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**Formation of the concept of religious tolerance and ethnic consolidation
in the educational formats of modern Kazakhstan
in the context of the patriotic act «Mangilik El»**

In the article the author considers issues related to the formation of an understanding of interfaith accord and ethnic consolidation among young people in different educational formats. The author speaks about the need to adjust existing educational and educational programs. The relevance of the topic is determined by a comprehensive study of educational processes as a sociocultural space for the formation of a socially active, philosophically rich person, an experimental study of the conditions for the formation of skills and skills of tolerance and the ability of humanistic perception of the ethnic diversity of the world. The study of the theory and practice of educational formats at different levels (school-college-university) will make it possible, based on the findings of the sociological research carried out within the project, to develop practical recommendations that help to solve the task of forming a high moral personality. In this article, the author examines the idea of forming a new paradigm of religious tolerance and ethnic consolidation in the Kazakh society, as outlined in the patriotic act «Mangilik el». This idea was further substantiated in a program article by Nursultan Nazarbayev «A Look into the Future: Modernizing Public Consciousness» and in the Concept of State Policy in the Religious Sphere for 2017–2020.

Keywords: Ethnos, language, school, college, university, tolerance, consolidation, confession.

Introduction

The modern world is extremely dynamic and is in the regime of serious political, economic, cultural and spiritual transformations. The complexity of these processes is exacerbated by the financial crisis that has engulfed all state systems. In these social circumstances, there arises the need to realize one's own belonging to a particular social group, structure, class, that is, the question of identity and the search for one's own identity arises with all its severity. That is why in the space of identity search in recent years, the issues of ethnic and religious affiliation have become especially acute. The destructive activity of the so-called «Islamic state», the migration flows in Europe lead to the understanding of the importance of worldview comprehension of the ethnic and confessional identity issues. The urgency of this problem is quite fully indicated in the patriotic act «Mangilik El», with which the President of the Republic of Kazakhstan, N.A.Nazarbayev, delivered a speech. The main task seems to consolidate the efforts of the entire Kazakhstani society to translate this historical idea into reality. The new situation in the humanities leads to problems that are related to the identification of the relationship between the theoretical-methodological and applied in social practice, the search for effective interrelationships of humanitarian research with the achievements of social, natural, technical sciences for developing a strategy for outstripping social development. This is due to the entry of the world community in the era of increasing changes in all spheres of human life. The main subject of social activity, on which the success of social modernization depends, is a person who has not only profound special knowledge, but also has spiritual and moral principles of social responsibility. The leading social institution that creates the conditions for the formation of appropriate personal competen-

cies is the sphere of education. The need for qualitative changes in the system of Kazakhstani education is clearly formulated in the Law of the Republic of Kazakhstan «On Education», the Law «On State Youth Policy», the Law on «Nazarbayev University», «Nazarbayev Intellectual Schools» and «Nazarbayev Foundation», the State Program for the Development of Education of the Republic of Kazakhstan for 2011–2020, the program article of the President of the Republic of Kazakhstan N.A. Nazarbayev «Social modernization of Kazakhstan: twenty steps to the Society of General Labor», Patriot Act «Mangilikel» and other documents. The need for the formation of a new generation of young people capable of assuming responsibility for the country's future was expressed by the President of the Republic of Kazakhstan N.A. Nazarbayev in the Address «Kazakhstan's Way–2050: common goal, common interests, common future», in the speech at the Moscow State University named after M.V. Lomonosov, in the speech at XXI session of the Assembly of the people of Kazakhstan. The scientific novelty and significance of the research are determined by the interdisciplinary approach used to comprehend the social reality, which includes complex communications of confessional, ethnical character. Moreover, this project not only studies complex forms of such communications, but also formulates the prerequisites, grounds for a new concept of educating young people in the educational space of modern Kazakhstan through the projection of universal senses and meanings of interethnic and interconfessional coexistence. In this project for the first time an attempt is made to analyze, study the continuity of the basic axiological principles of education in the school-college-university system.

In the social and humanities studies of foreign and local scientists the issues of interethnic, interconfessional coexistence, and the problem of tolerance have been extensively researched.

Methods of research

The theoretical and methodological basis of the research in this field, of course, is the work of the thinkers of the past. St. Augustine — in the period of Late Antiquity; Baruch Spinoza — in the New Time; Montesquieu, Voltaire, Rousseau, Diderot — in the Age of Enlightenment; among Russian philosophers — Vladimir Solovyov, Pavel Florensky and Nikolai Berdyaev. At intervals of a century the liberal theoreticians John Locke [1], Immanuel Kant [2] and John Stuart Mill [3] developed the category of tolerance more widely and systematically in the worldview sense. In the space of Kazakh philosophy, Shakarim Kudaiberdiyev [4], Abai Kunanbaev [5] addressed the issues of tolerance in their work. The works of these scientists draw our attention to the indisputable fact that the nature of man cannot be broken up into any constituent components, it is monolithic and, while investigating it, we must perceive it as monolithic universality. All characteristics of a person are inseparable and determine each other. Any other approach distorts the nature of man, his inner unity.

Literature review

In cultural, philosophical and sociological studies, foreign colleagues, following various historical configurations, analyze the social nature of a person through the comprehension of his ethnic, religious preferences and sympathies, and build their own model of interethnic and interconfessional harmony. Thus, the representative of deontological liberalism John Rawls [6] examines the nature of tolerance in terms of ideal-typical methodology. Chantal Muff [7] and Zizek Savoy [8], Ernesto Laclau [9] use the epistemological potential of the conflicting research approach in the analysis of the theory of tolerance. G. Markuse [10] and P. Nikolson [11] use the axiological methodology in the study of this problem intrigue. Through ontological and historicist epistemological technologies, the problem of ethnic consolidation and tolerance is explored by M. Walzer [12], R. Dworkin [13]. In the framework of multicultural approaches, this theme is considered by M. Sandel [14], Ch. Taylor [15], W. Kimlin [16], J. Gray [17].

Main part

Scientists of Kazakhstan consider, as a rule, this problem intrigue in sociocultural and cognitive contexts of modern Kazakhstan. The most recent works related to this problematic area include the monograph «Value-semantic and spiritual and moral grounds for the consolidation of ethnic and religious groups of the Republic of Kazakhstan into a civil community (2014, the authors Shaukenova Z.K., Burova E.E., Nazarbetova A.K.), [18] materials of the international scientific and practical conference «Kazakhstani Model of Interethnic Tolerance and Public Consent of N.A. Nazarbayev: Twenty Years of Success and Creation» (2015) [19]. These works display rich historical and theoretical material reflecting the progressive logic of the formation of the space of world outlook harmony. Despite the actively developing interest in this problem, it is necessary to admit that the problem of forming axiologically correct perceptions, assessments,

judgments of young people studying in educational structures of Kazakhstan with respect to the idea of inter-ethnic, interconfessional consent has not received proper scientific research, reflection and empirical analysis.

According to the Ministry of National Economy, there is a negative dynamics in migration processes in Kazakhstan. According to the migration police, the number of registered arrivals to Kazakhstan for permanent residence (migrants) in January-March 2016 compared to January-March 2015 decreased by 26.7% and amounted to 3053 people. The number of migrants who left the country increased by 20,3% and amounted to 5434 people, the balance of migration — 2381 people. With all the diversity of reasons for leaving it is necessary to admit that part of those leaving for permanent residence speak about the emerging ethnic discomfort, the appearance of muslimization of the population, which causes a degree of tension. This phenomenon is not plenary, however, in order to localize it new formats of state, public policy, and serious scientific support are needed.

It is obvious that today education is a significant public institution with which the hopes for a way out of the crisis of culture and society are connected. And in this sense, education is a priority national project of the society, whose goal is to accelerate the integration of Kazakhstani education into the world educational space. Education of the younger generation should include practical preparation for life in a certain cultural space. Personally oriented education becomes the need of the present, as it allows to expand the realization of the possibilities of a creative, highly communicative person, this education should be aimed at the ability to conduct a dialogue with each other regardless of ethnic or religious affiliation. It is important that education, at any of its stages, be oriented toward the humanistic ethic of development of the trainee, aimed at moral self-improvement of the individual, on the formation of skills of treating the world through its diversity.

In modern Kazakhstani society, after a long period of underestimation of the role of the individual in society, not only is its existence recognized as a unit of society, but also its role as a counterweight factor to the crisis, spontaneous, disordered social processes, as a condition for progress and civilized society. The social situation from the rigidly set turned into an indefinite, unprogrammed one. In these difficult conditions, a person tries to define his own identity matrix, within which he will be able to perceive himself as part of a social group, ethnic stratum or religious denomination. That is why in modern conditions the need is growing to form new conceptual bases for reforming the educational system in the part of the right accented assessments of interconfessional and interethnic communications among young people studying in schools, colleges, universities.

A noteworthy event of this summer was the approval by the Presidential Decree of June 20 of the of State Policy Concept in the Religious Sphere. The concept is adopted for three years 2017–2020.

This concept, in our opinion, provides answers to many questions that have arisen in this area. The concept clearly articulates the position of the state on religious issues.

The conception of secularism of the state is presented in the concept. Kazakhstan positions itself as a secular state. However, secularism does not mean a distanced attitude towards religion. Secularism implies non-interference of the state in the activities of religious organizations, if it does not undermine the foundations of the state, does not impose its ideological positions. In this context, it is very important to establish the concept formulated in the concept of the requirement to ensure transparency of financial and economic activities and preaching activities of religious associations.

However, the policy of non-interference can not be realized with respect to those religious organizations, movements, movements whose representatives recruit our fellow citizens in various criminal groups who hide behind the grandiose slogans of the world's reorganization. Unfortunately, even in Syria there are also people from Karaganda who are fighting for ISIS.

The concept of understanding the undeniable fact that, unfortunately, there are supporters of radical and unregistered religious movements, banned extremist and terrorist organizations, there were cases of radicals provoking conflicts with the official clergy. In these conditions, there is an urgent need to consolidate the efforts of public organizations, associations and state authorities to prevent various kinds of unauthorized acts, provocations and demarches. The concept refers to the formation of a nation-wide system to counteract extremist ideology and neutralize the destructive activity of certain trends that are covered by religious slogans. Understanding the responsibility of each and all in the matter of stability on a regional and national scale pervades the whole content of the adopted concept.

This concept can be considered as a policy document that can and must become the basis of our collective work in the field of countering religious extremism and terrorism, the formation of a new paradigm of tolerance.

And more ... The main provisions of N.A. Nazarbayev's program article «Looking into the Future: Modernizing Public Consciousness» will contribute much to the intensification of research efforts in this problem. The main idea of this article is the understanding that no economic success can determine the spiritual component of the emergence of the personality, the person reproducing the ideals of ethnic and religious tolerance.

Conclusion

Personality in life and profession faces complex problems for which there are no ready-made solutions. That is why in the modern social situation, the need is growing for axiological, moral grounds for the search for the proportionality of social and life changes to the personal qualities of an individual (Zh.M. Abdildin, A.N. Nysanbayev, M.Z. Izotov, E.V. Ilyenkov, G.S. Batishchev, P.P. Blonsky, L.S. Vygotsky, S.L. Rubinshtein, A.N. Leontiev, A.V. Brushlinsky, B.G. Ananiev, A.A. Bodalev, A.A. Derkach, K.A. Abulkhanova, E. Fromm, B. Rogers). To achieve this, philosophy of education, in conjunction with the general trends of social and humanities knowledge, uses the general methodological principles of humanitarian knowledge that have matured in other sciences and implements their results in the social processes of modernization of the most diverse spheres of society and, above all, education and upbringing. Modern axiological research, technologies and developments are called upon to implement in social practice: universal values and national traditions; humanistic and cultural ideals; positive principles of common sense and economic efficiency; civilized sense of justice and rational organization; ecological expediency and aesthetic harmony; creative self-improvement; sincerity of communication and freedom of self-expression; depth of living through a variety of individual experiences and achieving mutual understanding in the process of constructive interaction of people and their creative professional activity.

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«Мәңгілік Ел» Патриоттық актісінің шеңберінде заманауи Қазақстанның білім беру форматындағы этникалық бірігуі мен діни төзімділік тұжырымдамасының қалыптасуы

Мақалада әртүрлі білім беру жағдайында жастардың этникалық бірігуі мен конфессияаралық келісім түсінігінің қалыптасуымен байланысты сұрақтар қарастырылды. Автор бұрыннан келе жатқан білім беру және тәрбиелік бағдарламасын түзету қажеттілігі туралы баяндады. Тақырыптың өзектілігі әлеуметтік белсенді, дүниетанымы бай тұлғаны қалыптастырудың әлеуметтік-мәдени кеңістігі ретіндегі білім беру үрдістерін кешенді зерттеуімен, сенімдік төзімділіктің икемділігі мен дағдыларының қалыптасу жағдайларын және әлемнің этникалық алуантүрлілігін гуманистік қабылдаудың мүмкіндіктерін эксперименттік зерттеуімен анықталды. Әртүрлі деңгейдегі білім беру үлгілерінің теориясы мен тәжірибесін зерттеу, әлеуметтану бойынша зерттеулер жобасы негізінде алынған деректер негізінде жоғары адамгершілік деңгейдегі тұлғаны қалыптастыру міндетін шешуге көмектесетін тәжірибелік ұсыныстарды әзірлеуге мүмкіндік береді. Сонымен қатар «Мәңгілік Ел» Патриоттық актіде көрсетілген қазақстандық қоғамында қалыптасып жатқан діни келісім мен этникалық шыдамдылықтың идеясы жан-жақты зерттелді. Аталмыш идея Н.Ә.Назарбаевтың «Болашаққа бағдар: рухани жаңғыру» атты Бағдарламалық мақаласы мен 2017–2020 жылдарға арналған Дін саласындағы мемлекеттік саясат тұжырымдамасында өз жалғасын тапты.

Кілт сөздер: этнос, тіл, мектеп, колледж, университет, төзімділік, бірігу, конфессия, тәжірибелік ұсыныстар.

Б.И. Карипбаев

Формирование концепции веротерпимости и этнической консолидации в образовательных форматах современного Казахстана в контексте патриотического акта «Мәңгілік Ел»

В статье автор рассматривает вопросы, связанные с формированием у молодых людей в условиях различных образовательных форматов понимания межконфессионального согласия и этнической консолидации. Отмечена необходимость корректировки существующих образовательных и воспитательных программ. Актуальность темы определяется комплексным изучением образовательных процессов как социокультурного пространства формирования социально активной, мировоззренчески богатой личности, экспериментальным исследованием условий формирования умений и навыков веротерпимости и способности гуманистического восприятия этнического многообразия мира. Изучение теории и практики образовательных форматов на разных уровнях (школа – колледж – вуз) позволит на основании полученных данных проведенного в рамках проекта социологического исследования выработать практические рекомендации, способствующие решению задачи формирования личности высокого нравственного уровня. Автором исследована идея формирования новой парадигмы веротерпимости и этнической консолидации в казахстанском обществе, обозначенной в патриотическом акте «Мәңгілік Ел». Данная идея получила свое дополнительное обоснование в программной статье Н.А.Назарбаева «Взгляд в будущее: модернизация общественного сознания» и в Концепции государственной политики в религиозной сфере на 2017–2020 годы.

Ключевые слова: этнос, язык, школа, колледж, вуз, толерантность, консолидация, конфессия, практические рекомендации.

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