growth of ethno-cultural tolerance among the younger generation is a main precedence in education. Universities and schools are of a vital part not only in the transfer of academic knowledge but also in formation of values, attitudes and social competencies, which promote peaceful cohabitation in a varied society (Akiner, 2018). One productive method to reinforce multicultural recognition is to study the Diasporas' history that allows students to understand about the social, historical and cultural experiences of various ethnical communities inside a country. The German Diaspora in Kazakhstan is a valuable and bright model of such an educative strategies. Having passed throughout complicated historical processes including compelled migration, habituation to a new habitat and protection of cultural identity, the German community has become an essential part of Kazakhstan's societal and cultural structure. The contributions they made to science, education, arts and agriculture emphasize substantial role that they have played in the development of the country. At the same time, the difficulties they have met including discrimination and displacement give helpful lessons about viability, cultural conversation and bilateral understanding. Inclusion of the German Diaspora's history into the educative process can significantly refine students' perceiving of ethnical variety. It gives a possibility to expand crucial thinking, sympathy and esteem for various cultures. By examining historical documents, cultural heritage and individual stories students understand the complication of inter-ethnic relationships and the vitality of tolerance in a multicultural context. This research emphasizes the significance of Diaspora history as an educative resource for fostering ethno-cultural tolerance (Altermatt, 2019). Through inclusion such content in classes and extracurricular occupations pedagogues can impel students to think about their identity, appraise the affluence of cultural variety and understand the significance of societal unity. Finally, the aim of the research is to show that studying the German Diaspora's past and the present is not only informational from a historical viewpoint but also a vital step towards construction of a more inclusive and coherent community (Allport, 1954).

2. LITERATURE REVIEW

An increasing number of scientific publications highlight the significance of multicultural education and the role of historical knowledge in forming students' attitudes to variety. Scholars mark that researching the experiences of ethnical groups in the framework of a unified national space assists students better understand cultural variety and decrease stereotypes (Banks, 2016). Work in the sphere of cross-cultural pedagogy reveals that learning about the Diasporas' history helps the development of critical thinking, sympathy and recognition of the contributions of minorities. A study of the German Diaspora in Kazakhstan emphasizes its important economic, cultural and social influence. Historians record this community forced deportation in Soviet times, its habituation to new conditions of life and its efforts to save its language, identity and traditions. Modern study also researches the Diaspora's integration into Kazakhstan community and its role in progression of cross-cultural dialogue. Theorists of education state that the insertion of such historical narrations in the training curriculum contributes to the ethno-cultural competence development. Students can better understand the complexity of interethnic relations through studying authentic historical materials, biographies and cultural artifacts (Berry, 1992). As a whole, the literature shows that the Diaspora's serves as an efficient pedagogical instrument for training respect, tolerance and mutual understanding among students in a multicultural environment.

3. MATERIALS AND METHODS

The research is based on a mixed-method design combining qualitative historical analysis with quantitative survey data. Firstly, official documents, scientific publications and archive materials under the German Diaspora's history in Kazakhstan are analyzed to define the main stages of its establishment, adaption and contribution to the society's development. Secondly, educational materials (methodological manuals, textbooks and extracurricular programs) are surveyed to define how the Diaspora's history is presently introduced in the school program (Bukharaev, 2020). Besides, questionnaire surveys and semi-structured interviews with students and teachers are applied in order to study their representation of ethno-cultural tolerance and their relations to the German community in Kazakhstan country. The gathered data is interpreted with the help of the content analysis and comparative analysis that let the researcher determine the potentiality of the

Diaspora's history as a resource for the growth of ethno-cultural tolerance. On the basis of these findings, methodical recommendations are set out for combining the German Diaspora's history into educational practice.

Kazakhstan's contemporary system of education functions within a wider political and social framework, which prioritizes inter-ethnic harmony and esteem for cultural variety. As a multiethnic state Kazakhstan is home to more than 100 ethnic groups, whose historical cohabitation has formed a unique sample of social collaboration (Chinn & Roper, 1995). The German Diaspora takes a particular place in this context. Ethnic Germans, deported to Kazakhstan and other regions of the Soviet Union in the 1940s were subjected to forced deportation, limitations on their rights and the necessity to rebuild their lives in unknown terms. Eventually, they adjusted to domestic realities, made important contributions to the growth of industry, agriculture, culture, science and steadily incorporated into Kazakhstan community while saving elements of their language, religious rites and traditions. During the years of getting independency Kazakhstan presented governmental programs and documents of policy directed to fortification of ethnic solidarity and promoting tolerance such as the initiatives of the Kazakhstan People's Assembly and reformationss in the sphere of polycultural and civic education. Schools and universities are encouraged to include materials reflecting the history and culture of the various ethnic groups living in the country in their curricula. However, the representation of specific Diasporas, including the German community, remains uneven and is often limited to brief mentions in history textbooks (Cohen, 2008). The data presented on the inclusion of topics related to Diasporas in the Kazakhstani school curriculum generally reflects the actual structure of academic disciplines, but it requires more in-depth scientific interpretation and clarification. First, the study of diasporas is not really highlighted as a separate subject, but is fragmentarily present in various courses, such as "History of Kazakhstan," "Social Studies" (Қоғамдық білім), "Man. Society. Legislation" and also in the framework of the regional element Olketanu (Өлкетану). Though such approach provides theme presence, it does not formulate an extensive understanding of Diasporas as a social and historical event. This indicated to the necessity to elaborate an integral module or a renewed trans-disciplinary structure in which problems of ethnicity, deportations, migration and cross-cultural interaction will be considered

consistently. Within this context, researching the past and present of the German Diaspora has special significance: it does not only replenish gaps in historical knowledge of students but also serves as a practical instrument for developing ethno-cultural tolerance. Thought placing the German Diaspora in the wider context of Kazakhstan's multicultural development, educators can establish a study environment, which promotes mutual respect, dialogue and a deeper understanding of shared historical experiences.

The growth of ethno-cultural tolerance among students can be supported with the help of a number of purposeful educative actions. Teachers can unify the German Diaspora's into history, literature and social studies lessons applying biographical narrations, visual materials and archival documents, which emphasize both the community's contributions and difficulties (Danzer, 2012). Such project-based learning as student research projects on local German cultural heritage, meetings with the Diaspora's representatives and going to cultural centers or museums can make this issue personally meaningful (Dave, 2007).

3.1. Data Collection

The necessary data for the research was gathered through combining document analysis, semi-structured interviews and questionnaires. First of all, historical textbooks, archive sources, curricula and educational materials concerning the German Diaspora in Kazakhstan were studied to identify how this topic is introduced to the teaching process. Secondly, questionnaires were handed out to students at selected schools and universities in order to evaluate level of their knowledge of the German community, their attitudes toward ethnic diversity and their awareness of ethno-cultural tolerance (Diener, 2000). Thirdly, semi-structured interviews were performed with the teachers of history and social studies in order to study their teaching methods, experiences and viewpoints on inclusion the Diaspora's history into their lessons. Participants were selected on the basis of an objective sample with an accent on educational institutions with multicultural students. Whole data were gathered in a certain academic period that provided comparable conditions and were recorded and processed according to ethical principles, including voluntary involvement and privacy.

Table 1: Research Design and Data Analysis Framework.

Data collection method	Sources / Participants	Purpose	Tools / Procedures
Document analysis	Archival sources, history textbooks, curricula, teaching materials	To identify how the history of the German diaspora is presented in the educational process	Selection and review of relevant documents; thematic/content analysis
Student questionnaires	School and university students (multicultural student body)	To assess awareness of the German community and attitudes toward ethnic diversity and ethnocultural tolerance	Standardized questionnaires with closed and open-ended questions; anonymous responses
Semi-structured interviews	History and social studies teachers	To explore teaching practices and opinions on integrating Diaspora history into lessons	Semi-structured interview guides; audio recording and transcription (with consent)
Sampling	Educational institutions with multicultural student populations	To ensure relevance of data to the aims of the study	Purposive sampling based on type of institution and student composition
Ethical procedures	All participants (students and teachers)	To guarantee ethical standards of research	Voluntary participation, informed consent, confidentiality, careful data storage

Table 1 shows the basic procedures applied to gather data for the research. Analysis of documents covers surveying history textbooks, teaching materials, archival sources and curricula and to define how the German Diaspora history is introduced in the teaching process and what place it takes in the nowadays content of higher education and school (Diener, 2003). Questionnaire survey for school children and university students are done in multicultural educational institutions in order to evaluate the level of their knowledge about the German community in Kazakhstan, their relation to ethnical variety and their awareness of ethnocultural tolerance. Performed semi-structured interviews with teachers of history and social studies supply qualitative information about their teaching experiences, practices and opinions on introduction the Diaspora's history into their teaching work. The

modeling strategy is aimed and directed to schools and universities with a different student contingent in order to guarantee that the data gathered is conform to the study purposes. Such ethic procedures as voluntary involvement, informed assent, privacy and cautious storing of study materials are obeyed at all steps of data gathering in order to protect the participants' rights and interests (Fearon & Laitin, 2003).

3.2. Data analysis

The gathered data was analyzed through combining quantitative and qualitative ways. Replies of the students' to the questionnaire survey were processed applying descriptive statistics in order to define general trends in their knowledge about the history of the German Diaspora, level of ethnocultural tolerance and relation to ethnical variety (Gurr, 1993). Frequency distributing, percentage ratio and common comparative analyses between groups (e.g., through age or kind of educational institution) were applied in order to determine similarities and differences in perceptions of the students. Qualitative data achieved from semi-structured interviews with history and social studies teachers and from open questions in the questionnaire survey were analyzed with the help of content analysis. The responses were divided into theme categories connected with the presentation of the Diaspora's history in the classroom, educational strategies, expected difficulties and observed alterations in students' relationships. Also, document analysis was carried out through thematic and comparative methods that let the researcher make comparison of the official curriculum and teaching materials with the teachers' and students' experiences (Hannum & Park, 2012). The unification of the said approaches supplied an extensive picture of how the study of the history of German Diaspora makes its contribution to the growth of ethnocultural tolerance among students.

Table 2: Data Types and Analytical Procedures.

Type of data	Data source	Analysis method	Purpose of analysis
Quantitative data	Student questionnaires (closed questions)	Descriptive statistics (frequencies, percentages)	To identify general tendencies in awareness of the German diaspora and levels of ethnocultural tolerance
Comparative quantitative data	Student questionnaires (grouped by age, type of	Simple comparative analysis	To reveal differences and similarities between student groups

	institution, etc.)		in their perceptions of ethnic diversity
Qualitative data	Open-ended questionnaire responses	Content analysis, thematic coding	To identify key themes in students' reflections on diaspora history and tolerance
Qualitative interview data	Semi- structured interviews with teachers	Content analysis, thematic categorization	To explore teaching practices, challenges, and perceived impact of diaspora history on students
Documentary data	Textbooks, curricula, teaching materials, archival documents	Thematic and comparative document analysis	To compare official representations of the German diaspora with actual classroom practices and student experiences
Integrated findings	Results from all data sources	Triangulation of quantitative and qualitative results	To obtain a comprehensive view of how studying the German diaspora's history contributes to ethnocultural tolerance

Table 2 gives the key kinds of data applied in the research and the approaches used for analyzing them. The quantitative data from student questionnaire survey with closed questions are processed applying descriptive statistics (frequencies and percentage ratio) in order to define general trends in students' knowledge about the German Diaspora and the level of their knowledge about ethno-cultural tolerance (Huskey, 1995). Performed comparative analysis of questionnaire survey data based on age and kind of educational institution and other variables assist to determine similarities and differences between students' groups in their awareness of ethnical variety. The qualitative data obtained from open questionnaire survey answers are analyzed with the help of the content analysis and thematic coding to reflect students' thoughts on the Diaspora's history and tolerance. The analyses of the interview data received from semi-structured conversations with teachers were done using qualitative method and classified in based on topics connected with teaching practices, difficulties and

perceptions of the Diaspora's history impact on students. The documentary data from curricula, teaching materials, textbooks and archival documents underwent thematic and comparative analysis in order to contrast formal presentations of the German Diaspora with student experiences actual classroom practice (Kákayev, 2019). In the end, the results obtained from all data sources are joined through triangulation ensuring a thorough and multivariate understanding of how the research of the German Dias

4. RESULTS AND DISCUSSION

The results of the study indicate that the systematic integration of the history of the German diaspora into the teaching process has a positive influence on students' ethnocultural tolerance and their understanding of Kazakhstan's cultural diversity. The quantitative data received from students' questionnaire survey point that before working definitely with Diaspora materials a substantial part of responders had only got superficial or fragmentary knowledge about the German community, often constrained to overall declarations about deport in Soviet time (Kalinin, 1998). After participation in classes, discussions and projects about the German Diaspora there was a notable increase in the number of students that assessed their comprehension of the Diaspora's history and its made a contribution to the growth of Kazakhstan based on "good" or "very good." Simultaneously, there was also a significant increase in the part of students that accepted the statements highlighting esteem for minority cultures and the value of intercultural dialogue. The mentioned changes show that acquaintance with concrete historical occasions and personal stories prompt students to reconsider before formed stereotypes and take a more open and compassionate attitude to ethnical "others". Comparative analysis between students' groups also discloses significant trends. Those who took a part in such project-based activities as surveying local German heritage, preparing presentations and meeting with the Diaspora's members showed a higher degree of interest in ethnical history and a more positive orientation to multiculturalism than the students that got only the instruction from traditional textbook (King, 2004). They more frequently highlighted that researching the difficulties and achievements of the German Diaspora let them see parallels with the experiences of other ethnical groups living in Kazakhstan, including their own. This conclusion proves the opinion that active and participatory methods of

teaching strengthen the educational effect of Diaspora history making it more personally valuable and emotionally attractive. It also proves that the growth of ethno-cultural tolerance is not just the output of cognitive knowledge but is tightly connected with the engagement of students in dialogical and reflective teaching processes. The qualitative data received from interviews with teachers further clear up the mechanisms that are underlying these alterations. Many teachers notify that when students acquaint with the history of deport, discriminating and further integration of the German Diaspora they start to discuss wider problems of justice, human rights and mutual liability in a multicultural community. Teachers marked that students frequently reply with sympathy to biographical stories about families that were resettled by forcing or about people that have made important contributions to local societies in spite of hard circumstances (Laitin, 1998). As teachers say this kind of materials assist students understand that ethnical groups should not be examined through the prism of hard stereotypes but as dynamic societies with difficult histories. Simultaneously, the interviews disclose specific difficulties: bounded space in the formal curriculum, deficit of digital and visual resources and the necessity of additional methodological support. These constraints sometimes decrease the frequency and depth of work with Diaspora history that may constrain its long-term effect on students' relations. Analysis of curricula and textbooks discloses a partial discrepancy between classroom reality and policy aims. Though formal documents highlight the significance of inter-ethnic respect and harmony for all ethnical groups, links to the German Diaspora in standard educational materials are frequently short and illustrative without a clear reference to wider problems of citizenship and tolerance. This gap is partly reimbursed by teachers who individually complement the curriculum with archival photographs, video materials, local history projects and additional texts. The research points that with such enrichment, the potentiality of the Diaspora's history as an instrument for fostering of ethno-cultural tolerance is entirely implemented. In this regard, the obtained results not only verify the teaching value of the German Diaspora's history but also indicated to the necessity of more systematic inclusion of these topics into curricula, school-level initiatives and teacher training (Lewis, 2015). On the whole, the study results point that the research of the Diaspora's history ensured it is supported by relevant resources and well-thought-out pedagogy

can take a considerable role in forming reflective, tolerant and socially liable relationships among students in contemporary Kazakhstan.

Table 3: Impacts of Teaching the German Diaspora's History on Students' Ethno-cultural tolerance.

Finding/Result	Description/Details	Educational Implication
Increased Awareness of the German Diaspora	Students' knowledge about the German community in Kazakhstan significantly improved after engaging with diaspora-related materials.	Awareness of the history and contributions of the German community helps reduce stereotypes and fosters empathy.
Positive Shifts in Attitudes Toward Multiculturalism	A noticeable increase in students' support for intercultural dialogue and respect for minority cultures.	Exposure to diaspora history promotes positive views on diversity and social cohesion.
Impact of Project-Based Learning	Students involved in project-based activities demonstrated higher engagement and positive attitudes toward multiculturalism.	Active, participatory methods, such as researching local German heritage, deepen students' understanding.
Teachers' Observations on Empathy and Dialogue	Teachers reported that students showed empathy and engaged in discussions about justice, human rights, and ethnic harmony.	Narratives of migration and discrimination encouraged reflection on broader societal issues.
Challenges Identified by Teachers	Teachers cited issues like limited curriculum space, lack of visual resources, and insufficient methodological support.	These challenges may hinder the deeper integration of diaspora history into the curriculum.
Mismatch Between Curriculum and Educational Policy	While policy promotes interethnic harmony, textbooks provide only brief references to the German diaspora.	A more systematic and integrated approach to diaspora history in teaching materials is needed.
Teachers' Supplementary Efforts	Teachers independently supplement the curriculum with additional texts, photos, and projects related to the German diaspora.	Supplementary materials are crucial for enriching students' learning experiences and enhancing understanding.
Educational Value of Diaspora History	The history of the German diaspora plays a significant role in promoting ethnocultural tolerance when supported by proper pedagogy and resources.	Diaspora history should be more systematically incorporated into the curriculum to foster tolerance effectively.

Table 3 shows the basic summary and the study results on the role of the German Diaspora's history in progression of ethno-cultural tolerance among students (Pohl, 1999). It points that after considering materials of the Diaspora students greatly raised their knowledge of the German community in Kazakhstan that led to decreasing in stereotypes and reinforcing of compassion. Also there was a notable

alteration in attitudes of the students toward cross-cultural dialogue and esteem for minority cultures, pointing that learning about the German Diaspora contributes to the establishment of a more inclusive relation. Besides, students who took part in such project-based educational activities as studying local German heritage, showed higher levels of involvement and more positive relations toward multiculturalism (Polian, 2004). Teachers marked that students evolved empathy and thought on such wider social problems as human rights and justice, which were touched upon by the German Diaspora's history. Nevertheless, difficulties were revealed too, including the constrained curriculum scope, a deficit of visual resources and lack of support for teachers in effectively realization of these topics. The research also discovered a mismatch between teaching policy and the real content of textbooks, where the German Diaspora is noted only casually. Teachers frequently complemented the curriculum with additional resources in order to refine the teaching process. In whole, the research's results emphasize the educative value of integrating the German Diaspora's history into lessons, assuming that with the support of relevant pedagogy and resources it can take an important role in developing ethno-cultural tolerance and understanding among students (Portes & Rumbaut, 2014).

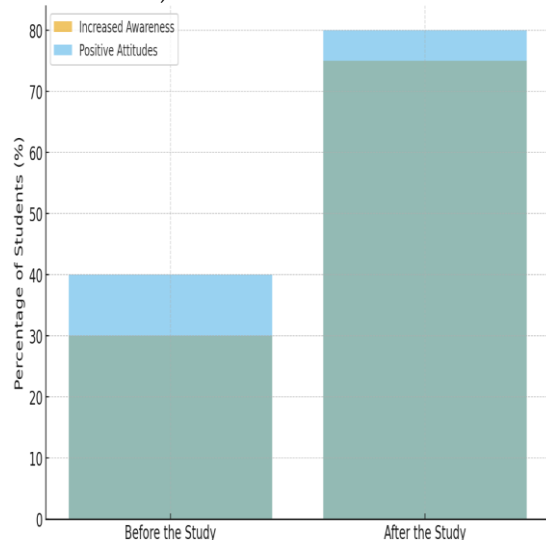


Figure 1: Changes in Awareness and Attitudes After The Study.

Figure 1 points how students' knowledge of the German Diaspora and their relations toward multiculturalism changed after taking part in the research. Before the intervention, only about 30% of students showed high knowledge of the German community in Kazakhstan and about 40% demonstrated a clearly positive attitude toward ethnical variety. After working with lessons, projects

and discussions on the German Diaspora's history, these figures increased considerably: about 75% of students declared higher knowledge and about 80% showed a positive attitude (Schwartz, 2012). This substantial difference emphasizes that systematical work with materials in regard to the Diaspora not only widen historical awareness but also contributes to the establishment of more tolerant and open opinions among students.

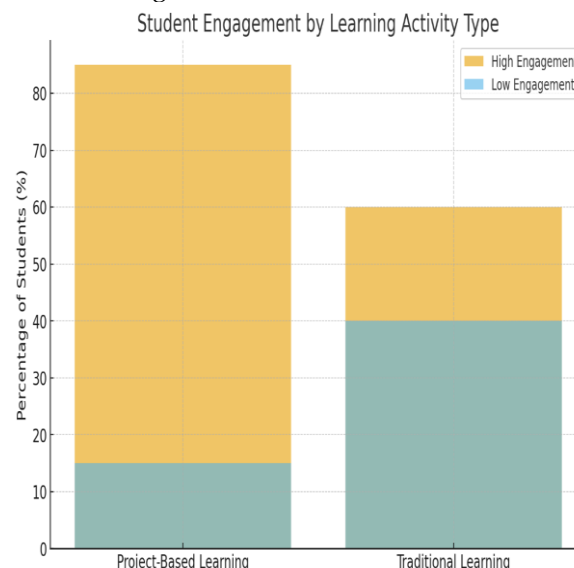


Figure 2: Students Engagement by Learning Activity Type.

Figure 2 contrasts the degrees of student involvement in project-based learning and traditional teaching approaches. It indicates that 85% of students who took a part in such project-based learning activities as studying local German heritage or preparing presentations, reported high levels of engagement. On the contrary, only 60% of students engaged in traditional textbook-based learning showed the same degree of involvement (Smith, 1991). Moreover, the diagram demonstrates that a higher percentage of students (40%) in traditional learning showed low degrees of involvement while only 15% of students in project-based learning informed the same. This shows that project-based learning greatly raises student involvement and interest in the subject, promoting a profound comprehension of the material.

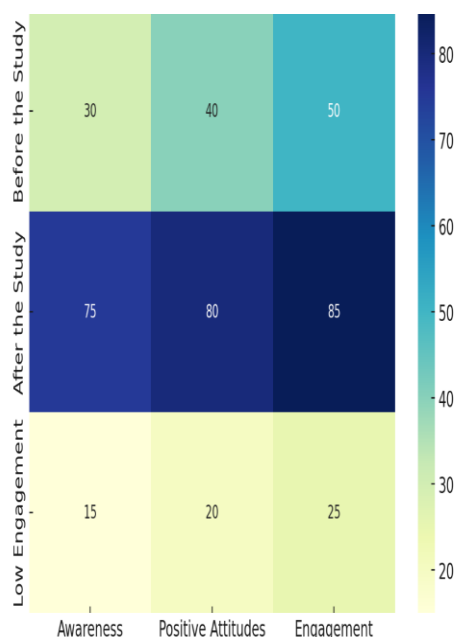


Figure 3: Heatmap of Students' Awareness, Attitudes and Engagement Levels.

Figure 3 presents a graphical overview of students' levels of knowledge, positive attitudes and involvement related to the research of the German Diaspora. The horizontal axis represents three indicators; they are knowledge, positive attitude and involvement while the vertical axis presents three groups: before the study, after the study and students with low involvement (Smolicz, 1981). The lighter shades in the "Before the study" row (approximately 30–50%) indicate that students demonstrated limited awareness along with only moderately favorable relations and involvement. By comparison, the "After the study" row contains predominantly darker cells (around 75–85%), showing a substantial rising across all indicators after students completed learning activities and tasks focused on the Diaspora. The "Low Engagement" row, characterized by the palest colors and values between 15 and 25%, introduces students who remained minimally involved and verifies that decreased involvement corresponds to lower knowledge and less positive attitudes. On the whole, the heat map obviously shows that sustained and meaningful involvement with the German Diaspora's history leads to marked improvements in attitudes, knowledge and participation, whereas low involvement is consistently associated with weaker outcomes across all measures (Verkuyten, 2013).

4.1. Demographic Analysis

Participants' demographic analysis offer essential background for understanding the results of the

research. The student sample covered learners from both secondary schools and higher education institutions, introducing different age groups from early adolescence to young adulthood. The majority of high school students were aged between 14 and 18 whereas university students were aged between 18 and 22. This age period range is especially suitable for researching the development of ethno-cultural tolerance as it corresponds to the active stage of identity establishment and value formation. In regard to gender the sample was generally balanced, with a little domination of female students. This allowed for a comparison, at least at a descriptive degree, how female and male participants take ethnical variety and the German Diaspora's history. The ethnical composition of the sample showed the multicultural nature of Kazakhstan. Though Kazakh students established the largest group, representatives of German, Russian and other ethnical societies also took part in the research. Such variety made it possible to examine how students from various ethnical groups engage with the history of other ethnic minorities and whether they determine parallels with their own family or society experiences. The schools and universities involved in the study were situated in city zones characterized by a relatively high level of ethnical and cultural variety. Many of these educational institutions had prior experience with multicultural or civic learning programs that may have influenced students' initial awareness of interethnic attitudes. The teachers who took part in this study differed in age, length of teaching experience and professional backgrounds. While some had extensive working experience in multicultural classrooms and were actively engaged in civic education projects or local history, others were only starting to incorporate these themes into their teaching. Overall, these demographic features suggest that the sample is sufficiently various to capture a range of perspectives on Diaspora history and ethno-cultural tolerance, while still reflecting the specific context of Kazakhstan's poly-ethnic educational environment.

4.2. Measurement Model

The model of measurement in this research is based on some interconnected structures, which describe awareness of students' on the German Diaspora, the level of their ethno-cultural tolerance and their taking part in learning activities. These structures were introduced applying a constructed questionnaire with a Likert scale in the range from 1 ("strictly disagree" or "very low") to 5 ("strictly agree" or "very high"). Knowledge of the German

Diaspora was estimated through items evaluating students' awareness of basic historical events, migration processes and the German Diaspora's contribution made to the Kazakhstan growth. Ethno-cultural tolerance was registered applying statements showing esteem for other cultures, desire to interrelate with representatives of various ethnical groups, rejection of stereotypes and support for cross-cultural dialogue. The participation was evaluated applying items connected with interest in the topic, active taking part in lessons and projects and desire to go on studying the Diaspora's history. In order to provide the measurement model quality the questionnaire items were developed on the basis of existing study in the sphere of multicultural education and adapted to the concrete conditions of Kazakhstan. The content validity was examined by history education experts and cross-cultural pedagogy, who evaluated clearness and relevancy of each item. Following data gathering the inner consistency of the scales was tested applying Cronbach's alpha and items showing low correlation between the item and the total point were reviewed or deleted. The exploratory analysis verified that the items loaded onto the expected factors corresponding to knowledge, tolerance and involvement. This methodological approach let the measurement model to cover both cognitive and attitudinal dimensions of students' answers and ensured a reliable empirical basis to analyze the relationship between the history study of German Diaspora and the development of cross-cultural tolerance.

To ensure methodological transparency, the quantitative indicators reported in the Results section were calculated on the basis of a pre-test and post-test comparison using a structured questionnaire built on a five-point Likert scale (1 = very low/strongly disagree; 5 = very high/strongly agree). The questionnaire measured three interrelated constructs: students' awareness of the German diaspora's history, their level of ethnocultural tolerance, and their engagement in learning activities.

The total sample consisted of $N = 120$ students from secondary schools and higher education institutions located in urban areas characterized by cultural diversity. The pre-test was conducted prior to the implementation of diaspora-focused instructional activities, while the post-test was administered immediately after completion of the teaching module, which included classroom discussions, project-based tasks, and analysis of historical narratives.

For analytical purposes, responses were aggregated into three levels: low (scores 1–2), moderate (score 3), and high (scores 4–5). The percentages presented in the Results section represent the proportion of students selecting high-level responses (scores 4–5) on the relevant scales. Thus, the reported increase in awareness from 30% to 75% reflects the growth in the share of students who evaluated their knowledge of the German diaspora's history as "good" or "very good." Similarly, the rise in positive attitudes from 40% to 80% corresponds to the proportion of respondents who expressed strong agreement with statements emphasizing respect for minority cultures, support for intercultural dialogue, and rejection of ethnic stereotypes.

Descriptive statistical analysis was applied to calculate frequency distributions and compare proportions of high-level responses before and after the intervention. The observed growth therefore represents not merely a numerical change but an expansion of the group of students demonstrating well-developed historical awareness and stable tolerant orientations.

The research results demonstrate that the systematic inclusion of the German Diaspora's history in the teaching process can serve as an efficient mechanism for developing cross-cultural tolerance among Kazakhstan students. The growth in students' knowledge and the positive alteration in their relations toward ethnic variety point that historical awareness given in a meaningful and contextual form goes beyond the common transfer of facts. It becomes an instrument for forming values, contributing to the growth of respect, empathy and a desire to involve in dialogue with other cultures' representatives. In this regard the study findings prove the assumptions of multicultural and cross-cultural education theories highlighting that understanding minority experiences can help challenge stereotypes and decrease social distance. The research also demonstrates that the manner in which the Diaspora history is taught is of critical importance. The students involved in project-based learning and interactive activities showed higher degrees of involvement and more notable attitudinal alterations than those whose learning relied basically on conventional, textbook-centered methods. This supports the opinion that such active educative methods as study projects, analysis of biographical narratives, meetings with the Diaspora's representatives and work with local historical sources allow the students to relate historical material with their own experiences and local environment. Due to such practices the German

Diaspora's history is no longer taken as an abstract or distant topic but becomes part of the simple social space where the students themselves live. This personal importance seems to be a main factor in the establishment of steady, tolerant relations. Simultaneously, the research determines methodological and structural limitations that prevent this potentiality from being fully implemented. Though Kazakhstan's documents of policy highlight the significance of interethnic harmony and esteem for all ethnical groups, the real place allocated to the Diaspora's history in the formal curriculum remains relatively limited. Textbooks frequently include only short references to the German community without clear links to such expanded themes as civic responsibility, human rights and cultural diversity. Consequently, a lot depends on initiatives of individual teachers, who complement the curriculum with supplementary materials and learning activities. The situation emphasizes the necessity for more coherent support at the institutional level including curriculum updates, the growth of dedicated educative resources and the integration of the Diaspora history topics into pre-work and in-work teacher education programs. A demographic sample analysis demonstrates that the positive influences of studying the German Diaspora history can be seen across different genders, age and ethnic groups, though the change degree may differ. Students from minority groups frequently reported that they discovered parallels between the German Diaspora's experiences and their own families or ethnic groups' histories that enhanced their sense of mutual understanding and unity. For major part of students this topic ensured a possibility to reconsider their usual opinions and acknowledge the minority communities' contributions to Kazakhstan's growth. These varieties emphasize the significance of considering the diverse students' backgrounds and identities during designing educational activities directed to fostering tolerance. The research has several limitations, which should be considered. The sample was restricted to city educational institutions that tend to have more experience with multicultural initiatives and better access to educational resources than rural schools. That is why the results cannot be fully generalized to all Kazakhstan regions. Besides, the research was done on the basis of self-reported measures of attitudes and involvement, which may be affected by social desirability and may not fully cover long-term behavioral changes. Future research applying observational approaches and longitudinal designs could offer deeper insights into steadiness of

the observed alterations in ethno-cultural tolerance and how they are expressed in students' everyday interactions (Wimmer, 2013).

In spite of these constraints, the research clearly shows the substantial pedagogical value of Diaspora history, especially the history of the German Diaspora society in Kazakhstan. It demonstrates that exposure to narratives of forced displacement, adaptation, discrimination and societal contribution encourages students to accept ethnic groups as multifaceted and evolving communities rather than through oversimplified or stereotypical lenses. From the perspective of educational policy and practice, this assumes that Diaspora history should not be treated as a marginal or optional topic but recognized as a core element of civic and multicultural education. Future study may build on this framework through comparing the effects of studying various Diasporas, surveying the use of multimedia and digital tools for presenting historical content and examining how family and community environments interact with school-based initiatives. On the whole, the findings underscore that historical education grounded in the life experiences of ethnic societies can take a substantial role in fostering a more inclusive and tolerant community in modern Kazakhstan.

4.3. Direct and Indirect Relations

The research discloses clear direct relationships among several factors. Firstly, students' involvement in project-based and interactive learning activities focused on the German Diaspora is strictly associated with more positive alterations in their relations to multiculturalism and ethnical variety. The students who took an active part in such activities displayed higher degrees of participation as well as greater openness and esteem toward other cultures. Moreover, increased knowledge of the German Diaspora history was directly linked to a rise in students' cross-cultural tolerance. Learning about the forced migration, challenges and contributions of the German community in Kazakhstan fostered greater empathy among students and strengthened their support for social unity. Another direct connection was defined between teachers' efforts to enrich the curriculum with supplementary resources and their effectiveness in promoting tolerance. Teachers incorporating additional materials, including personal narratives and historical documents, enhanced student involvement and made a contribution to more positive relations toward minority groups. Additionally, ethnic identity of students influenced how they related to the Diaspora

history: students from minority backgrounds frequently experienced deeper empathy with the German Diaspora's experiences, while students from the majority group showed notable changes in their perceptions and relations to other ethnic groups. These relationships suggest that the combination of historical knowledge, active learning strategies and teacher initiative plays a direct role in fostering cross-cultural tolerance. The study also emphasizes a number of indirect relationships, which help to clarify the wider processes involved in developing cross-cultural tolerance through the research of Diaspora history. Whereas direct relationships mainly address the immediate impacts of teacher knowledge, student involvement and participation, indirect relationships cover wider influences shaping these factors and mediate their interaction with students' personal experiences, social surroundings and educative context. One main indirect relationship concerns the influence of the social and cultural environment on students' initial attitudes toward diversity. Students in more ethnically diverse or multicultural contexts strive to approach such topics as the history of the German Diaspora with greater openness, as regular interaction with various ethnic groups is part of their everyday lives. Though this background does not directly define degree of their participation in learning activities, it indirectly affects how they interpret and connect with the material. In contrast, students from more homogeneous environments may initially express lower levels of empathy or interest in Diaspora history; however, when provided with relevant pedagogical approaches and learning possibilities they frequently undergo more substantial changes in their perspectives. Besides, the culture and climate of the school itself play a significant indirect role in supporting the development of tolerance. Institutions that highlight multicultural education or actively foster variety through extracurricular programs, student organizations and cultural events provide a setting in which learning about any Diaspora covering the German community is more likely to produce positive outcomes. Such schools make an atmosphere of openness and curiosity encouraging students to involve more deeply with the material even when the official curriculum covers it only shortly. In contrast, in schools where polycultural values are less strongly promoted, students may relate to the German Diaspora study with apathy or skepticism resulting in slower or less pronounced changes in attitudes. Consequently, the broader school climate indirectly shapes how students accept and internalize lessons in cross-

cultural tolerance. Another indirect connection exists between social influence and peer interactions. Students' perceptions of ethnical variety are frequently formed not only through the educative content itself but also through their interactions with classmates and social groups. When students engage in group discussions, collaborative projects or other cooperative activities concerned Diaspora history they have the chance to exchange opinions, ideas and challenge one another's assumptions. Such peer effect can indirectly establish attitudes as students may be more inclined to consider or reassess ideas shared by their peers than those presented directly by teachers. For instance, a classroom discussion where students from various ethnical backgrounds reflect on the German Diaspora history can foster empathy and a deeper appraisal of cultural variety even if such insights are not explicitly occupied in lesson plans or textbooks. Family and community also serve as indirect influences as a student's upbringing and the social environment in which they are raised significantly affect their relations toward other ethnical groups. If a student's family keeps biased opinions or if their society has limited exposure to cultural variety, they may enter the classroom with preconceived concepts about ethnical minorities. In these cases learning about Diaspora history, while valuable may not be sufficient to alter these deeply rooted relations. Conversely, students from families or communities that highlight respect for cultural variety are more likely to embrace lessons on tolerance. This illustrates that the wider social and cultural and family context plays a significant indirect role in forming how students perceive and internalize education on the German Diaspora and cross-cultural tolerance. Additionally, media and popular culture can indirectly form students' perceptions and influence their reply to lessons on Diaspora history. In a society where ethnical groups and cultural variety are frequently represented in films, news and social media, students often appear in class with preconceived concepts formed by these sources. For instance, positive images of the German community in Kazakhstan may encourage students to involve more openly with their historical contributions, whereas stereotypical or incomplete media representations can interfere students' understanding and empathy. Consequently, media exposure indirectly affects the efficiency of educational efforts aimed at fostering cross-cultural tolerance. Taken together, such indirect factors underscore the complexity of developing ethnocultural tolerance through education. They demonstrate that while such direct elements as

curriculum content and teaching methods are vital they operate within a wider interconnected system of effects, which include family, media social environments. Recognizing these indirect factors allows policymakers and educators develop more efficient strategies to stimulate polycultural knowledge and tolerance providing that students can obtain not only new information but get supporting in unifying these lessons into wider cultural and social experiences.

5. CONCLUSION

The research demonstrated that the systematic integration of the German Diaspora history in Kazakhstan into the education process can make a significant contribution to the development of cross-cultural tolerance among students. When this history is presented not as short or surface mentions in textbooks but as a multifaceted and meaningful story, students not only deepen their awareness about the German Diaspora but also started to reconsider their own points of view on ethnical variety. Studying such themes as forced migration, everyday life, adaptation and the German Diaspora's contributions to Kazakhstan's growth enabled students to accept ethnical groups not as abstract concepts but as real communities with distinct challenges, experiences and accomplishments. This understanding made a foundation for the growth of respect, empathy and desire to cross-cultural dialogue. The study findings also emphasized that the way this history is taught is vital. Merely adding several sections to textbooks does not lead to deep or lasting alterations in students' relations. The strongest influence was achieved through active and participatory teaching methods covering project-based teaching, local history survey and meetings with The German Diaspora members, work with archive materials and photographs and classroom discussions on justice, human rights and shared responsibility in a poly-ethnic society. In these approaches students were not passive but active participants in the creation of knowledge. This personal engagement made historical learning emotionally important and helped turn abstract notions of tolerance into genuinely internalized values. Simultaneously, the research identified notable methodological and structural limitations. Despite the fact that formal discourse in Kazakhstan highlights interethnic harmony and esteems for all ethnical communities the representation of Diaspora history within the school curriculum is constrained. Links of the German Diaspora are typically short, largely descriptive and rarely connected to such

wider issues as cultural variety, social justice and civic education. As a result, the efficiency of incorporating Diaspora history into education depends mostly on the motivation, initiative and professional ingenuity of individual teachers. Such situation underscores the necessity for more systematic and stronger support, including curriculum revision, expansion of content on the history of different Diasporas, development of teaching materials and digital resources and the integration of these topics into teacher education and programs of professional development. The study's demographic and contextual findings pointed that the positive effects of learning about the German Diaspora history can be seen across genders, various age groups and ethnical backgrounds, though the depth and character of such alterations may differ. Minority communities' students frequently determined similarities between the German Diaspora's experiences and their own families' or communities' histories that enhanced feelings of solidarity and mutual understanding. For majority groups' students the Diaspora history served as a "mirror", which let them reconsider familiar narratives and acknowledge other groups' contributions to the shared national space. Such differences emphasize that educational efforts directed to promotion of tolerance should consider the students' diverse backgrounds, identities and initial experiences and should make learning environments where each learner can discover personal relevance in historical content. It is also important to acknowledge the limitations of this study. The sample was concentrated in urban schools, which often have better resources and more experience with multicultural initiatives than rural schools (Wolff, 2021). The study relied primarily on self-reported data on attitudes and engagement, which may be subject to social desirability bias and may not fully reflect long-term changes in behavior. Future research could expand the geographic scope of the study, include rural schools, and use longitudinal designs to track how attitudes toward ethnic diversity change over time. It would also be useful to compare the impact of studying different Diasporas (e.g., Korean, Uyghur, Russian, and others) and explore the potential of digital storytelling, virtual museums, and interactive platforms for presenting the history of Diasporas. Despite these limitations, the overall findings of the study are optimistic. The experience of working with the history of the German Diaspora in Kazakhstan clearly shows that historical education can be a powerful tool for building a culture of coexistence in

a multiethnic society, if it is organized thoughtfully and responsibly. When students encounter real stories of resettlement, hardship, perseverance, and

contributions to the common good, they begin to see ethnic “others” not as strangers, but as partners in a shared historical journey.

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