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**ПСИХОЛОГИЧЕСКИЙ АСПЕКТ РАЗВИТИЯ ЭТНИЧЕСКОЙ  
ТОЛЕРАНТНОСТИ СРЕДИ СТУДЕНТОВ В МНОГОЯЗЫЧНОМ  
ОБЩЕСТВЕ****Д.Г. Наурзалина, О.Х. Аймагамбетова, Б.К. Альмурзаева,  
Я. Абдырахманова, М.К. Жубандыкова, А.С. Бузело**Университет Туран, КазНУ им. Аль-Фараби, Алматы, Казахстан.  
Актюбинский областной научно-практический центр, АРГУ им. Жубанова, Актобе, Казахстан.**Ключевые слова:** язык, этническая идентичность, толерантность.

**Аннотация.** На протяжении многих веков на исторической Земле казахов перекрещивались судьбы многих народов - носителей различных культур, религий и традиций. В течение последних 20 лет Казахстан прошел тяжелый и рудный путь. Изменения которые произошли, затронули все сферы развития социально-экономическую, территориальную, моральную, этническую, духовную жизнь, но несомненное влияние они оказали на культуру, в рамках которой мирно сосуществуют представители различных народов Казахстана. В Казахстане мирно живут и сосуществуют более представители 100 этнических групп и 20 религий. Современное полиэтническое общество требует от демократического государства решения принципиальной задачи – целостности политического образования при росте культурных различий. Для казахстанского общества данная проблема имеет важное прикладное значение в плане поиска путей поддержания социальной стабильности и межэтнического согласия. Особую актуальность в данном аспекте приобретает полиязыковая политика, и сам феномен полиязычия. Несмотря на столь яркое этническое, религиозное и языковое разнообразие, Казахстан не только сохраняет, но и развивает все эти аспекты. Следовательно, лингвистические процессы в пределах нашего общества способствуют расширению психологического знания и способствуют развитию такого отношения к языку, в рамках которого возможно единения сенсорного и когнитивного аспектов. Таким образом, язык становится необходимым как условием как для формирования правильной этнической идентичности, так и основным фактором развития межэтнической толерантности.

**PSYCHOLOGICAL ASPECT OF DEVELOPMENT OF ETHNIC  
TOLERANCE AMONG STUDENTS IN MULTY LINGUAL SOCIETY****D.G. Naurzalina, O.Kh. Aimaganbetova, B.K. Almurzayeva,  
Y. Abdirakhmanova, M.K. Zhubandikova, A.S. Buzelo**Turan University, al-Farabi KazNU, Almaty, Kazakhstan.  
Aktobe State Science-Practical Center,  
K. Zhubanov ARSU, Aktobe, Kazakhstan.  
[danna\\_gn@mail.ru](mailto:danna_gn@mail.ru), [alnara25@mail.ru](mailto:alnara25@mail.ru)**Keywords:** language, ethnic identity, tolerance.

**Abstract.** Throughout many centuries on historical land of Kazakhstan destinies of many people – adherents of various cultures, religions and traditions had been crossed. Kazakhstan has changed dramatically in more than 20 years of its independence. The changes have occurred not only in the socio-economic, territorial, moral, ethical, and spiritual life but also in the culture of the people of various ethnicities who live in Kazakhstan. Kazakhstan has maintained peace and harmony in a society that brings together more than 100 ethnic groups and almost 20 religions. Polyethnicity of the Republic has potential threat despite the high positive current state. In this regard, Kazakhstan

has achieved good results. In spite of such diverse ethnical, religious and language content, the Republic not only preserves and develops all these aspects. Consequently, linguistic processes within our society contribute to psychological knowledge and promote the relationship of language, sensory perception, thinking, and the unity of consciousness. This relationship emphasizes the social nature of individuals and defines language as a condition for the formation of self-identity in a multicultural society.

Compared with the beginning of the last century, humanity today is witnessing much more dynamic intercultural interactions at both between-society contact and within-society contact levels. As result, modern man more than ever before has chance to encounter on daily basis cultures, worldviews and values that significantly or even shockingly differ from his own. For the latter, the term »culture shock« has been appropriated. As rightly observed by social scientists and theologians, diversity is one of the most basic principles of human earthly life and interaction, without which human life would be meaningless and, I would say, extremely boring. In addition to that, humanity simply cannot allow itself to make out of the interpersonal and inter-group variations solid basis for unavoidable and unsolvable conflicts as that ultimately would mean chaos at interpersonal level and the end of planet earth at interstate and global level given the destructiveness of modern military technology. Altogether, intercultural dialogue or, as Khatami initially put it, dialogue among civilizations does not have alternative and modern man must learn to enjoy fruits of the diversity in order to contribute to social, economic, and political wellbeing and justice of the world [1].

Given the strength and scope of its cultural power and ability to motivate human action, religion certainly has enormous intercultural dialogue and peace-building potentials which cannot be ignored if not for anything else then at least for the possibility of being misused and abused as it is natural law that existing vacuum is sooner or later filled up. On the basis of recent findings of psychology of religion and other relevant psychological disciplines, in what follows we will try to shed some light on how modern psychology views the role of religion in the context of intercultural dialogue and tolerance.

According to the Declaration of Principles on Tolerance, adopted by the General Conference of UNESCO (1995), "Tolerance means respecting, accepting and understanding correctly the rich diversity of our world's cultures, our forms of self expression and ways of expressing our individuality ... it is a harmony in diversity, it is a virtue that makes reaching the peace possible, and contributes to the replacement of culture of war with the culture of peace ... " [2]

The word tolerance is often mentioned in various literatures on the field of religious, medical, anthropological and psychological. However, often, misconception of tolerance has been acknowledge as either "far leftist", "far rightist", "centre-left" or naturist from its virtue, that became the central of debate among religious and political individual, as Kymlicka summarized as misleading model of multiculturalism, rhetorical approach and shifted to a discourse that emphasizes on "civic integration," "social cohesion," "common values," and "shared citizenship" rather than assimilates. Tolerance also does not about equality, fairness or neutrality per say, but rather a matter of balance, that requires consensual action of both sides to ensure the desired results by assent rather than force [3].

Tolerance- therefore, is a respect for diversity that promotes peaceful coexistence. Tolerance is not a moral imperative only, but it is an important part of a system's behavior. It is exhibited when the system is healthy, and when it is within a larger environment which contributes to its well-being [4].

This definition implies a tolerant attitude towards other ethnic groups, races, sex, languages, religions, political or other opinions. The desire for friendship between peoples, the recognition of the "strangers' " right to exist, has a long history. Modern ideas of tolerance or, speaking more precisely, accepting it as a factor strengthening civil peace and giving protection against injustice, was prepared by the works of philosophers, who rebelled against tolerance of "intolerance", and violent religious conflicts in XVI - XVII centuries.

In Ethics dictionary edited by Guseynov, there is an extended definition of tolerance: "Tolerance – is the moral quality, which characterizes the attitudes towards the interests, beliefs, faith, habits and behavior of others. It is expressed in an effort to reach mutual understanding and harmonization of diverse interests and points of view without using the pressure, but by the methods such as clarifying and persuading ... " [5] As an indisputable advantage of this definition, in our opinion, we can point out the presence of moral basis of the tolerant attitude to the representatives of other nations, nationalities and religions.

Humanity had to pass difficult trials in order to understand the need for tolerance as a principle of the political process, including the political process within the state, and the totality of international relations.

A viable and strong political system - it is the authority plus the legitimacy and effectiveness, i.e. the ability to meet the basic management functions. However, the legality and effectiveness are largely determined by the way the

state institutions and the political system conform to the prevailing social ideals and values, where moral and ethical beginnings take one of the top places. In other words, a moral component of society's political self-organization is another important supporting framework of the legitimacy.

"Toleration", "tolerance", along with the categories of "non-violence", "recognition of cultural diversity", "consent", "freedom", "justice", "solidarity", is becoming one of the key elements of the conceptual apparatus of political science.

In contrast to the concepts of "patience" and "endurance", the notion of "tolerance" is used here, on the one hand, as a more clearly expressed active position of the individual and the group - not a submissive patience and forbearance as a moral and psychological state, but as a tolerance in order to achieve socio-political agreement, consensus, social compromise, mutual understanding between different social groups, political institutions, etc. [6]

On the other hand, tolerance is not the simple opposite of intolerance, his bare denial, but includes creative impulses to create a new, non-confrontational reality, leading to solidarity as well as to virtue.

Certain difficulties in implementing of tolerance as an essential factor in strengthening and developing a culture of ethnic harmony are related to different understanding of tolerance, which is in different civilizations is like a base for tolerance. Therefore, there are not so much the forms of cooperation but the confrontation on the basis of ethnic relations. In nation, which is the result of forming a new culture of government type, the opposition "own" - "alien" loses essential value not only for the state, but also for the culture of the society, that means ethnic values lose directly their determinative nature. Now the value of individuals, their rights and the ability to realize their talents, the ability to choose their national identities are put in the forefront. In socio-cultural formation of the nation type there occurs moving beyond a certain ethnicity, which is rightly regarded as a necessary cultural prerequisite for the realization of tolerance as a major factor, fostering a culture of inter-ethnic harmony.

Tolerance – is a factor that stabilizes any community of people, directing a relationship in society in a peaceful direction, connecting individuals with traditions, norms and culture of their folk. In a stormy and unpredictable period of our development when it is necessary to prepare the younger generation for the life in a rapidly changing environment, the preparedness to change is required, that is a challenge. And the solution of this problem, in our opinion, should begin with training personnel, focused on educational activities in a spirit of tolerance. Educational programs in education should improve mutual understanding, enhance tolerance between individuals and as well as between different groups, nations. With this aim other relevant topics and sections on the psychology of tolerance should be put in the curriculum of courses in political science, sociology, psychology, ethnic psychology, culturology.

Kazakhstan, located between East and West, was and remains a kind of bridge that allowed accumulating and combining economic modernization and cultural traditions of the various civilizations for centuries. Today, there is a need to establish a system of upbringing and education that will address the issue of "intercultural dialogue", a respectful attitude towards the representatives of various ethnic religious and social groups and strata of the population [7].

In Kazakhstan, representatives of multiple nationalities live together and have equal access to all social services. Kazakhstan's multi-ethnic society has a long history: during Soviet times, representatives of various nationalities, including Russians, Ukrainians, Germans, Turkish and Koreans, under different circumstances moved to Kazakhstan. In his speech, President Nazarbayev focused on Kazakhstan's path toward its multinational society: from the past when different nationalities were initially united under the pressures of World War II and later while implementing the grandiose plans of the Soviet economy. At present, Kazakhstan's people not only strengthen inter-ethnic dialogue, but also learn how to benefit from the richness of the country's vast variety of national customs, literature and traditions [8].

In this connection it should be noted that tolerance as a crucial factor in strengthening and further developing the culture of ethnic harmony implies a social acceptance not only of existing national and cultural differences, but also a recognition of another modern phenomenon, about which many complain, but can never deny it - a dual ethnic identity. Tolerance requires that this duality, normal for the man of multiethnic society, should be recognized as a legitimate human state. Then the existing national and cultural differences will not be given self-sufficient and institutional values, and we cease to be a hindrance to each other. Tolerance to another person, nation or culture which differ in their values and lifestyle, is a prerequisite for peace and harmony in the world. Progress of tolerance in the world community becomes an indicator of maturity of the political, legal, psychological and ecological culture, an indicator of morality level of the nation, its social consciousness.

Only realization of tolerance as a major factor fostering a culture of inter-ethnic harmony can create the conditions to the less conflict societies. Assuming, first of all recognition of "human" traits in others, tolerance does

not mean that all the specific ethnic characteristics should be ignored. It involves establishing a reasonable balance between individuality and universality. The viability of any multi-ethnic community is achieved through minimum common values, images, vocabulary, political culture, etc. This minimum (as universal) should be provided in the first place, despite the ethnic and cultural differences (singularity). Unlimited ethnicism lead to anarchy as well as unlimited internationalism leads to increased intolerance in the culture of ethnic harmony.

Therefore, to avoid intolerance in the field of inter-ethnic harmony, which may take the form of anarchism, petty nationalism, typical to the post-Soviet society, fundamentalism, repression of the multinational empire, etc., any pressures must be ceased in dealing with ethnic and national issues, as well as the national claims (at least in public) to protect and preserve basic human rights, compliance with which is possible only within a pluralistic democracy.

At the present stage of development the Kazakhstan education system points to a key problem of today; it is the problem of interethnic relations in the educational process. Therefore, the formation of tolerance and strengthening of international and cross-cultural interactions is one of the main aims of the educational process in modern institutes of higher education. The introduction of new standards in the education system conducts to global changes in the system of higher professional education. Being guided by modern labor market needs, it is possible to see that employers' requirements for the quality of education of specialists have also changed; there are many new professions and specializations that lead to the population shift to large educational centers [7, 8]. The higher education institution is not only the educational, research center, but also the center of poly cultural interaction today. Therefore the "ethnic tolerance" concept has been promptly introduced into the educational process, especially recently. Ethnic tolerance and its structural components became a subject of modern psychological, social, political researches. In our society everybody has certain forms of intolerance, xenophobia, extremism, and terrorism; the problem of ethnic tolerance became an urgent one. They treat ethnic tolerance as the person's ability to be tolerant to a mode of life of representatives of other ethnic communities, their behavior, national traditions, ideas, beliefs etc. They also understand ethnic tolerance as a personal construct being a part of the structure of social attitudes. They attribute the following components to the structure of ethnic tolerance: cognitive (knowledge of features of cultural life of other ethnic groups, understanding of a phenomenon of tolerance etc.), emotional (relation to other ethnic groups), and behavioral (manifestation of tolerant/intolerant behavior, aspiration to communication, and etc. with representatives of other ethnic groups). Ethnic tolerance is formed in the sphere of consciousness and is closely connected with such a social and psychological factor as ethnic identity which is formed in the process of socialization, in the process of the formation of personal identity, passing a personal-psychological level (the person's understanding of self), then a socio-psychological level when there is a formation of self-concept as a member of a certain group, i.e. there is a formation of ethnic identity.

Ethnic tolerance can be define as a positive act of individual or group citizens to put up their differences with respect to the cultural and tradition practices, history and values, and physic-biological aspects for a greater political aims. However, often research are pertains to immigrants than native ethnic groups or religious differentiation. Wilson did criticize the deficiency of related literature on this specific inter-ethnic tolerance topic [9].

Ethnic tolerance is externally reflected in calmness, self-control, abilities of the individual to endure unusual influences of a foreign culture for a long time without decrease in his/her adaptive opportunities. It is also shown in critical situations of interpersonal and intrapersonal choice, being accompanied by psychological tension. The degree of its expressiveness depends on the experience of communication of the person with representatives of other ethnic communities. Formation of ethnic tolerance is closely connected with economic, political and socio-cultural conditions of the environment in which the student is developed [6, 9].

The mass media has a special influence on the formation of ethnic tolerance among students. Considering ethnic tolerance in connection with the activity of the mass media which covers the problems of international relations, it should be noted that their activity should be directed on the struggle against the ethnic and racial dissonance, against negative perception of representatives of other ethnic groups, against racial discrimination of representatives of other nationalities, and etc. Unfortunately, the majority of the mass media do not carry principles of humanity and tolerance. It is necessary to remember that the student's age is the period of the formation of the future professional; it is also the period of the development of ethnic consciousness [2, 8]. Uncertainty of a social position induces young people to self-determination search; instability of their value sphere makes them more susceptible to various influences. As a result, there is the development of intolerant attitudes, hyper identity in the sphere of ethnic consciousness. Long-term researches of the transformation of Russian society show a wide spread of an intolerant relation to representatives of other ethnic groups in the youth environment [5].

Students are an active part of society therefore the problem of ethnic tolerance in the high school environment becomes urgent and demand more active attention.

Many researchers say that within the process of education they need to form students' cross-cultural competence, develop personal qualities promoting successful social adaptation to a profession in modern cross-cultural conditions, effective ways of interaction in various professional and cross-cultural situations [7, 8]. According to O. A. Selivanova there are some leading directions of counteraction to intolerant manifestations and extremist activity in the institute of higher education; these are:

- methodological and analytical support of prevention of extremism;
- normative-legal support of the system of prevention of extremism;
- organizational support of the functioning of the system of prevention of extremism [9].

Language policy the same as ethno-confessional is known as one of the most conflict potential. Therefore, any attempts to ignore the existing problems in this field may provoke negative consequences up to open confrontation. In addition, the language factor can become a basis for intervention into internal policy of the State. By applying of different technologies – mass media, personal views of known politicians and experts, committed destructive PR actions etc. – it is possible to influence on individual States. These games of politics may provoke not only internal, but foreign political conflicts. Thus, we should not close eyes on existing difficulties and potential problems in language field. Nowadays, language policy in Kazakhstan is implemented on the background of consensus ethno-political interaction. The Language Law was timely adopted in the Republic of Kazakhstan (1997, 2004, 2007) and its definitions are completely rational [10]. This Law states that Kazakh language is the national language, and Russian is the official language. The status of the latter testifies its equal value in interaction process. The President, Nursultan Nazarbayev, following the modern time challenges has suggested implementing the course on three-languages use: “I suggest to start the step-by-step realization of the cultural project “Languages trinity”. Kazakhstan should be perceived by the whole world as highly educated country population of which speaks three languages. These are: Kazakh language – national language, Russian language as a language of interethnic communication and English language – a language of successful integration into the global economy” [11] However, state the satisfactory status of language field would be exaggerated. The problem of Kazakh language development and attribution to it of actual State status remains unresolved. The political status of Kazakh language was determined, however it does not implement important functions in economic, social fields, and Russian language is prevailing. One of the negative factors in Kazakh language development is its insufficient mastering by Kazakhs and other ethnos of the Republic. Despite the investing funds and time, Kazakh language remains unknown by considerable part of the country population. Thus, Kazakhs themselves are concerned by low level of native language knowledge, by the degree of its use inside the ethnos and in interethnic communication.

In conclusion, one may conclude that a culture of interethnic harmony involves people's exercising of legal and ethical norms in a multinational environment. A moral and aesthetic literacy is included in the culture of interethnic harmony, helping people understand the psychological state of people involved in ethno conflict situation and determine the path of rational solutions of the problem.

When the basic needs of people become finding peace and harmony for their survival and full-fledged life activities, it is the tolerance that becomes the main factor. Tolerance towards the other is precisely that cultural norm, which augments and improves the results of social cooperation and universal communication. This is the most important factor for strengthening and developing a culture of inter-ethnic harmony.

However the policy of cross-cultural interaction it is very weak in modern higher education institutions today. It leads to that youth negatively perceives many national, religious and cultural phenomena which are an integral part of life of one or another ethnic group, in society where the xenophobia level increases. In this regard it is necessary to develop the system of institutional approval, stimulation and support of tolerant behavior in modern institutes of higher education. In the process of professional training many institutes of higher education include disciplines focused on acquisition of professional skills by students, as well as on practical training in cross-cultural interaction [7, 12].

This research demands further deepening in studying this subject matter. After all the phenomenon of ethnic tolerance is a dynamic construct which is subjected to the effect of external and internal factors, thus changing. After formation of tolerant attitudes in Kazakhstan is a very complex challenge which is connected with a number of economic (standard of life of people, existence of social protection etc.), political (inadmissibility of international discord, toleration etc.) and socio-cultural (spiritual and moral crisis of society) difficulties.

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#### **КӨПТІЛДІ ҚОҒАМДАҒЫ СТУДЕНТТЕР АРАСЫНДА ЭТНОСТЫҚ ТОЛЕРАНТТЫЛЫҚТЫ ДАМЫҒУДЫҢ ПСИХОЛОГИЯЛЫҚ АСПЕКТІСІ**

**Д.Г. Наурзалина, О.Х. Аймагамбетова, Б.К. Альмурзаева,  
Я. Абдырахманова, М.К. Жубандықова, А.С. Бузело**

**Тірек сөздер:** тіл, этностық сәйкестік, толеранттылық

**Аннотация.** Көптеген ғасырлар бойы қазақтардың тарихи Жерінде көптеген халықтардың - әртүрлі мәдениетті, дінді және дәстүрлерді алып жүрушілердің тағдырлары тоғысты. Соңғы 20 жыл бойына Қазақстан ауыр және қиын жолдардан өтті. Болған өзгерістер әлеуметтік-экономикалық, территориялық, моралдық, этникалық, рухани өмірдің барлық аумақтарының дамуына қозғау салды. Бірақ олар Қазақстанның түрлі халық өкілдері бейбіт өмір сүріп отырған мәдениетке сөзсіз ықпал етті. Қазақстанда 100 астам этностық топ өкілдері мен 20 дан астам дін өкілдері бейбіт өмір сүруде. Бүгінгі полиэтностық қоғам демократиялық мемлекеттен қағидалық міндеттерді – мәдени айырмашылықтардың өсуі жағдайында саяси білім берудің тұтастығын шешуді талап етеді. Қазақстан қоғамы үшін бұл мәселе этносаралық келісім мен әлеуметтік тұрақтылықты сақтау жолдарын іздеу жоспарында маңызды қолданбалы мәнге ие. Бұл аспектіде көптілділік саясат, көптілді құбылыстың өзі ерекше өзекті. Айтарлықтай айқын этностық, діни және тілдік әртүрлілікке қарамастан, Қазақстан барлық бұл аспектілерді сақтап қана емес, дамытып та отыр. Демек, біздің қоғам аясындағы лингвистикалық үрдістер психологиялық білімдердің кеңеюіне, сенсорлық және когнитивтік аспектілерді біріктіруі мүмкіндігі бар тілдік қатынастырды дамытуға жағдай жасайды. Осылай, тіл дұрыс этностық сәйкестікті қалыптастырудың қажетті шарты да, этносаралық толеранттылықты дамытудың негізгі факторы да болады.

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