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Аннотация:

Abstract: Interethnic and interconfessional dialogue, as a rule, is aimed of overcoming confrontation, forming tolerant mutual relations in society, and promoting peaceful coexistence of people of different nationalities and religious associations. Kazakhstan's know-how Assembly of People of Kazakhstan plays an important role in consolidation of our society. The article examines a history of the formation of this important socio-political body, whose activities led to the strengthening of interethnic harmony and tolerance of the multiethnic people of the Republic. Each region of Kazakhstan has its own peculiarities of activity of the APK, in the north is developed a tradition of multicultural society, in the multiethnic southern region a high level of tolerance, in the west – the factor of monoethnicity, and in the east the development of the urban environment determines the mentality of ethnic groups. Hevertheless, the APK is the main socio-political and ethno-cultural unifying center for strengthening tolerance and consolidating Kazakhstan's society.

Содержание:

Introduction. In the modern world, in conditions of political instability, worsening of social contradictions, economic crisis, rising unemployment, religious extremism, tension in interethnic relations, and ideological differences, there is a growing special interest in investigating the problem of tolerance. These problems in a variety of modifications, meanings and manifestations become the topics of many dissertations, monographic researches, scientific-theoretical and scientific-practical conferences in the Humanities. Special attention is being paid to these problems in multicultural, multi-ethnic and multi-religious subjects of the Republic of Kazakhstan.

Despite the fact that the problem of tolerance is rooted to ancient times, in one form or another, in various semantic contexts, it was considered in the philosophical and ethical teachings of thinkers of all previous historical eras, in the Russian language the term of tolerance has become actively used relatively recently. According to S. I. Ozhegov, tolerance is understood as a tolerant «attitude to other people's opinions» (Ozhegov, 1990:278).

Methods. The methodological study of role of the Assembly of people of Kazakhstan in strengthening interethnic tolerance is based on the theoretical principles of historical science, which act as a means of discovering new historical facts or are used as a tool for learning the past and achieving its goal - obtaining new historical

knowledge. This system included knowledge of two types - subject and methodological. Subject-theoretical knowledge is the result of specific historical studies of the history and activities of the APK. Methodological-theoretical knowledge as a result of special scientific research, the subject of which is the historiographical works of scientists regarding the subject of this article.

The role of the Assembly of people of Kazakhstan in strengthening interethnic tolerance is a model of historical research.

The research used a narrative method, collecting facts and interpreting certain causal relationships on the topic. Application of the historical method allowed comprehending the history of creation of the APK and identifying it as the center for strengthening of tolerance.

The use of methodology and methods has allowed achieving certain scientific results.

Discussions. The modern explanatory dictionary of foreign words by L. P. Krysin interprets the term as follows: «Tolerant, (in French *tolérant* – lat. *tolerans* (*tolerantis*)) – patiently enduring. Tolerant, condescending to someone or something»(Cmirnov, 2006:701). In the dictionary of M. Yu. Smirnov, religious tolerance is understood as a tolerant attitude towards any religion on both sides, both non-believers and followers of other religions. On the one hand, it appears as a phenomenon of public knowledge, which is reflected in the worldview and socio-psychological conditions, on the other hand, in the form of appropriate actions of individuals, state and various social structures aimed at ensuring freedom of religion. (Smirnov, 2011: 270).

It is also worth mentioning that in different languages, the word «tolerance» has different lexical meanings, which is due to the historical description of a certain people. Thus, in English, tolerance refers to a reduction in the perception of a person or thing, while excluding internal protest; in French, it is pointing towards respect for the freedom of another person, including the way of thinking, behavior, and orientation to certain political and religious views. In Chinese, tolerance refers to actions such as allowing, and being generous to others. Forgiveness, gentleness, condescension, benevolence, compassion, and patience dominate semantic interpretations in Arabic, while patience, tolerance, endurance, and readiness for reconciliation are dominant in Persian (Coldatova, 2001:8-10).

From the position of sociological science in the most simplified form, tolerance is considered through the prism of social interaction of people. Here it refers to tolerance for a different lifestyle, other feelings, customs, behavior, ideas and beliefs (Gricanov, 2003:1128).

The research of special literature has shown that tolerance is a social phenomenon that is characterized by complexity and contradiction. Its semantic and content components formed for thousands of years. Meanwhile, the content of the term is largely determined by both the historical epoch and the special science that it becomes the object of research.

The importance of tolerance and interest in it in all spheres of social life increases in the context of globalization of the modern world. Aggravation of global problems of humanity persistently require limiting various forms of competition and switching to

cooperation and mutual understanding not only between states, opposite cultures, civilizations, but also between races, ethnoses, and religions.

Results. Usually, interfaith dialogue aims overcoming of confrontation, forming tolerant relations between confessional communities, achieving peaceful coexistence of religions and religious associations, and in Islam – organizing cooperation on the most pressing issues of a culture of peace and non-violence.

At the beginning of the XXI century problem of tolerance has become particularly relevant in connection with the process of globalization, colliding civilizational, religious, national and ethnic identities of different cultures and peoples. Under globalization, the problem of tolerance becomes fundamental importance, since it appears as one of the possible paradigms of relations and mutual influence of cultures that can counteract the trend of decreasing ethnic and cultural diversity and their integration (Abakumova2011:15).

International practice has defined tolerance as a necessary condition for communication between people of different cultures, ethnic and interfaith groups. This trend is reflected in the Declaration of principles of tolerance signed by 185 UNESCO member States. The most accurate definition of the concept of «tolerance» is given in the «Declaration of principles of tolerance», according to which tolerance means «respect, acceptance and correct understanding of the rich diversity of cultures of our world, our form of self-expression and the ability to manifest personal individuality» (Declaration, 1985). Tolerance is the art of living in a world of different people and ideas, the ability to have rights and freedom without violating the rights and freedoms of other people. Constructive interaction of social groups with various valuable, ethnic, political, and religious orientations can be achieved on a common platform of social norms of tolerant behavior and cross-cultural interaction skills. The formation of attitudes of tolerant behavior, religious tolerance, peacefulness, countering various types of extremism and their constructive prevention is of great importance both in the sphere of socio-political life of multinational Kazakhstan and in the interstate scale.

A true culture of interethnic communication, interaction and cooperation of peoples can arise only based on the disclosure of the spiritual and moral potential of each nation, the exchange of experience of social and cultural creativity based on the realization of the ideals of freedom, justice and equality.

The development of Kazakhstan over the years of independence shows that inter-ethnic relations in the Republic function as a single organic system, a chain of various relationships and interaction of all these ethnoses living in the country engaged in various spheres of public activity.

The experience of Kazakhstan shows that people with different national psychology, culture, and mentality can live well and establish constructive relationships that develop into relationships of friendship and spiritual closeness. One of the main directions of the internal policy of modern states is to ensure peace and harmony among the population. According to E. L. Tugzhanov, the formation and development of interethnic tolerance models in the Republic of Kazakhstan has passed a number of stages:

- the emergence of the ethno-cultural associations phenomenon before the beginning of the legislative and institutional formalization of the Kazakh model as a

result of adoption of the Constitution of 1995 and creation of the Assembly of people of Kazakhstan.

- the parameters of Kazakhstan's identity were determined from 1995 to 2002. Based on the Concept of formation of the state identity of the Republic of Kazakhstan, ensured the consolidation of Kazakhstan society around its people. A fundamental consensus has been reached in the society regarding the rejection of politicization of ethnic and religious relations.

- 2002-2007 includes a policy on the formation of Kazakhstan's model of interethnic tolerance. A number of policy documents were developed and adopted: Strategy of the Assembly of people of Kazakhstan until 2011, the State program for the development and functioning of languages, the Concept of «Ideological consolidation of society – as a condition for the progress of Kazakhstan». From 2006 to 2008 was implemented a Program to improve the Kazakhstan's model of interethnic and interfaith harmony.

- the fourth stage started in 2007 and it is characterized by the integration of Kazakhstan's society into a single nation, by strengthening the national unity of the people of Kazakhstan and social harmony, preserving the state and independence (Tugzhanov, 2011:186).

Kazakhstan, in search of a universal model of multi-ethnic and multi-religious interaction, has become the author of its own model of tolerant and harmonious society, which has become recognized in the global community, and laid the foundation for further improvement of public relations based on civil peace and harmony. The path passed by Kazakhstan during the years of its independence is a unique phenomenon and a system of interaction of its peoples. At the same time, one of the main factors that influenced the effectiveness of the consent model was the Kazakh mentality, which is characterized by rejection of separateness and nationalistic extremes. The long term experience of cultural contacts between representatives of different ethnic groups has helped to develop similar cultural orientations among the majority of the country's population and create an atmosphere of interethnic tolerance and mutual respect. It is necessary to take into account that the existing mentality is preserved and developed due to balanced ethno-national policy. It is built on the desire for inter-ethnic interaction, social stability, protection of human rights and freedoms, and the rule of law. Within this framework, the security of all ethnic groups is ensured, created conditions for the development of religious movements, as well as the necessary legal framework to prevent the spread of intolerance and extremism.

In modern conditions, our state is one of the successful examples of applying the principles of tolerance in the socio-cultural dimension, where representatives of about 130 ethnic groups belonging to 17 religious denominations live peacefully and steadily. In scientific-theoretical and socio-political terms, has been developed the formula of the Kazakh model of interethnic tolerance and public consent of the Leader of the Nation N. A. Nazarbayev. Its presentation took place at the OSCE level, as well as at the UN, with the participation of the Secretary-General. A special training course «Kazakhstan's model of interethnic tolerance and social harmony» was introduced at the faculty of history of the M.V. Lomonosov Moscow state University.

The basic features of the model are as follows: the highest level of development of civil society institutions in the ethnic area; social and political status and real equality before the law of all ethnic groups; guaranteed representation of ethnic groups and their involvement in socio-political process at the highest level of government and Parliament; depoliticization of inter-ethnic issues and prohibitions on actions that may affect inter-ethnic harmony. These are the key factors for the success of the state's national policy.

The ethnic and religious peace and tolerance were and still are remain as main conditions for stability, socio-economic progress and prosperity in multiethnic and multiconfessional Kazakhstan. Therefore, these issues have become fundamental constitutional principles reflected in the norms of our Basic Law (Konstituciya, 1995). The Constitution of Kazakhstan originally established a regulation on prohibition of any discrimination on the grounds of race, nationality, language, religion, which is strictly observed (Konstituciya, 1995: article 14). At the dawn of independence, the first President of the country established a clear policy in the sphere of interethnic and interreligious relations. Established in 1995, and subsequently in 2007 (Constitution of the Republic of Kazakhstan, 1995, with changes of 21.05.2007 №254-III LRK) constitutionally enshrined a special constitutional body – the Assembly of people of Kazakhstan, which represents and consistently defends the interests of all the ethnic communities of the country. Therefore, many international state institutions and non-governmental organizations are showing increasing interest in the experience of the Assembly.

Kazakhstan initially paid significant attention on development of an optimal form of legal regulation of interethnic relations: the Constitution preamble begins with the words: «We, the people of Kazakhstan, united by a common historical fate, creating state on the original Kazakh land... » (Constitution of the Republic of Kazakhstan 1995). Thus, the Constitution of the Republic of Kazakhstan deals with issues of interethnic consent in a whole series of articles, which states that any actions that may violate interethnic consent are recognized as unconstitutional (Konstituciya, 1995:9, subp. 2).

Our country is unique in its ethnic diversity, which is a consequence of the peculiarities of the historical development of the Republic. Thus, only the Soviet period marked by numerous migrations to the territory of Kazakhstan from all the republics, deportations and forced relocations, relocation of enterprises and labor, evacuation of huge human resources during the war, labor migrations during the virgin lands campaign, etc. As a result of all this, today Kazakhstan is a state with a multi-ethnic composition of population. The dominant nationalities in the country are Kazakhs and Russians. According to the data at the beginning of 2020, Kazakhs make up the majority of the population – 68.51 %, then Russians – 18.85 %, Uzbeks – 3.25 %, Uighurs – 1.47 %, Ukrainians – 1.42 %, Tatars – 1.08% and others. (Komitet po ctaticlike RK, 2020)

Issues of interethnic relations are very closely intertwined with interreligious relations, because historically, supporters of certain faiths are also representatives of certain ethnic groups. Kazakhstan is a multireligious country. As of January 1, 2011, there were 4,551 religious associations operating in the country. After re-registration, which ended on October 25, 2012, their number decreased to 3,088. Re-registration made it possible to clarify the religious affiliation of many communities. Based on the work of experts, a new classification of religious

associations was proposed. If earlier there were 46 denominations in the country, now their number is 17 (SHarif, 2012:11).

In 2009 (for the first time since the 1937 census), was conducted a census in which respondents were asked about their attitude to religion. The census results showed that the largest part of residents of Kazakhstan referred themselves to a particular religion (about 97% of the population), only 3% of respondents replied that they are non-believers, or refused to give an answer to the question.

Table 1. – Religious affiliation of the population of Kazakhstan (Preliminary results of the 2009 census) (Itogi nacional'noj perepici naceleniya, 2009).

Respondents' responses about their religious affiliation	Absolute number of thousand people	Percentage of population %
Muslims	11 237,9	70,19
Christians	4190,1	26,17
Atheists	450,5	2,81
Did not give an answer	81,0	0,51
Other religion	30,1	0,19
Buddhists	14,6	0,09
Jews	5,3	0,03
Total	16 009,6	100,00

Nevertheless, Kazakhstan is a secular state. This fact is fixed in the Constitution and implies the separation of the state from religion. However, the typical neutrality of the classical model of a secular state towards all religions should not be taken overly literally. Tolerance extends exactly as long as in the pursuit of freedom of conscience, believers do not begin to infringe upon the rights and freedoms of other citizens. Concept of secularity allows our Republic successfully maintain a balance of interests between believers and non-believer citizens, to preserve interconfessional peace and harmony in the Kazakhstan's society. The Law of the Republic of Kazakhstan «On religious activities and religious associations» clearly states that everyone has the right to follow to religious or other beliefs (Konstituciya, 1995:9, p. 6) (Zakon RK, 2011:483). The Republic has an Agency for religious Affairs functioning in this field.

Kazakhstan was and remains as an effective international dialogue platform. At the initiative of the First President of Kazakhstan, six congresses of leaders of the world and traditional religions have already been held. World forums of spiritual culture have also been held many times.

In 2012, the Center for study of interethnic and interfaith relations of the Academy of public administration under the President of the Republic of Kazakhstan conducted the research of «Ethnic and social situation in the regions of Kazakhstan», which allowed to make following conclusions (Sadvoakova, 2013:14). In the north of Kazakhstan, have developed traditions of a multicultural society. There is an interest in learning the state language. In the multiethnic southern regions of Kazakhstan, where there is a very dense population, both Turkic and Slavic ethnic groups are widely represented. A person who lives in a multiethnic environment is more receptive to another, new, more open, and has a high level of competitiveness. For the Western region and the Kyzylorda region, there is a factor of monoethnicity: the majority of the population are Kazakhs. In this case, the integration of ethnic groups into the Kazakhstan community is important. The Eastern region has its own characteristics – the urban environment is very developed here. The population is active both in social and civil terms, and there are many initiatives coming from below. For instance, the first «Friendship House» was established in the East Kazakhstan region. The same can be said about Central Kazakhstan, which is ethnically tolerant population.

Even declaring itself democratic, secular, legal and social state, interethnic problems do not disappear. They are present in some way or another in any state and at any stage of its development. It is something else and confirmed by the well-known axiom that interethnic harmony is more stable and stronger in a state where not only the legal basis for equality of rights and freedoms of representatives of all ethnic groups has been created, but also effective institutions for the implementation of these rights and freedoms exist.

Conclusions. Thus, in 1992, at the 1-st Forum of the peoples of Kazakhstan, the First President N. A. Nazarbayev expressed the idea of creating an institute – the Assembly of people of Kazakhstan. The Assembly of people of Kazakhstan was established by the decree of the President in 1995 (decree of the President of the Republic of Kazakhstan «On the formation of the Assembly of people of Kazakhstan dated 01.03.1995, No. 2066). The Assembly of people of Kazakhstan (hereinafter – the APK) is a truly unique institution that occupies key place in the democratic structure of our country, where interethnic harmony remains one of the foundations of constitutional democracy, nomocracy, and respect for rights and freedoms at the national level.

The status, formation order and organization of the Assembly of people of Kazakhstan defined by law (Zakon RK, 2008:70), aimed at implementing the state national policy, ensuring socio-political stability in the Republic of Kazakhstan and improving the effectiveness of interaction between state and civil society institutions in the field of interethnic relations. The purpose of APK was and remains to ensure interethnic harmony in the Republic of Kazakhstan in the process of forming Kazakhstan's civil identity and competitive nation based on Kazakhstan's patriotism, civil, spiritual and cultural community of the people of Kazakhstan with the consolidating role of the people of Kazakhstan. The highest body of the Assembly is the session, which is chaired by the President of the country. The working body is the Secretariat of the Assembly of peoples of Kazakhstan in the structure of the Presidential Administration as an independent Department. The structure of the Assembly of people of Kazakhstan also includes: RSI Қоғамдық келісім (Kogamdyk kelisim)», ethno-cultural associations, Friendship Houses, the APK Foundation, Councils of public consent, Scientific and expert councils, Mediation Councils, youth

organizations, the Center for interethnic and interfaith relations of ASM under the President of the Republic of Kazakhstan and a Deputy group. Nine deputies of the Mazhilis of the Parliament from the Assembly of people of Kazakhstan, represent the interests of all ethnic groups of the country. In addition, the representation of Kazakhstan's ethnic communities in Parliament is based on their direct participation in representative bodies through political parties.

In all regions and the city of Almaty operate Houses of Friendship, in Nur-Sultan – the Palace of Peace and Reconciliation where annual sessions of the APK, congresses of world and traditional religions, and other significant events are held. In addition to Kazakh and Russian theaters, there are four national theaters in the Republic – Uzbek, Uyghur, Korean and German, there are 88 schools where education is fully conducted in Uzbek, Tajik, Uyghur and Ukrainian.

In 108 secondary schools of the country, the languages of 22 ethnic groups of Kazakhstan are taught as an independent subject. Moreover, 195 specialized linguistic centers have been opened, where not only children but also adults can learn the languages of 30 ethnic groups. A special place in the sphere of ethno-cultural relations in the Republic of Kazakhstan is assigned to support the development of information and communication resources of ethno-cultural associations. There are more than 35 ethnic newspapers and magazines in the information field. 6 of the largest ethnic republican newspapers are operating with state support. Newspapers and magazines are published in 11 languages, radio broadcasts are carried out in 8 languages, and TV broadcasts in 7 (Mami, 2019).

«Regulations on the Assembly of people of Kazakhstan» (Ukaz Prezidenta Respubliki Kazahctan, 2011) in accordance with the legislative acts of the Republic of Kazakhstan defines the status and powers of the Assembly of people of Kazakhstan. As well as the features of the organization of its interaction with state bodies and public associations, the procedure for participation in the development and implementation of the state policy of the Republic of Kazakhstan in the field of interethnic relations. The Assembly was transformed from a consultative and advisory institution to a constitutional body with a solid legal basis and socio-political status. Undoubtedly, this is the novation of Kazakhstan in world practice, when the Institute of People's Representatives has real social and legal mechanisms for the participation of all ethnic representation members in conducting of state national policy. The integrated potential, the ability to consolidate interests of ethnic groups, dialogue with the authorities, inter-ethnic communication turned it into the main tool of the national politics. Relying on the institutions of civil society represented by ethno-cultural centers, the Assembly of peoples of Kazakhstan ensured the revival of self-consciousness and culture, formed the single political, legal, cultural field of ethnic processes, contributing to the preservation of peace and harmony in the country. The first President of the Republic of Kazakhstan, N.A. Nazarbayev, speaking in April 2019 at the XXVII session of the APK with the agenda «Formula for peace and harmony: unity and modernization» said: "For multi-ethnic Kazakhstan, ensuring stability and interethnic harmony has become one of the important priorities of state policy, basic condition for conducting socio-economic and political reforms" (Nazarbayev, 2019). These issues are reflected in the Concept of development of the APK until 2020 (decree of the President of the Republic of Kazakhstan «On approval of the Concept of development of the Assembly of people of Kazakhstan (until 2020)» dated 18.04.2013 No. 552).

The role of the APK as a phenomenon of Kazakhstan's model of interethnic tolerance and social harmony has once again shown itself in **resolving** of the recent conflict in the village of Kordai in Zhambyl district. **The village was founded in 1892 and it is home for representatives of various ethnic groups. An insignificant administrative violation, however, skillfully given an ethnopolitical coloring and on the basis of discontent, the conflict turned into a violent confrontation. President Tokayev K. K. and Chairman of the APK N. A. Nazarbayev immediately appealed to all citizens of Kazakhstan, calling for peace, tolerance and harmony.**

Active work was carried out by ethnocultural centers in the southern region and the Deputy Chairman of the APK, Tuimebaev Zh.K. at a meeting with residents of the villages of Masanchi, Karakemer, Sortobe, Aukatty and other localities, called for maintaining stability in the country, ensuring unity and mutual understanding between representatives of all ethnic groups. Emphasis was placed on the interaction of the Dungan community of Zhambyl region with the local Kazakh population, the study of the Kazakh language, and respect for public authorities.

This was a test of the strength of the APK on the way to strengthen the national unity of Kazakhstan, by preserving national unity, social harmony and forming a culture of interethnic tolerance (Tugzhanov, 2010:17)

Thus, interethnic tolerance in modern Kazakhstan society is based on the interaction of cultures relying on the Constitution of the Republic of Kazakhstan, the activity of the APK and proves the phenomenon of interethnic tolerance of our common home – the Republic of Kazakhstan.

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**ЭТНОСАРАЛЫҚ ТӨЗІМДІЛІКТІ НЫҒАЙТУДАҒЫ ҚАЗАҚСТАН ХАЛҚЫ
АССАМБЛЕЯСЫНЫҢ РӨЛІ**

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Аңдатпа. Этносаралық және конфессияаралық диалог, әдетте, конфронтацияны жеңу, қоғамда толерантты өзара қарым-қатынасты қалыптастыру, түрлі ұлттар мен діни бірлестіктердің бейбіт қатар өмір сүруіне қол жеткізуіне ықпал етеді. Қазақстандық ноу-хау Қазақстан халқы Ассамблеясы біздің қоғамды біріктіруде маңызды рөл атқарады. Мақалада республиканың көпэтносты халқының этникааралық келісімі мен толеранттылығын нығайтуға атсалысқан аталған маңызды қоғамдық-саяси органның қызметі, қалыптасу тарихы қарастырылады.

Қазақстанның әр өңірінде ҚХА қызметінің өзіндік ерекшеліктері бар, солтүстікте көпмәдениетті әлеумет дәстүрі, полиэтникалық оңтүстік өңірде төзімділіктің жоғары деңгейі, батыста - моноэтностық фактор қалыптасқан, шығыста қала ортасының дамуы этностардың мелталдылығын анықтайды. Дегенмен, ҚХА толеранттылықты нығайту мен қазақстандық қоғамды топтастырудың басты әлеуметтік-саяси және этномәдени біріктіруші орталығы болып табылады.

Түйін сөздер: Қазақстан халқы Ассамблеясы, толеранттылық, этномәдени бірлестіктер, көпэтникалық қоғам.

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РОЛЬ АССАМБЛЕИ НАРОДА КАЗАХСТАНА В УКРЕПЛЕНИИ МежЭТНИЧЕСКОЙ ТОЛЕРАНТНОСТИ

Аннотация: Межэтнический и межконфессиональный диалог, как правило, имеет целью преодоление конфронтации, формирование толерантных взаимоотношений в обществе, способствует достижению мирного сосуществования людей разных национальностей и религиозных объединений. Важную роль в консолидации нашего общества играет казахстанский ноу-хау Ассамблея народа Казахстана. В статье рассматривается история формирования этого важного общественно-политического органа, деятельность которого привела к укреплению межэтнического согласия и толерантности полиэтничного народа республики.

В каждом регионе Казахстана свои особенности деятельности АНК, на севере сложились традиция поликультурного социума, в **полиэтническом южном регионе** высокий уровень толерантности, на западе – фактор моноэтничности, на востоке **развитость городской среды определяет ментальность этносов. Но, тем не менее, АНК является главным социально-политическим и этнокультурным объединяющим центром укрепления толерантности и консолидации казахстанского общества.**

Ключевые слова: Ассамблея народа Казахстана, толерантность, этнокультурные объединения, полиэтничное общество.

