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NATIONAL CONTRADICTIONS IN KAZAKHSTAN SOCIETY AND WAYS OF THEIR SOLUTION

Abstract. The article focuses on the politological aspects of national contradictions in Kazakhstani society and ways to solve them, which have not yet been studied in socio-political science. The paper emphasizes that the restructuring, updating, modernization of national relations is contradictory in its way, and practice cannot but take this into account. Herewith, it should be said that the peoples of Kazakhstan can resolve national contradictions based on a commonality of the fundamental interests of all nationalities and the implementation of the correct scientific national policy. Of course, these contradictions are not resolved by themselves, their overcoming requires certain efforts, tension, and sometimes struggle. The strength of the commonwealth of the peoples of Kazakhstan lies in the fact that the democratic system and the right scientific national policy give all the opportunities to overcome these contradictions, allow society to resolve them promptly, avoiding home-base mistrust, envy, and any nationalistic, chauvinistic, extremist, tribalistic feelings in general.

The study shows that the update, reformation, modernization of Kazakhstani society revealed national contradictions in the main areas of the country's life: economic, socio-political, and spiritual. We think that the main ones among them are the contradictions between the principle of equal rights of large and small-numbered nations, and the unequal opportunities to meet their needs, between national and international in the trends of development and rapprochement of peoples; between the growth of national identity and the deepening of internationalization; between countrywide and national patriotism, etc. These and other national contradictions and problems must be resolved on a truly democratic basis, in the context of the struggle for socio-economic progress. They can be successfully resolved only based on science and the paths of the law, preserving the integrity of the country, seeking consent and mutually acceptable solutions, respecting the equal rights and freedom of people and nations. At the same time, the article focuses on discussing issues.

Key words: nation, national group, ethnic group, society, national policy, national contradiction, growth of national identity, equality, mutual respect, justice, development, rapprochement, a culture of interethnic communication.

Each of the researchers of the problem of national contradictions in society draws attention to the facet that interests him personally, aspects of national contradictions as a socio-political phenomenon. What interests us, first of all, is the politological aspects of national contradictions in Kazakhstani society.

As scientific literature review shows, national contradictions in Kazakhstani society have not yet been the subject of independent research in socio-political science. Therefore, on the materials of Kazakhstan, a politological study of national contradictions in society and methods for resolving them is of great theoretical and practical importance.

World and Kazakhstani experience show that national contradictions always have concrete historical content. We think that the complexity of their cognition, accounting, and resolution is that they are all interconnected and closely intertwined with other groups of contradictions: economic, political, legal, social, spiritual, demographic, migration, family, etc. These phenomena practically do not exist in its pure form, usually, in national life, one contradiction is intertwined with another, they mutually feed each other.

Today political scientists, sociologists, and philosophers of Kazakhstan need to consider insufficiently the studied issues: to comprehend the essence of national contradictions in Kazakhstan

society, to determine the effectiveness, ways, and means of solving them in the context of national, social progress and political and legal culture [1].

The restructuring, updating, modernization of national relations in Kazakhstani society is contradictory in its way, and practice cannot but take this into account. Further aggravation of national contradictions during the period of society reformation seems to us inevitable. It cannot be otherwise if we seriously talk about the deep transformation of economic, socio-political, and spiritual relations. Since many unresolved issues have long accumulated and driven inside, in the conditions of updating, reforming, modernization, they gradually break out, giving rise to a wide range of national requirements, national movements, national-cultural centers, national-political alliances, etc.

These movements in Kazakhstani society are very contradictory. Firstly, they fully fit into the mainstream of updating, reforming in the process of democratization and expansion of social activity, testify to the growth of national self-awareness of peoples. Secondly, they contain separatist, aggressive, and extremist features, which in some cases lead to internal national, interethnic tensions and clashes. Therefore, now the main problem is how to solve these issues. The central place should be occupied by the idea of national compromises, interethnic harmony, socio-political consensus, and the search for mutually acceptable solutions. Only such a way can save the peoples of Kazakhstani society and Central Asia from serious tensions and upheavals.

For a clearer definition of the field of analysis, it is necessary to determine that the diversity of contradictions of national and interethnic development in Kazakhstani society is determined by the objectively existing differences between nationalities in the areas of public life. Here we cannot help recalling Hegel, who said that difference is a contradiction [2]. The existing economic and social inequality of Kazakhstani people and nations was largely due to the unscientific policies of the CPSU and the uneven development of the regions of the former USSR and Kazakhstan. There is still much legal work to be done so that the regions of the Republic of Kazakhstan, all the people living in them, nations are in equal conditions, enjoy equal rights.

The peoples of Kazakhstan have opportunities to resolve national contradictions based on a commonality of the fundamental interests of all nationalities and the implementation of public consent, the right scientific national policy [3]. Of course, these contradictions are not resolved by themselves, their overcoming, solutions require certain efforts, tension, and sometimes struggle. The strength of the commonwealth of the nations of Kazakhstan lies in the fact that the democratic system and the right scientific national policy create all the opportunities to overcome these contradictions, allow society to manage them promptly, avoiding national mistrust, envy, any nationalistic, chauvinistic, extremist, tribalistic feelings in general.

The process of updating, reforming, and restructuring national relations in the Republic of Kazakhstan has revealed contradictions between the need for radical transformations and the conservatism of Kazakhstani people in methods of operation. Conservatism manifests in all areas of national relations and is a catalyst for the mechanism of inhibition, and also prevents the development of national progress. The essence of this phenomenon has its roots in the law of unity and conflict of opposites, in the unremitting struggle of the old with the new, the progressive with the reactionary, the national with tribalism, the national with cosmopolitanism, mankurtism, etc.

The contradictions between the old and the new are inherent in the national, interethnic development. In the course of the struggle between them, certain contradictions are resolved, at the same time, new systems of contradictions arise on a new qualitative basis. Therefore, everything new in the course of evolution gradually becomes old, and its newest takes its place - this is the logic of the dialectical development of national relations.

In such a way, Kazakhstani people should learn to live normally in a world of national contradictions, resolve national contradictions, avoiding squabbles, rumors, aggressiveness, bureaucracy, manifestations of voluntarism, crime and other anti-popular forms of overcoming national contradictions. But for this, in our opinion, we need to steadily raise the culture of regulating national and integration processes, improve the training of leading personnel, their ability to scientifically analyze, open up and resolve real national contradictions, to prevent interethnic clashes, conflicts, etc.

If we, Kazakhstanis, really intend to manage the development of national contradictions following the law of their movement, then we will have to seriously master the science of perceived national interests, where we do not know much.

The problem of management of national contradictions is by no means reduced only to the fight against extremists, chauvinists, tribalists, and ethnocentrists, to reducing mistakes and mistakes in regulating national processes. The deepest source of national contradictions in Kazakhstan is an increase in the material and spiritual needs of nations, nationalities, national and ethnic groups, which inevitably raises new problems for society, requiring the abandonment of outdated and the approval of everything new in the national life of society. Moreover, the democratization of Kazakhstani society will uncover and reveal more and more national contradictions, the existence of which we did not previously know, at best, guessed. The fuller and deeper the “white spots” of various periods of the establishment and formation of national relations in the former USSR and Kazakhstan are explored, the more clearly the problem of national contradictions is felt, and the need to develop a new model of interethnic, interfaith tolerance [4].

Now, when the true picture of the establishment, formation, and deformation of national relations in Kazakhstan is being reconstituted, we can finally understand the tragic fate of our peoples during the Stalinism era, comprehend the zigzags of the Khrushchev’s “thaw” and voluntarism in national relations, assess the damage done to the cause of national interests during the stagnant and Gorbachev - Kolbin periods, etc.

Gradually, the broken ties between the past and present of the nations of Kazakhstan and their true relationships begin to recover, which opens up the possibility of resolving national contradictions based on a proper scientific national policy.

For a real resolution of national contradictions in Kazakhstan, it is necessary to reveal the deep mechanism of the formation and functioning of perverted forms of national policy, the process of deformation of national relations, which does not contribute to the establishment of harmonious ties between nationalities. No less important is the information about the socio-economic and national processes that took place in previous years, about the political figures who once headed our state, and about contemporaries who took responsibility for the future, the socio-economic strategy of the Republic of Kazakhstan, have a direct impact on the adoption of political decisions in matters of national and interethnic development, ensure their implementation.

In politological analysis of the causes of national contradictions, it is necessary to keep in mind such a socio-psychological phenomenon as the historical memory of the peoples of Kazakhstan, in which past wars, conflicts, famine, genocide, repression, etc. were forever imprinted. Besides, it should be recognized that the cause of the national contradictions was the absurd political decisions of the Central Committee of the CPSU, including mass repressions, unjustified deportations of peoples [5], bans on the living of representatives of certain nationalities in places of their traditional settlements, and “administrative voluntarism” in the establishment of borders between republics and regions of the USSR, including in Kazakhstan. Unjustifiably accused of nationalism and persecuted many national cadres of Kazakhstan. For example, in Kazakhstan, it cost the life of Zh. Aymautov, A. Baitursynov, A. Bukeikhanov, M. Zhumabaev, M. Dulatov, T. Ryskulov. This resulted in the expulsion from the republic of M. Auezov, A. Zhubanov, K. Satpayev; withdrawal from circulation of the books of O. Ismagulov, O. Suleimenov; a ban on the film of M. Begalin; suppression of peaceful demonstrations of student youth in Almaty and other cities of the republic. In 1930-1932 1.5 million Kazakhs irrevocably migrated outside Kazakhstan. At the beginning of the 20th century, more than 7 million people were resettled to Kazakhstan [6]. Moreover, during the two revolutions, the civil war, during the years of famine, repression, demographic depression, and persecution, approximately 4 million Kazakh people died. The consequences of this tragedy are being studied today by historians, political scientists, and sociologists. This is necessary for people “not to repeat such tragic pages of history in the future...” [7].

All these and other negative phenomena left a deep imprint in the minds of Kazakhstani people, they have to face today. The social and psychological consequences were social apathy, indifference, a consciousness of injustice, etc.

The update, reform, modernization of society has revealed national contradictions in the main areas of the life of Kazakhstan: economic, socio-political, and spiritual. We think that the main ones among them are the contradictions between the principle of equality of large, small nations and unequal

opportunities to meet their needs, the rapprochement of nations and the addition of peoples to the ethnic territory; between national and international in terms of trends of development and rapprochement of peoples; between the growth of national identity and the deepening of internationalization; between countrywide and national patriotism, etc. These and other national contradictions and problems should be resolved on a truly democratic basis in the context of the fight for socio-economic progress. They can be successfully resolved only based on science and along the paths of the law [8], preserving the integrity of the country, seeking consent and mutually acceptable solutions, respecting the equal rights and freedoms of people and nations. Today, the Republic of Kazakhstan carefully preserves and strengthens "interethnic harmony, stability, makes a policy of further social consolidation" [9].

It is interesting to consider some manifestations of national contradictions in various regions of Kazakhstan, for example, acute ethnic conflicts in the regions of Novyi Uzen, Tulkubas, events in Kegen, Masanchi, well-known nationalist, isolationist sentiments of the Cossacks that appeared in the North Kazakhstan and West Kazakhstan regions, the revival of elements of feudal-bai relations in the southern region of Kazakhstan and much more that make up the reality of our national real life. In our opinion, these contradictions cannot be considered only a legacy of the past, qualify as random, etc. They find themselves in the form of more or less stable development trends, can acquire mass character, and require serious sociological, politological study.

National contradictions are closely related to language. Therefore, one of the important factors in resolving national contradictions is the development of languages of the peoples of Kazakhstan. During the Soviet period, many problems, acute and painful issues accumulated in their language life. For example, the Kazakh language in Kazakhstan has long been actually discriminated against. According to linguistic scientists, about 40% of the Kazakh population of the republic either did not speak their own language or superficially. In Almaty, 90% of indigenous teenagers did not speak their native language. A similar situation was typical for other towns of Kazakhstan. Also, paperwork in the Kazakh language was not conducted in all republican and regional organizations. What came of this is known to all. As a result, the language of the Kazakh people, occupying 70th place in terms of population, was in their historical homeland under the threat of extinction and ousted from public and political life. The great pain in the heart of every honest person is that the Kazakh language was used only in 10 areas of society out of 50. All these and other imbalances led to the fact that the development of national culture, the press, science, education, and national identity began to decline. In this regard, the Law on the Languages of the Republic of Kazakhstan and the elaboration of the state program for the development of the Kazakh, Russian, German languages, and other national languages in the republic are of great political and social importance.

Among the factors determining the degree and specificity of resolving national contradictions in Kazakhstan, the development of national minorities occupies a crucial place.

In Kazakhstani society, 138 national minorities live and work together with Kazakh, Russian nations. Naturally, they sometimes have specific problems associated with the realization of national interests in the field of education, culture, language, traditions, customs, way of life, religious beliefs, etc. For their solution, for example, in Kazakhstan, a system for identifying and prompt response has been created. The country has a Large and Small Assembly of People [10], and in municipal and district administrations there are commissions, departments, or special working groups, which include representatives of national minorities, national and cultural centers of small peoples, etc.

It should be said that the negative phenomena in our history, which had nothing to do with scientific national politics and caused serious damage to the development of national minorities and the strengthening of their friendship with the Kazakh, Russian and other peoples, should now be called in their own words. For example, many unsolved issues of the German, Korean, Polish, Kurdish, Greek population. In fact, for example, in no Central Asian country, they are represented as a national minority in the structures of national-state entities. Today we are faced with the task of a closer examination of the experience of the 20-30s of the last century, the revival in new forms of national councils in places of compact residence of representatives of national minorities.

When reviewing the history of the ethnosocial development of national minorities in Kazakhstani society, it is clear that the most difficult process of their development accounted for the pre-war, war and post-war years of the 20th century. Many of them were stamped by special migrants; they fell into a

completely unfamiliar socio-cultural environment. Their culture suffered the greatest losses due to the continuity gap.

Herewith, not all elements of culture have disappeared or transformed. Those associated with the development of productive forces and the expansion of production experience, production skills, professional knowledge, have largely been preserved and multiplied, despite significant deformations. The greatest loss was suffered by such elements of national culture as language, fiction, art, education, science, which form the basis of spiritual culture. In addition, due to well-known reasons, the spiritual side of everyday life, the culture of service, and behavior, which were preserved mainly in everyday communication and did not receive development in all areas of society, were subjected to deformations.

At the same time, it should be noted that in Kazakhstani society certain successes have been achieved in the development of national minorities, which contributes not only to overcoming national contradictions, but also strengthening the culture of interethnic communication among the population. Many talented writers, painters, artists, doctors, engineers, economists, agricolists, educators, scientists have grown here. For example, according to our estimates, today more than 100 thousand students representing national minorities study at universities and colleges of the Republic of Kazakhstan. There are approximately 8 thousand scientific employees and university faculty in the republic, of which more than 4 thousand have the degree of Doctor of Science, Candidate, PhD, and Master. Schools with instruction in the native language are opening, specialists are being trained at pedagogical institutes, colleges, and universities. For example, there are departments at the Kazakh National University at the Faculty of Journalism, the Kazakh National Pedagogical University, and Kokchetav University, where students study in German, Korean, Uigur, and other languages. Today dozens of languages of national minorities of the republic are studied in circles and educational institutions. Thus, the scope of use of these and other languages of national minorities is expanding, which means that opportunities are created for their further development.

A great contribution to the national and cultural revival of national minorities, and the resolution of national contradictions in the republic, is made by the publication of newspapers, magazines, books in the languages of national minorities, radio and television broadcasts, the creation of national associations, cultural centers, etc. In connection with the task of national and cultural revival of national minorities of the country, it is necessary to study their history, traditions, and customs, contradictions in their national life. For this, we need to attract scientists from both Kazakhstan and abroad. Moreover, we need to move on to establishing ties between national minorities and their ancestral home, especially in the fields of education, language, culture, science.

A set of measures should be elaborated for the development of national minorities in Kazakhstan, providing concrete steps for the development of language, culture, and education. In no time, a solution to this problem cannot be provided. Therefore, it is necessary to develop a phased program for its implementation, the basis of which should be measured to expand local training of personnel, teaching groups of students, undergraduates, doctoral students, interns from representatives of national minorities, especially backward ones, both in republican and foreign universities and research institutes.

Our public has the right to ask every social scientist, politician, representative of the creative intelligentsia, media worker of Kazakhstan: what have you done in observing national, interethnic harmony, in strengthening the friendship of peoples and the culture of interethnic communication?

Life dictates to us to be wiser, go to mutual development, mutual understanding of peoples, find a cure for getting rid of not only old, but also new ailments in the sphere of national relations. In no case should one allow mistrust between the peoples of Kazakhstan in actions capable of sowing seeds of doubt and suspicion between representatives of different nationalities.

It is known that Kazakhstan, possessing unique treasures of minerals, essentially in the Soviet period did not have the right to use all this wealth. For example, Kazakhstan disposed of only 7% of its industry [11]. All this put the republic in a humiliating position.

It is no secret that the omnipotent ministries and departments of the center - Moscow behaved like conquerors in a foreign country, pumped out the national wealth of Kazakhstan and other republics, neglecting the needs of the socio-economic development of the national republics, the peculiarities of their ecology, culture, traditions. Only the criminal, bureaucratic indifference to the fate of people and peoples could impose the unilateral, monocultural development of the Central Asian republics, turn vast territories

of Kazakhstan into atomic training grounds, etc. All this gave rise to friction in interethnic relations, devalued local national politics.

We should say that the national feelings of nations are very scrupulous and easily vulnerable. Even if they are hurt by people of other nationalities unconsciously, in the form of a joke, through negligence, the result is usually negative. For example, in the media, in connection with the December 1986 events in Almaty, the words “kunaevschina” appeared in the resolution of the Central Committee of the Communist Party of the Soviet Union - “Kazakh nationalism”, which could not but affect the national feelings of the Kazakh people. The public correctly qualified the wording “Kazakh nationalism” as not only unreasonable, but also as insulting to the entire Kazakh people. To this we would add: not only the Kazakh, but also the entire multinational Kazakhstani people. A whole commission dealt with this, which concluded that what happened was a consequence of publicity and democracy. But estimates, conclusions were made from old, dogmatic, subjective, imperial positions and approaches. The media added fuel to the fire. It was reprehension, indignation, rebellion, the reaction of the Kazakh people in connection with the appointment of Moscow “emissary” Kolbin as the leader of Kazakhstan, who did not know the features, specifics, history of Kazakhstan.

As the resolution of national contradictions in Kazakhstani society, the growth of the national identity of peoples will continue. Given the socio-psychological phenomena, it is logical to assume that the growth of national consciousness, along with positive aspects, can have negative ones, i.e. aggravate national contradictions. For example, the excessive enthusiasm of the Kazakhstani Uyghur for his culture and historical past led to the idealization of his history, revaluation of his people, and underestimation of the contribution, achievements of the Kazakh, Russian and other peoples of Kazakhstan and Eurasia.

The growth of the national identity of the Chechen population of Kazakhstan, for example, may be accompanied by manifestations of national arrogance, conceitedness, national hostility, intolerance and other negative phenomena. Therefore, during the period of growth of national identity, it is important to prevent distortions and deformations in it. However, in the country, it is necessary to develop a legal person and a high moral and political personal culture [12].

To sum up, we can conclude that the existing national contradictions in Kazakhstani society are primarily associated with the socio-economic factor and the violation of the scientific principles of national policy. The peoples of the Republic of Kazakhstan can resolve these contradictions based on agreement, a commonality of the main interests of all nationalities. The negative tendency of self-isolation of nationalities, imposed today by false dealers of the national, is a dead-end for ethnic and social development. The research on national contradictions and the search, identifying ways and means of resolving them will help develop and bring together all friendly peoples. Today, the friendship of the peoples of Kazakhstan is being tested by the independence of the state. Some people believe that independence is supposedly a matter of an indigenous nation. This view is deeply mistaken. The sovereignty and independence of Kazakhstan is the business of all citizens. Now the solution of national contradictions and the problem as a whole must promote the unification and unity of all 140 nations, nationalities, national and ethnic groups of Kazakhstan into a friendly family and the development of a democratic, fair, civil society that has a future.

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ҚАЗАҚСТАН ҚОҒАМЫНДАҒЫ ҰЛТТЫҚ ҚАЙШЫЛЫҚТАР ЖӘНЕ ОНЫ ШЕШУ ЖОЛДАРЫ

Аннотация. Мақалада әлеуметтік-саяси ғылымда әлі де зерттелмеген қазақстандық қоғамдағы ұлттық қайшылықтардың саяси аспектілері және шешу жолдары қарастырылады. Жұмыста ұлттық қатынастарды қайта құру, жаңарту, жаңғырту өзара қайшы келеді және тәжірибенің ескермеуі ықтимал екендігі де

айтылған. Бұл ретте Қазақстан халқы барлық ұлттың байырғы мүдделерінің ортақтығы және қолайлы ғылыми ұлттық саясат жүргізу негізінде ұлттық қайшылықты шешуге қабілетті деп айтуға болады. Әрине, қайшылықтар өз-өзінен шешілмейді, оларды жеңу белгілі бір күш-жігерді, шиеленісуді, кейде күресті қажет етеді. Қазақстан халқы достастығының күші демократиялық құрылым, дұрыс ғылыми ұлттық саясат осы қайшылықтарды шешу үшін барлық мүмкіндік тудырады, қоғамға ұлттық сенімсіздік, қызғаныш, жалпы кез келген ұлтшыл, шовинистік, экстремистік, трайбалистік сезімге жол бермей, уақтылы шешуге мүмкіндік береді.

Зерттеу көрсеткендей, қазақстандық қоғамды жанарту, реформалау, жаңғырту ел өмірінің экономикалық, әлеуметтік-саяси және рухани сынды негізгі салаларындағы ұлттық қайшылықты анықтады. Олардың ішіндегі ең маңыздысы – ірі және саны аз халықтың тең құқықтық қағидаты мен қажеттілігін қанағаттандырудың бірдей емес мүмкіндіктері, халықтың даму және жақындасу үдерісіндегі ұлттық және интернационалдық және ұлттық сана-сезімнің жетілуі мен интернационацияландыруды тереңдету арасындағы қайшылықтар және т.б. Ұлттық қайшылық пен мәселелер әлеуметтік-экономикалық прогресс үшін күрес контекстінде шынайы демократиялық негізде шешілуі тиіс. Оларды тек ғылым мен заң, ел тұтастығын сақтау, келісім мен өзара тиімді шешім іздеу, адам, халықтың тең құқығы мен бостандығын құрметтеу негізінде ғана жемісті шешуге болады. Сонымен қатар, мақалада пікірталас мәселелеріне де назар аударылған.

Түйін сөздер: ұлт, ұлттық топ, этникалық топ, қоғам, ұлттық саясат, ұлттық қайшылық, ұлттық сана-сезімнің жетілуі, тең құқылық, өзара құрмет, әділдік, даму, жақындасу, ұлтаралық қатынас мәдениеті.

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НАЦИОНАЛЬНЫЕ ПРОТИВОРЕЧИЯ В КАЗАХСТАНСКОМ ОБЩЕСТВЕ И ПУТИ ИХ РЕШЕНИЯ

Аннотация. В статье рассматриваются политологические аспекты национальных противоречий в казахстанском обществе и пути их решения, которые еще не изучены в социально-политической науке. В статье подчеркивается, что перестройка, обновление, модернизация национальных отношений по-своему противоречива, и практика не может этого не учитывать. При этом, следует сказать, что народы Казахстана, способны разрешить национальные противоречия на основе общности коренных интересов всех национальностей и проведения правильной научной национальной политики. Конечно, эти противоречия не разрешаются сами собой, их преодоление потребует определенных усилий, напряжения, а иногда и борьбы. Сила содружества народов Казахстана состоит в том, что демократический строй, правильная научная национальная политика создают все возможности для преодоления данных противоречий, позволяют обществу разрешить их своевременно, не допуская национального недоверия, зависти, вообще любых националистических, шовинистических, экстремистских, трайбалистических чувств.

Исследование показывает, что обновление, реформирование, модернизация казахстанского общества выявило национальные противоречия в основных сферах жизнедеятельности страны: экономической, социально-политической и духовной. Нам думается, главные среди них - это противоречия между принципом равноправия больших и малочисленных народов, и неодинаковыми возможностями удовлетворения их потребностей; между национальным и интернациональным в тенденциях развития и сближения народов; между ростом национального самосознания и углублением интернационализации; между общенациональным и национальным патриотизмом и т.д. Эти и другие национальные противоречия и проблемы должны решаться на подлинно демократической основе, в контексте борьбы за социально-экономический прогресс. Плодотворно решать их можно только на основе науки и на путях закона, сохранения целостности страны, поиска согласия и взаимоприемлемых решений, уважения равных прав и свобод людей, народов. Вместе с тем, в статье уделено внимание и дискуссионным вопросам.

Ключевые слова: нация, национальная группа, этническая группа, общество, национальная политика, национальное противоречие, рост национального самосознания, равноправие, взаимоуважение, справедливость, развитие, сближение, культура межнационального общения.

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