

**BULLETIN OF NATIONAL ACADEMY OF SCIENCES
OF THE REPUBLIC OF KAZAKHSTAN**

ISSN 1991-3494

Volume 2, Number 372 (2018), 181 – 189

UDC 159.922

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a.kassymzhanova@turau-edu.kz, irina23-05-83@mail.ru, psyal@gmail.com**PARADOX OF GLOBALIZATION:
PREJUDICES AND STEREOTYPES**

Abstract. Globalization is certainly characterized by connectedness, but that does not mean it implies the emergence of a truly “borderless” world. Globalization surely does imply mutual interdependence, but it does not herald the end of the nation-state system. Since Kazakhstan received its independence, the country had been taken by the globalization storm. This conclusion can be reached by analyzing the usual indicators – the rates of the trade, transport, and communications development. Judging by these indicators, the growth Kazakhstan is demonstrating is more than reassuring. The collapse of the Soviet Union led to profound changes in ethnicity and identity policies and practices in the newly independent countries, including Kazakhstan. The ethnically diverse population of Kazakhstan presented a particularly unique challenge for the new regime and its approaches to the identity-building policies. The need of this research is defined by an increase of international interactions and international tension in communication in the Republic of Kazakhstan. We believe that ethnic stereotypes of different ethnic groups have distinctions depending on ethnos, i.e. ethnic stereotypes at the Russian and Kazakh nationalities have distinctive features. The obtained data allow us to draw a conclusion that Russians in their autostereotype tend to pay more attention to their own personal and business qualities. Thus, in an autostereotype of Kazakhs are priority qualities, concerning humanistic and communicative properties of the personality.

Keywords: globalization, ethnic stereotypes, ethnos, autostereotype, heterostereotypes.

Introduction. After independence from the Soviet Union in 1991, Kazakhstan rapidly opened its door to the world, unlike its neighboring countries, Uzbekistan or Tajikistan. In 21st century, owing to its rich natural resources and high world price of oil, Kazakhstan has enjoyed the benefits of globalization. Now, Kazakhstan is a leading country in Central Asia, and trying to secure its role as a bridge between Europe and Asia.

The Republic of Kazakhstan is a landlocked country, which is surrounded by five countries: Russia, China, Uzbekistan, Turkmenistan and Kyrgyzstan. Kazakhstan was a part of USSR until its collapse.

Because of its vast territory and abundant natural resources, especially oil from Caspian Sea, Kazakhstan was a major supplier of energy to Soviet Union. Extraction industries kept growing in the post-Soviet era. The World Bank estimates that exports of natural resources account for seventy percent of Kazakhstan’s total exports in 2007. Now, the world is paying attention to Kazakhstan as one of the most important oil producers outside the Middle East.

Globalization was not always beneficial to Kazakhstan. Being highly dependent on world economy made the economy of Kazakhstan vulnerable to wild fluctuations. Kazakhstan also struggled to avoid the traps of ‘Dutch disease,’ as a rentier state.

Since Kazakhstan is exporting oil worldwide, people who are both inside and outside the country are indifferent to its democratic reform. Nursultan Nazarbayev, the president of Kazakhstan has been in president for years (since Kazakhstan declared its independence.) The country did not struggle much during the transition from communist to 'democratic' regime because of the abundant natural resources, giving the country an illusion of wealth. The oil wealth has allowed Nazarbayev to suppress media from opposition parties.

Increasing number of ethnic conflicts in international interactions nowadays was the main reason of our conducted research. Formation of the personality happens in specific conditions which in psychology are defined by the term "social situation of development" of the personality (Vygotsky, 1978; Leontyev, 1975). The problem of development of the personality in the social environment is one of the central problems of psychology. The cross-cultural aspect in development of the personality was investigated by famous scientist as Levy-Strauss (1995), Levi-Bruhl (1983), Benedict (1934), Luriya (1974), Mukanov (1979), Kohn (1967).

We have seen that social categorization is a basic part of human nature and one that helps us to simplify our social worlds, to draw quick (if potentially inaccurate) conclusions about others, and to feel good about ourselves. In many cases, our preferences for ingroups may be relatively harmless – we may prefer to socialize with people who share our race or ethnicity for instance, but without particularly disliking the others. But categorizing others may also lead to prejudice and discrimination, and it may even do so without our awareness. Because prejudice and discrimination are so harmful to so many people, we must all work to get beyond them.

Literature review. The advantage of a stereotype is that it enables us to respond rapidly to situations because we may have had a similar experience before. The main disadvantage is that it makes us ignore differences between individuals; therefore we think things about people that might not be true (i.e. make generalizations). The stereotypes help us to simplify our social world; since they reduce the amount of processing (i.e. thinking) we have to do when we meet a new person.

Prejudice and stereotyping are biases that work together to create and maintain social inequality. Prejudice refers to the attitudes and feelings – whether positive or negative and whether conscious or non-conscious – that people have about members of other groups. In contrast, stereotypes have traditionally been defined as specific beliefs about a group, such as descriptions of what members of a particular group look like, how they behave, or their abilities. As such, stereotypes are cognitive representations of how members of a group are similar to one another and different from members of other groups. Importantly, people can be aware of cultural stereotypes and have cognitive representations of those beliefs without personally endorsing such stereotypes, without feelings of prejudice, and without awareness that such stereotypes could affect one's judgment and behavior. Prejudice and stereotyping are generally considered to be the product of adaptive processes that simplify an otherwise complex world so that people can devote more cognitive resources to other tasks. However, despite any cognitively adaptive function they may serve, using these mental shortcuts when making decisions about other individuals can have serious negative ramifications. The horrible mistreatment of particular groups of people in recent history, such as that of Jews, African Americans, women, and homosexuals, has been the major impetus for the study of prejudice and stereotyping. Thus, the original conceptions and experiments were concerned almost entirely with conscious, negative attitudes and explicitly discriminatory actions. However, as the social acceptability of prejudice and stereotypes has changed, the manifestations of prejudice and stereotypes have also changed. In response to these changes, and given that people who reject prejudice and stereotyping can still unwittingly internalize stereotypic representations, the study of prejudice and stereotyping has recently moved to include beliefs, attitudes, and behaviors that could be considered positive and not obviously or overtly prejudiced. Importantly, even when prejudice and stereotypes are ostensibly positive (e.g., traditional women are wonderful and adored), they preserve the dominance of powerful groups: they not only limit the opportunities of stereotyped groups but also produce a litany of negative outcomes when those group members defy them. Because of these new conceptions of bias, there have also been methodological adaptations in the study of prejudice and stereotyping that move beyond the conscious attitudes and behaviors of individuals to measure their implicit prejudice and stereotypes as well. This article gives a quick tour through the social psychological study of prejudice and stereotyping to inform the reader about its theoretical background, measurement, and interventions aimed to reduce prejudice.

Researchers have found that stereotypes exist of different races, cultures or ethnic groups. Although the terms race, culture and ethnic groups have different meanings, we shall take them to mean roughly the same thing at the moment.

Research of problems of ethnic stereotypes was widely investigated abroad. Every year around 50-60 papers published concerning various aspects of ethnic stereotypes. The literature review of this problem shows that ethnic stereotypes – the difficult psychological term which describes them as the installations and as simplified, the schematized images of ethnic groups (Brewer & Campbell, 1976; Tajfel, 1982).

We tried to allocate the main aspects of work with representatives of various ethnic groups. Allport (1937) was one of the first who came to a conclusion that contacts between representatives of the different groups will proceed more favorably, if groups:

- 1) Have the equal status;
- 2) Pursue common goals;
- 3) Depend on cooperation with each other;
- 4) Interact with assistance of the law, the authorities or custom.

Even with the most favorable conditions of cross-cultural contact the fact of entry into new culture consist with difficulties and interethnic intensity. Therefore we hook our attention on studying of social adaptation as process of personal activity to conditions of the new social environment.

The concept social adaptation in the English-speaking countries was analyzed by the term "adjustment" unlike biological adaptation. Many researchers called this special direction «psychology of adjustment". In "adjustment psychology" the main attention was paid to pathological phenomenon of the personality: to neurotic and psychosomatic frustration, the deviating and criminal behavior, etc.

The English researcher Bochner (1982) offered four most general categories of consequences of cross-cultural contacts:

- 1) Genocide, i.e. destruction of group;
- 2) Assimilation when one group gradually adopts or forced to accept customs, beliefs, etc. of dominant group up to full dissolution in it;
- 3) Segregation, i.e. a course on separate development of groups;
- 4) Integration - a case when groups keep the culture identity, but unite in uniform society on different significant basis for them. According this model (Bochner, 1982) that result of cross-cultural contact is integration.

According to the theoretical concept Bochner (1982) allocates four possible results of cross-cultural contacts for the individual:

- 1) "deserter" is a refusal of the culture, choice of foreign culture;
- 2) "chauvinist" is a refusal of foreign culture, exaggeration of the importance of own culture.
- 3) "marginal" has a fluctuation between two cultures;
- 4) "intermediary" the result of synthesis of two cultures person is able to be a link between various cultures and nations.

But, even knowing, in what direction social support has to be conducted, it is very difficult to realize similar system as there are many psychological prerequisites for the reserved attitude towards "strangers". It is ethnocentrism and the related searches of positive group identity and protection of the system of values.

Research model. During conducting the research we believe that ethnic stereotypes of different ethnic groups have distinctions depending on ethnos, i.e. ethnic stereotypes at the Russian and Kazakh ethnos have distinctive features. We conducted a series of pilot studies with students of the first – third years of the Aktobe higher education institutions. We gathered data from 1 and 3 year students of K. Zhubanov Aktobe State University (250 Kazakhs and 248 Russians).

In conducted research there were used following tests:

1. Test of stereotypes of "typical Russian" and "the typical Kazakh".
2. Ethno psychological questionnaire.
3. Test of ethnical stereotypes (Nurgaliyeva, 2000).
4. "Who am I?" questionnaire
5. "Attributing of qualities" (Katz and Braly).

Data analysis. In presented further tables we showed the average ranks of Russian students their autostereotype. For receiving group results the arithmetic average on each personal qualities, attributed to separate ethnos was analyzed. Then the received average ranks of all stereotypic qualities again were ranged as it should be reduction: stereotypic qualities with the greatest average rank the secondary rank 1 following - a secondary rank 2, etc. was attributed.

Table 1 – Autostereotype of Russians

Ranks	Stereotypic quality	M
1	Possession self-respect	1,52
2	Discipline	1,28
3	Generosity	1,25
4	Independence	1,25
5	Diligence	1,23
6	Idleness	1,22
7	Forgiveness	1,22
8	Efficiency	1,16
9	Cruelty	1,15
10	Humanity	1,15
11	Cowardice	1,15
12	Tactfulness	1,13
13	Laziness	1
14	Talkativeness	1,1
15	Thrift	1,1

Apparently from the rank distribution (table 1) such qualities as "possession of self-respect (1.52)", "discipline (1.28)" are the center of an autostereotype of Russians students. For the Russian ethnos the self-respect it's reflection of "Russian soul". We are interested in the maintenance of ethnic stereotypes not in one culture, but in differences between representatives of various ethno cultures.

The obtained data allow to draw a conclusion that at an autostereotype of Russians there is an obvious tendency of a priority of allocation of the stereotypic qualities expressing the attitude of the personality towards themselves and business qualities that is confirmed by high ranks at the heart of which, certainly, the idea of self-esteem, self-realization and activity of the personality lies. The direction of system of stereotypes goes from personal qualities to the interpersonal relation.

Table 2 – Autostereotype of Kazakhs

Ranks	Stereotypic quality	Me
1	Naiveté (kindness)	1,52
2	Courage	1,28
3	Generosity	1,25
4	Good nature	1,25
5	Umanost	1,23
6	Talkativeness	1,22
7	Efficiency	1,22
8	Tactfulness	1,16
9	Gravity	1,15
10	Possession self-respect	1,15
11	Diligence	1,15
12	Sociability	1,13
13	Truthfulness	1
14	Commitment to national traditions	1,1
15	Sensitivity	1,1

From the table 2 such stereotypic qualities, as "naiveté - 1,52" are the center of an autostereotype of Kazakhs; "courage-1,5", "generosity-1,47"; "good nature-1,45"; "humanity-1,42"; "talkativeness-1,42"; "efficiency-1,4"; "tactfulness-1,4"; "gravity-1,38"; "possession of self-respect-1,38"; "sociability-1,36"; "truthfulness-1,36"; "diligence-1,36"; "commitment to national traditions-1,35".

The direction of system of stereotypes goes from the interpersonal relations to development of personal qualities. It should be noted that in the course of carrying out a pilot study of autostereotypes of Kazakhs we faced that in representation of Kazakhs quality "naiveté" has positive character, than in Russian. The sense of the word "naiveté" in the Kazakh language designates such concepts as modest, friendly, good-natured, and even merciful, i.e. has deeply positive contents.

Table 3 – Heterostereotypes of Russians

Ranks	Stereotypic quality	Me
1	Commitment to national traditions	1,35
2	Religiousness	1,3
3	Idleness	1,3
4	Generosity	1,21
5	Cheerfulness	1,21
6	high intelligence	1,2
7	Progressiveness	1,2
8	Collectivism	1,2
9	Boastfulness	1,2
10	Gravity	1,2
11	Irascibility	1,11
12	Accuracy	1,19
13	Efficiency	1,19
14	Possession of self-respect	1,1
15	Cunning	1,1

In a heterostereotypes of Russians (table 3) we see other type of the relations, than in an autostereotype of Russians. So, Russians attribute to Kazakhs: "commitment to national traditions-1,35", "religiousness - 1,3" "idleness-1,3", "generosity-1,21", "cheerfulness-1,21", "high intelligence-1,20", "progressiveness-1,2", "collectivism-1,2", "boastfulness-1,2", "gravity-1,2", "irascibility-1,11", "accuracy-1,19", "efficiency-1,19", "possession of self-respect-1,10".

Thus, in a heterostereotypes of Russian participants is priority the qualities concerning, the general orientation of the personality and the attitude towards itself at Kazakhs where commitment of Kazakhs to national traditions is especially expressed. Here the direction of system of heterostereotypes of Russians in relation to Kazakhs has a personal and cultural focus.

The heterostereotypes of Kazakhs participants (table 4) is made by the following stereotypic qualities: "independence-1,43", "levity-1,42", "thrift-1,36", "accuracy-1,33", "high intelligence-1,33", "unsociability-1,32", "good nature-1,3", "progressiveness-1,3", "boastfulness-1,28", "diligence-1,26", "collectivism-1,25", "rancor-1,23", "individualism-1,23", "truthfulness-1,21". Stereotypic quality "independence" which occupies the highest rank on ranging, belongs to the attitude towards itself. But stereotypic qualities of this block didn't find continuation in other Kazakhs revealed by us qualities in a heterostereotypes.

The analysis of rank distribution, allow us to state that, in a heterostereotypes of Kazakhs the stereotypic qualities relating to the general orientation of the personality that is confirmed by results of our researches are fundamental. Therefore, Kazakhs attribute Russian the general orientation of the personality which cornerstone the idea of the general development of the personality is. In an image of the Russian ethnos, Kazakhs especially didn't mark out other stereotypic qualities though the positive, negative or neutral orientation of these qualities demands an explanation.

Table 4 – Heterostereotypes of Kazakhs

Ranks	Stereotypic quality	Me
1	Independence	1,43
2	Levity	1,42
3	Thrift	1,36
4	Accuracy	1,33
5	high intelligence	1,33
6	Unsociability	1,32
7	Good nature	1,3
8	Progressiveness	1,3
9	Boastfulness	1,28
10	Diligence	1,26
11	Collectivism	1,25
12	Rancor	1,23
13	Individualism	1,23
14	Truthfulness	1,21
15	Efficiency	1,21

At estimation of nationalities three types of an assessment took place: positive directed stereotypes, negative directed stereotypes and neutral stereotypes (see table 5).

Analyzing the obtained data on the block: communicative characteristics, it is possible to draw the following conclusions:

- 50% of the Kazakh students and 90% of Russians students have the positive autostereotype.
- 25% of the Kazakh students and 10% of Russians students have the negative stereotype sent to a car.
- 25% of Kazakhs have neutral autostereotype.
- 50% of the Kazakh students and 50% of Russians students have the positive directed heterostereotypes, 45% of the Kazakhs and 50% of Russians have the negative directed heterostereotypes, and respectively 5% of Kazakhs have a neutral heterostereotypes.

The comparative analysis of ratio autostereotypes of Kazakhs and Russians showed that the positive directed autostereotype of Russians in communication area is higher, than a positive autostereotype of Kazakhs. Such result gives us the chance to claim that Russians attribute to themselves the following positive communicative qualities, as: sociability, cheerfulness, truthfulness, tactfulness, talkativeness, sensitivity and good nature. The positive directed heterostereotypes of Russians and Kazakh students coincide.

Discussion. This qualitative work has provided a greater understanding of the possible reasons for the formation of ethical stereotypes of students. The strong theoretical underpinnings of the data analysis were useful in organizing the data meaningfully and in generating hypotheses for future testing on the ways in which stereotyping, cross-cultural interactions are related. Students of both nationalities participated in our experiment. Our study has some limitations. The study design was based on what students thinks and understand as typical national qualities. For clarity of our research we included only purebred people. Aktobe is one well-developed city on border with Russia; most of the people there are marginal's. That's why to find a purebred participant was a problem in multinational Kazakhstan.

The sex, ethnicity, and age of the participant (mostly females, 17-19 years old) may have affected on our results in certain topics. For example, Naïveté (kindness, simplicity) has a two opposite meaning, for Kazakhs its positive personal quality close to kindness but for Russians same word means simplicity with negative attitude like "bluntness".

The analysis of process of expansion of experimental tasks, statements and answers of students says that at an autostereotype of Russians there is an obvious tendency of a priority of allocation of the stereotypic qualities expressing the attitude of the personality towards themselves and business qualities that is

confirmed by high ranks at the heart of which, certainly, the idea of self-esteem, self-realization and activity of the personality lies. The direction of system of stereotypes goes from personal qualities to the interpersonal relation.

In an autostereotype of Kazakhs is priority the qualities concerning humanistic and communicative properties of the personality that is confirmed by high ranks which cornerstone the idea of the humane relation to people around the persons who are combined with business and communicative characteristics is. The direction of system of stereotypes goes from the interpersonal relations to development of personal qualities.

In a heterostereotypes of Russians is priority the qualities concerning, the general orientation of the personality and the attitude towards itself at Kazakhs where commitment of Kazakhs to national traditions is especially expressed. Here the direction of system of heterostereotypes of Russians in relation to Kazakhs has a personal and cultural focus

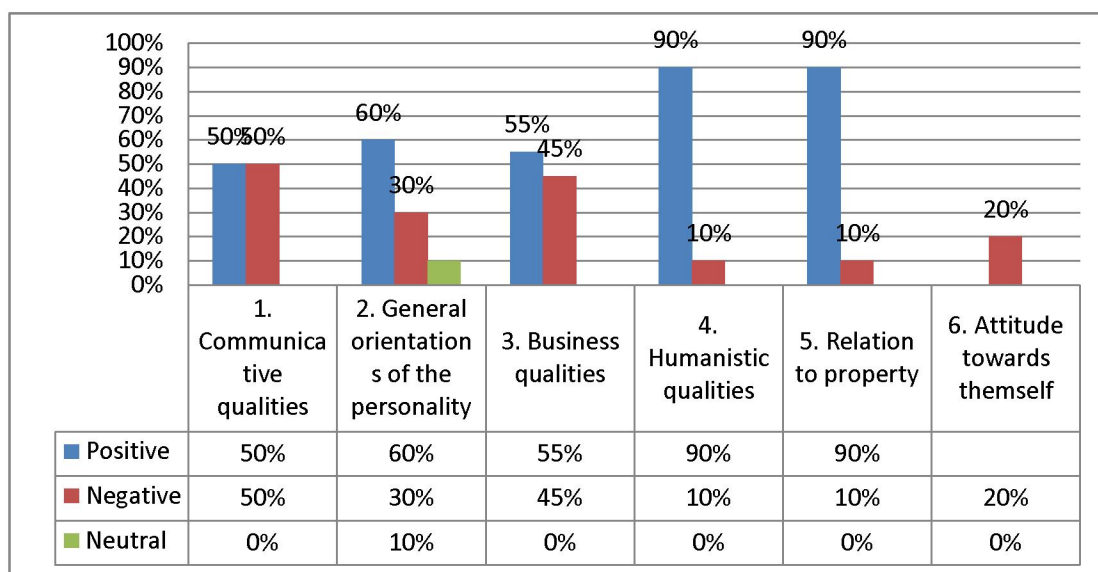


Figure 1 – Heterostereotype of Russian

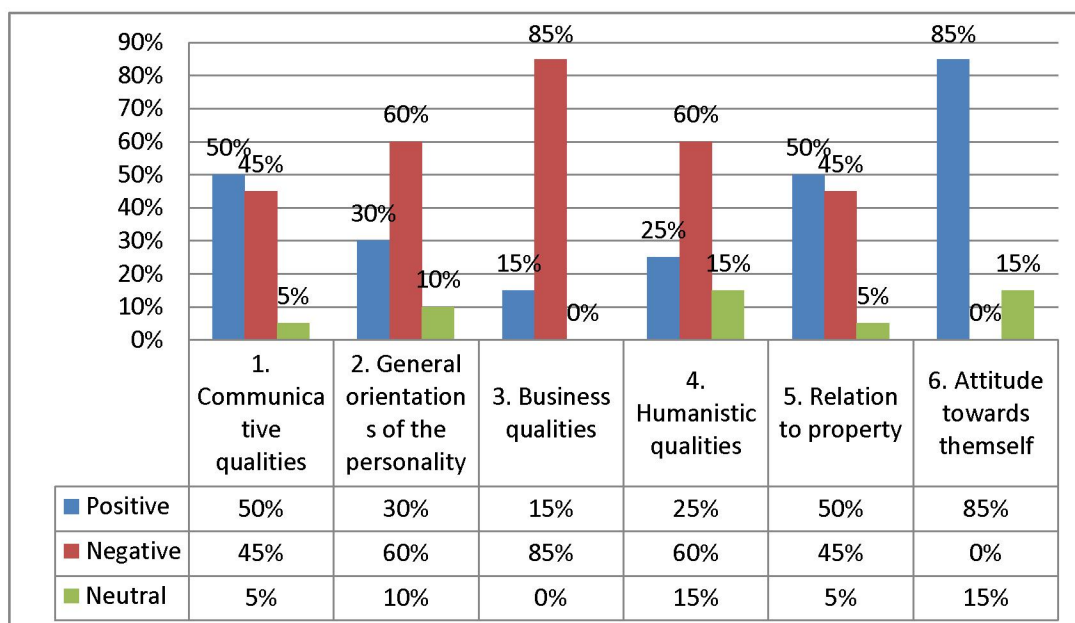


Figure 2 – Heterostereotype of Kazakh

In a heterostereotypes of Kazakhs the stereotypic qualities relating to the general orientation of the personality that is confirmed by results of our researches are fundamental. Therefore, Kazakhs attribute Russian the general orientation of the personality which cornerstone the idea of the general development of the personality is. In an image of the Russian ethnos, Kazakhs especially didn't mark out other stereotypic qualities though the positive, negative or neutral orientation of these qualities demands an explanation.

Conclusion. Kazakhs have positive auto and heterostereotypes. The participants irrespective of the place of residence tend to show higher level of self-esteem compare with their auto and hetero stereotypes. Especially sharp gap is observed between the attitude towards themselves and the relation to the typical representative of the ethnic group. We compared results of emotional assessment of autostereotype with self-esteem and found that both ethnic groups didn't show significant differences. Kazakhs and Russians the emotional attitude towards representatives of the ethnic group appeared the most positive (the importance of distinctions at the level $r=0,05$). A heterostereotypes of Kazakhs at the emotional level significantly don't differ from a autostereotype. There is integration, groups keep the cultural identity, but unite in uniform society on another the significant basis for them. The cognitive image of Russian is rather contradictory. Most of Kazakhs characterize "the typical Russian" as businessman and hardworking person ($Me=10,5$), in heterostereotypes of Russians in relation to "the typical Kazakh" on the "business qualities" block received rather low marks, nevertheless, attribute first of all such block as "the relation to property", i.e. thrift (2,4), generosity (2,2), accuracy (2,12). As we see, despite a positive emotional assessment of "typical Russian", in heterostereotypes of Kazakh ethnic group contains such negative qualities as "sluggishness" and "irascibility". Such ambivalence is connected, probably, by fact that Kazakhs (Russian-speaking) estimated, first of all "the" Kazakhs who adapted to a local way of life, i.e. talking and communicating with Russians, underwent counter assimilation because of a large number of international contacts.

It should be noted that we managed to show differences of ethnic stereotypes at representatives of different ethnic groups. At the basis of theoretical and empirical research we sought to study features of ethnic stereotypes and to give definition of a stereotype, as always developing under the influence of certain cultural factors and the interethnic installations which are available reflection of manifestation. Such installations are formed in various spheres of activity. It and the relations of people with readiness to go for contacts with persons of other nationality and the relation to ethnic national values of other people, including to various elements of own and other culture.

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ЖАҒАНДАНУ ҚАРАМА-ҚАЙШЫЛЫҒЫ: НАНЫМ МЕН СТЕРЕОТИПТЕР

Аннотация. Жаһандану елдерді біріктіру үрдісін білдіреді, алайда, «шексіз» әлем мағынасында қолданылмайды. Жаһандану елдердің экономика аралық дамуға қатысуын білдіреді. Тәуелсіздікке ие болған мезгілден бастап Қазақстан бар күшін бүкіләлемдік қауымдастыққа жаһандану және интеграциялану үрдісіне бағыттады. Алайда, жаһандану үрдісі мемлекетіміздің егемендігін дамытуымен қатарласты, оның барысында қоғам өзінің мәдениеттік, этникалық және діни сәйкестігін ізденуге тырысады. Қазақстан көп ұлттық мемлекет бола тұра, басқа елдерден өзінің толеранттылыққа, этносаралық төзімділікке және халықтар достығына деген көзқарастарымен ерекшеленеді. Сонымен қатар қазіргі мезгілде біз тіл саясатындағы өзгерістерді көріп отырмыз, яғни кириллицадан латын алфавитіне ауысу барысын бақылап отырмыз.

Түйін сөздер: жаһандану, этникалық стереотиптер, этнос, автостереотип, гетеростереотип.

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ПАРАДОКС ГЛОБАЛИЗАЦИИ: ПРЕДРАССУДКИ И СТЕРЕОТИПЫ

Аннотация. Глобализация, подразумевает собой процесс интеграции стран, однако совсем не означает что "безграничный" мир. Глобализация, подразумевает вовлеченность стран в меж экономическое развитие. С момента получения независимости Казахстан бросил все свои силы на процесс глобализации и интеграции в мировое сообщество. Однако процесс глобализации так же совпал с развитием суверенного государства, в процессе становления которого общество стремится к поиску своей идентичности, как культурной, так и этнической, религиозной. Многонациональное государство Казахстан отличается от других стран своим особым видением толерантности, межэтнической терпимости и дружбы народов. Вместе с тем в настоящее время мы наблюдаем изменения в языковой политике, переход от кириллица к латинскому алфавиту.

Ключевые слова: глобализация, этнические стереотипы, этнос, автостереотип, гетеростереотипы.