

Ussenova et al., 2019

Volume 4 Issue 3, pp.928-947

Date of Publication: 21 January 2019

DOI-<https://dx.doi.org/10.20319/pijss.2019.43.928947>

This paper can be cited as: Ussenova, A., Malakhova, I., Mailybaeva, G., Assylova, R., Zhabykbayeva, D., & Tynyskhanova, A., (2019). Socio-Cultural Aspect of Inter-Ethnic Tolerance of Youth in the Polycultural Environment of Kazakhstan and Belarus. *PEOPLE: International Journal of Social Sciences*, 4(3), 928-947

This work is licensed under the Creative Commons Attribution-NonCommercial 4.0 International License. To view a copy of this license, visit <http://creativecommons.org/licenses/by-nc/4.0/> or send a letter to Creative Commons, PO Box 1866, Mountain View, CA 94042, USA.

SOCIO-CULTURAL ASPECT OF INTER-ETHNIC TOLERANCE OF YOUTH IN THE POLY-CULTURAL ENVIRONMENT OF KAZAKHSTAN AND BELARUS

Aida Ussenova*

Zhetysu State University named after I. Zhansugurov, Taldykorgan, Kazakhstan
a.ussenova@bk.ru

Irina Malakhova

Belarus State University Culture and Arts, Minsk, Belarus

Gulmira Mailybaeva

Zhetysu State University named after I. Zhansugurov, Taldykorgan, Kazakhstan
gulmirasabyr@mail.ru

Raushan Assylova

Zhetysu State University named after I. Zhansugurov, Taldykorgan, Kazakhstan
raushan_dina@mail.ru

Dinara Zhabykbayeva

Zhetysu State University named after I. Zhansugurov, Taldykorgan, Kazakhstan

Aiym Tynyskhanova

Zhetysu State University named after I. Zhansugurov, Taldykorgan, Kazakhstan
aiym_t.t@mail.ru

Abstract

The article deals with the study of the problem of interethnic tolerance, the activity of ethnocultural associations aimed on forming interethnic tolerance of youth in a multicultural environment.

As forms of socio-cultural activities of youth in the conditions of the Republic of Belarus is analyzed the theoretical and methodological approaches to the problem of interethnic tolerance

in foreign practice, patterns and principles of the functioning of ethno-cultural associations. Also on the example of the Republic of Kazakhstan is analyzed mechanisms of educational influence of the multicultural environment on the process of forming interethnic tolerance of youth.

Particular attention is drawn to the study of new educational strategies and approaches to the formation of interethnic tolerance of youth in the sphere of culture, where the specifics of the Kazakhstan-Belarusian experience of organizing this socially significant segment of educational services can be useful to other countries.

For achieving the goal of the work were used the materials of scientific publications and applied research of the authors of the article in the field of pedagogy. On the basis of the conducted research is proposed scientifically grounded conclusions and recommendations on organizing the process of formation of interethnic tolerance of youth in a multicultural environment.

The results of the research can be used in the system of retraining and advanced training of personnel in the sphere of culture and education, and can also be a guide for the cultural policy of state organizations in educational programs for organizing leisure time for young people at the international level.

Keywords

Kazakhstan, Belarus, Interethnic Tolerance, Student Youth, Multicultural Environment

1. Relevance of the Research

The premise of the study was the understanding that on January 1, 2016 the practical stage of implementation of the national plan "100 concrete steps to implement 5 institutional reforms" began. 59 laws have entered into force, which create a fundamentally new legal environment for the development of the state, economy and society (Assembly of the People of Kazakhstan in the country history, 2015).

The integrity and future of the Republic of Kazakhstan is largely associated with polyethnicity. It is home to more than 150 nationalities, which belong to different ethnolinguistic families and groups, profess different religions, have their own unique cultures, complex and special history. The stable development of Kazakhstan is due to the solution of a number of pressing problems. Education of the younger generation takes place in extreme cultural and ethnic conditions. The rapid growth of national consciousness of peoples is sometimes expressed not only in the desire of people to overcome the alienation from their native culture, but also in the cultivation of a sense of national exclusivity. In the conditions of socio-economic instability and reduction of moral culture in society, this leads to such negative

consequences as the aggravation of ethnic tension, the growth of ethnic conflicts, the spread of ethnophobia in a multi-ethnic environment.

Today one of the main problems of education is the formation of a new person as a carrier of humanistic tolerant ideas in the system of inter-ethnic relations. The separate existence of peoples and cultures becomes impossible, as the intensification of migration and demographic processes, the increase in the number of ethnically mixed families, the formation of multinational groups in social institutions significantly expand the framework of inter-ethnic interaction. All this contributes to the transformation of the social environment, the characteristic feature of which is polyethnicity. Taking into account the polyethnicity of the society in which the younger generation is socialized today, it becomes obvious that it is necessary to develop new educational strategies and approaches in the formation of interethnic tolerance among young people. The government of the Republic of Kazakhstan emphasizes the need for the formation of inter-ethnic tolerance of young people. At a young age, there is a search for social roles, so the formation of tolerance is a necessity in terms of overcoming existing or possible forms of intolerance among young people.

Now the solution of the problems of using ethno-cultural centers in the formation of interethnic tolerance of students is complicated by the presence of a number of contradictions between:

- socio-cultural and demographic, significance of the research problem in the conditions of multinational Kazakhstan and insufficient scientific and pedagogical substantiation of approaches to solving this problem, including on the basis of ethno-cultural centers;
- the presence of systematic practical experience in the formation of inter-ethnic tolerance of students and the lack of development of technologies to solve this problem developing practice of creating ethno-cultural centers in the regions of Kazakhstan;
- the multidimensional nature of the pedagogical potential of ethno-cultural centers and not enough complete scientific understanding of it in the process of formation of interethnic tolerance of students.

2. Evolution of the concept “formation of interethnic tolerance”

The term "tolerance" appeared in the kazakh scientific literature simultaneously in several scientific disciplines: cultural studies, sociology, political science, economics, psychology, history, pedagogy. However, the term "tolerance" is interpreted in a wide range: the installation of tolerance, tolerance as a property of the individual, the skills of tolerant behavior, tolerance as a value orientation, as a group norm, as a form of social interaction, as a mechanism of communication, as a relation, as a characteristic of the exit from the conflict situation, as a

culture of dialogue, as a professionally significant as specialists working with people – doctors, psychologists, politicians, managers, teachers.

In different languages, depending on the historical experience of peoples, the General content of the concept of tolerance has different shades of meaning: in English, tolerance is the willingness and ability to perceive a person or thing without protest; in French, respect for the freedom of the other, his way of thinking, behavior, political and religious views; in Chinese, to be tolerant means to allow, allow, show generosity towards others; in Arabic tolerance is forgiveness, condescension, gentleness, condescension, compassion, favor, patience and disposition to others; in Persian – patience, tolerance, endurance.

The definition of tolerance is contained in a brief philosophical encyclopedia: "Tolerance — tolerance to a different kind of views, customs, habits. Tolerance is necessary in relation to the characteristics of different peoples, Nations and religions. It is a sign of self-confidence and awareness of the reliability of their own positions, a sign of open to all ideological currents that are not afraid of comparison with other points of view and does not avoid spiritual competition." Also, the definition that reveals the essence of tolerance is given in the dictionary of ethics: "Tolerance is a moral quality that characterizes the attitude to the interests, beliefs, beliefs, habits and behavior of other people. The researcher (Afanasyev A., 2009) considers four possible models of tolerance, which correspond to some real and existing philosophical concepts.

The first model of tolerance is "tolerance as indifference". In this case, tolerance acts as indifference to the existence of different views and practices, as the latter are considered unimportant in the face of the main problems that society is dealing with. In this model, there is a lack of recognition of differences in the form of non-perception, insensitivity to it.

The second model is "tolerance as impossibility of mutual understanding". According to this understanding of tolerance, religious, metaphysical views, specific values of a culture are not something secondary to human activity and to the development of society. Tolerance here acts as respect for the other and as the inability to understand it and interact with it.

The third model is "tolerance as condescension" (we would add "and as regret"). In this sense, tolerance acts as an indulgence to the weakness of others, combined with some degree of contempt for them. For example, I have to tolerate views whose inconsistency I understand and can show, but to enter into a critical discussion with such a person does not make sense.

Differences in this model are allowed, but thus are not recognized, but only perceived, recorded. Here, "tolerance does not include accepting the values of the other; on the contrary, it is another, perhaps more subtle and sophisticated method to further strengthen the subordination of the other."

And finally, the fourth model – “tolerance as an extension of their own experience and critical dialogue.” Tolerance in this case acts as respect for the position of others, combined with the installation of mutual change of positions as a result of critical dialogue.

In the above definitions, there are four main components of tolerance - recognition, acceptance, respect and understanding. Accepting and recognizing the differences that exist between people today can be considered the most acceptable form of intercultural interaction.

In the explanatory dictionary of V. Dahl (1999) “to recognize” means “to recognize what to take for truth, to approve, to accept by opinion, conviction, to be aware”. In turn, “to accept” is “to take in respect, in consideration or in respect, to agree, to listen, to believe, to recognize a cause.” From a humanistic standpoint, accepting another for who he is, denoting the initial orientation towards a person and his value as a person, willingness to interact with a person, recognizing his rights to personal interests, taking into account his features, assuming his possible sharp difference from the rest. “Accept” means to trust, let into your inner world whenever possible and relate your behavior and interests to the interests and behavior of another.

Understanding toleration as tolerance, trust, consent, etc. associated with the goals and objectives of a political, economic, cultural nature. Tolerance is not only the norm of human relations, an important moment of their establishment, but also constantly, multifaceted operating “organizing force” in the development of society.

As a result of the generalization of the above concepts, the definitions of content units are highlighted:

1. Categories: respect, acceptance, understanding, freedom of thought, conscience, belief; moral duty; need; active attitude; confession; value; duty; norms; glances.
2. Areas: multiculturalism, harmony, diversity, politics and law, the replacement of a war culture with a culture of peace; individuals, groups and states; pluralism; differences between people in appearance, position, speech, behavior, behavior and values.
3. Psychological qualities: forms of self-expression and ways of manifestation of human individuality; knowledge, openness, communication; rejection of dogmatism, from the absolutization of truth; the freedom to hold one’s own convictions and the recognition of the same right over others; life in the world and the preservation of their individuality; the impossibility of imposing their views on others.

Thus, in the process of considering the concept of “inter-ethnic tolerance” from a theoretical point of view, the following conclusions can be drawn: in our opinion, the formation of socio-cultural aspects of interethnic tolerance is a purposeful pedagogical process based on the synthesis of spiritual, moral and ethical norms, social responsibility, acceptance and

understanding of the culture of other ethnic groups, forms of self-expression and ways of manifestation of human individuality in a multicultural environment.

2.1 The solution of the problems of using socio-cultural aspect of inter-ethnic tolerance of youth

Integrity and future of the Republic of Kazakhstan are largely related to polyethnicity. More than 150 nationalities live here, which belong to different ethno-linguistic families and groups, profess different religions, have their own distinct cultures, a complex and special history. The stable development of Kazakhstan is conditioned by the solution of a number of urgent problems. The upbringing of the younger generation takes place in extreme cultural and ethnic conditions. The rapid growth of the national self-consciousness of peoples is sometimes expressed not only in the desire of people to overcome alienation from their native culture, but also in the cultivation of a sense of national exclusivity. In the conditions of socio-economic instability and the decline of moral culture in society, this leads to such negative consequences as aggravation of ethnonational tension, growth of ethnic conflicts, and the spread of ethnophobia in a multi-ethnic environment.

At this moment, one of the main problems of education is the formation of the personality of a new person as a carrier of humanistic, tolerant ideas in the system of interethnic relations. The separate existence of peoples and cultures becomes impossible, since the intensification of migration and demographic processes, the increase in the number of ethnically mixed families, the formation of multinational groups in social institutions greatly expand the scope of interethnic interaction. All this contributes to the transformation of the social environment, a characteristic feature of which is polyethnicity. Given the poly-ethnicity of the society in which the younger generation is today socializing, it becomes obvious the need to develop new educational strategies and approaches in shaping inter-ethnic tolerance among young people. The Government of the Republic of Kazakhstan focuses on the need to form inter-ethnic tolerance among young people. At a young age, the search for social roles occurs, therefore the formation of tolerance is a necessity in terms of overcoming existing or possible forms of intolerance among the youth.

The modern stage of rethinking sociocultural values and the further fate of the state largely depends on the revival and development of the national wealth of culture. Ethnocultural centers have unique opportunities to expand knowledge about folk culture and the richest folk traditions. Being the foundation of modern culture, ethnocultural centers are directly dependent on the level of development of the spiritual culture of society. Thus, the scientific interest in the ways, methods and means of forming the inter-ethnic tolerance of young people in the context of the activities of ethnocultural centers is obvious. Only a few aspects of the formation of inter-

ethnic tolerance among young people were studied in scientific works, and a holistic program, the backbone of which is the need for ethnocultural centers to train specialists who can ensure the development of multicultural diversity in the sociocultural environment of the country, has not been developed, which causes contradictions between pedagogical theory and practice. Consequently, the potential of ethnocultural centers in solving the problem of the formation of inter-ethnic tolerance among young people is used, in our opinion, not enough.

Despite the keen interest of scientists to the designated issues, issues of interethnic tolerance in the student environment remain to the end unsolved. The problems of the activities of ethnocultural centers on the formation of inter-ethnic tolerance of students were not considered at all.

Currently, the solution of the problems of using ethnocultural centers in the formation of socio-cultural aspect of inter-ethnic tolerance of youth in the polycultural environment is complicated by the presence of a number of contradictions between (Ussenova A., 2016):

- socio-cultural and demographic, significance of the research problem in the conditions of multinational Kazakhstan and insufficient scientific and pedagogical substantiation of approaches to solving this problem, including on the basis of ethnocultural centers;

- the presence of not systematized practical experience on the formation of inter-ethnic tolerance of students and the insufficient development of technologies for solving this problem by the developing practice of creating ethno-cultural centers in the regions of the Republic of Kazakhstan;

- the multidimensional nature of the pedagogical potential of ethnocultural centers and the insufficiently complete scientific understanding of it in the process of forming the interethnic tolerance of students.

3. The Main Functions of Multicultural Education

The modern political situation in Kazakhstan shows that the problem of interethnic relations invariably remains one of the most complex and difficult to regulate. Interethnic relations are caused by a mass of various factors: political, historical, economic; along with the above factors, ethnocultural and socio-psychological factors play an important role.

The role of education as a factor of cultural development and progress has clearly been underestimated in recent decades: it was not considered as a means of solving acute social, political, inter-ethnic, intercultural problems and tasks in the modern state. It was education that always served as the main condition for preserving the accumulated potential of knowledge,

achievements, traditions and behavior patterns and was an effective means of human development, raising its cultural level, consciousness and self-awareness.

Education is designed not only to contribute to the preservation of traditional positive forms of education, which determine the reproduction of language and customs and ensure ethnic identity, but also to ensure the sustainability of these achievements in the context of the expanding sphere of intercultural interaction, to help find a new level of understanding of ethno-cultural elements in the development of culture of a particular society, and to ensure the inclusion each ethnos to universal achievements.

For the existence and development of any local culture and human culture in general, a complex environment is required, which allows to build a system of effective interpersonal interaction, which is a multicultural environment.

This concept is most fully considered in foreign concepts of multicultural education. Multicultural education creates equal opportunities for all ethnic groups to realize their cultural needs, introducing young people to the cultural and moral values of other countries and peoples. As an ideological position, multicultural education is the newest educational institution of the identity of modern man.

The most important functions of multicultural education are:

- creation of a new educational environment as an important stabilizing factor of civil society;
- reduction of inter-ethnic tensions;
- fostering tolerance in relations between people of different cultures.

Socio-cultural education forms a personality, recognizing cultural pluralism, actively promoting such pluralism, striving to protect national and cultural diversity. Multicultural education is focused on overcoming the cultural alienation of the individual, recognition and development of fundamental democratic values: human rights, freedom, democracy, solidarity, pluralism, etc.

Along with socio-cultural education, there is a concept of multicultural education (Kortashev V., Shtykareva, V., 2005). The term "multicultural education" has gone through a certain evolution. Thus, in the 1970s, this term meant the possibility of receiving education by racial and ethnic minorities. At present, this is, firstly, the possibility of obtaining joint education by representatives of various national-cultural groups and, secondly, cultural diversity of thematic content of curricula in social disciplines, i.e. the possibility of reflecting the cultures of different social groups in the content of education.

So, L. Suprunova (Polycultural education, 2013) defined polycultural education as "introducing the younger generation to ethnic, national and world cultures for the purpose of

spiritual enrichment, as well as developing planetary consciousness and the formation of readiness and ability to live in a multicultural environment”.

An important role in solving modern problems related to such sociocultural realities, such as the processes of ethnocultural self-determination, the problems of a multicultural society, is played by the ethnocultural education, which is considered as:

- historical and cultural phenomenon, process, result and condition for the development of the spiritual beginnings of a particular person of a given ethnos and the people as a whole;
- a system of training and education aimed at preserving the cultural identity of an individual by means of familiarizing with his native language and culture while at the same time mastering the values of world culture;
- historically developed socio-cultural technology, on the basis of which the student’s personality is included in the social experience transmitted by culture, masters it and transforms the generic content of ethnic culture into personal meanings, symbols and signs, which ensures the development of ethnic and national culture.

The category “ethnocultural education” reflects:

- reproduction (identification) of the national (ethnic) personality through its inclusion in the processes of socialization and enculturation, ensuring the formation of its national identity (concept sphere);
- reproduction and transmission in education of the culture of an ethnos, its basic values, which constitute the genetic code of a national culture, contributes not only to the education of an ethnic personality, but to the preservation of the very culture of the people;
- the assimilation and appropriation of the values of an ethno-national culture, through which new generations acquire the cultural aspect of their people and the people of the world, develop their own capabilities and potential, allow them to acquire "themselves in themselves."

Studying and analyzing local and distant studies devoted to the formation of inter-ethnic tolerance among young people, helped to highlight the characteristic motivations of the ethnocultural centers, thanks to which not only the multicultural society remains stable, but also the forms and types of interrelations of relations between relationships of relations of mutual relations of relations between different cultural organizations are preserved, but also the relations between relationships of mutual relations of associations and relationships are retained.

In this way, as the main task of ethnocultural centers for the formation of inter-ethnic tolerance of students, it is possible to single out the formation of a young person who is ready for active creative activity in a modern multicultural and multi-ethnic environment, preserving his socio-cultural identity, aspiring to understanding other cultures, respecting other cultural and

ethnic communities who can live in peace and harmony with representatives of different nationalities, races and beliefs.

At the same time, when organizing the activities of ethnocultural centers, it is important to take into account the orientation of young people on ethnocultural interaction. By ethnocultural interaction, we understand the targeted subject - the subject connections that lead to mutual understanding and trust, the exchange of values, knowledge, and respect for cultural traditions. To this end, the following methods and forms of forming inter-ethnic tolerance of youth are used in the activities of ethnocultural centers (Bashmakova N., Ryzhova N., 2014):

- meetings of participants with other cultures in a specially prepared, multicultural environment;
- use of situations of direct meetings of participants with representatives of other cultures, organized during international festivals and competitions;
- meetings with other cultures can be modeled in special game situations, where participants take on the roles of representatives of different cultures;
- celebration of memorable dates of historical significance, anniversaries of prominent figures of culture, literature, science and folk heroes;
- holding festivals, competitions, exhibitions on ethnic culture, competitions in national sports and games;
- holding folk concerts, evenings and theatrical performances;
- organization of competitions for the best cooking of national dishes;
- meetings with historians, ethnographers, representatives of various ethnic diasporas, participation in discussions;
- the release of newsletters, thematic newspapers;
- expeditions of ethnocultural content, visits to thematic (ethnographic) exhibitions, museums, etc.
- relations with public and state organizations dealing with the problems of intercultural communication;
- carrying out national holidays, performance of national songs and dances, etc.
- acquaintance with folk crafts, arts and crafts, works of national artists and musicians.

It follows from the above that the specificity of the activities of ethnocultural centers for the formation of inter-ethnic tolerance of students, is aimed at the theoretical and practical readiness of students to translate values, cultures of various nations, integration - ideas of ethnopedagogy and pedagogy in the development and development of personality, education tolerant attitude to cultures of other peoples, ethnocultural responsibility, participation in the preservation and development of national heritage and intercultural cooperation of peoples.

The results of the study showed the multidimensional nature of the problems of socio-cultural aspects of interethnic tolerance of students in the context of the activities of ethnocultural centers and allowed to draw the following conclusions:

- the formation of interethnic tolerance is a purposeful pedagogical process based on the synthesis of spiritual, moral and ethical norms, social responsibility, acceptance and understanding of the culture of other ethnic groups, forms of self-expression and ways of the manifestation of human individuality in a multicultural environment;

- analysis of the activities of ethnocultural centers shows that the formation of inter-ethnic tolerance of students in a multicultural environment, develops the ability of the individual to empathy, the desire to participate in the process of preserving and developing the national and cultural heritage and intercultural cooperation of peoples.

4. Criteria, components and the levels of socio-cultural aspects of interethnic tolerance of students

The effectiveness of the activities of the regional ethnocultural centers of Kazakhstan and Belarus in the multicultural space is largely determined by the level of their inter-ethnic tolerance. At the turn of the 21st century, the problem of interethnic tolerance acquired particular urgency in connection with the process of globalization that confronts the civilizational, religious, national, and ethnic identities of various cultures and peoples.

The foundations of interethnic tolerance are laid in the university, where an assessment is made of the graduate's readiness for professional activities in a multicultural environment. The received materials allowed to reveal the essence, structure, characteristic levels of manifestation of the interethnic tolerance of students.

Interethnic tolerance of students is a personal education, which is a synthesis of spiritual, moral and ethical foundations, social responsibility, the ability to accept the norms and values of the object of social work in the process of interaction with them in the framework of the regulatory role model of behavior in a multicultural environment. This tolerance is a unity of internal and external components (Poshtareva T., 2009).

Internal: the adoption of the universal values of each nation, tolerance for the religious feelings of people (the ideological component); respectful attitude to representatives of other ethnic groups, the desire to build their relations with a multinational society without coercion, with a constructive resolution of problems and contradictions (emotional component).

External: the desire of a person to build relationships with other people in a constructive resolution of problems and contradictions through dialogue, overcoming conflict situations, showing tolerance and sensitivity to a person regardless of his religious feelings and religions

(behavioral component); manifestation of the culture of relationships, ethical norms and rules in professional activities (spiritual and moral component).

Criteria and indicators for assessing the levels of interethnic tolerance of students:

- axiological (orientation to universal human and moral values, respect for the ethno-national characteristics of representatives of various peoples);
- deontological (respectful attitude to representatives of different nationalities, to the process of tolerant interaction with people, their views and beliefs);
- interactive and activity (the ability to tolerantly build relationships in a socio-cultural environment, in various types of cooperative interaction);
- ethical (manifestation of attentiveness, goodwill and tact in the relationship of people, regardless of their religious feelings).

The levels of socio-cultural aspects of interethnic tolerance of students are:

integrative and communicative level (value-based system of relations with the world and with other people; ability to purposefully build relationships with representatives of different nations; tolerance for religious feelings of people; ability to deliberately build mutual understanding in a socio-cultural environment; possession of ethno-tolerant skills and abilities, ability to overcome conflict situations in inter-ethnic environment);

interactive discrete (responding to the external situation "here and now"; respect for the ethnic and national characteristics of different peoples, ensuring peaceful resolution of conflicts at the junction of different religions; focusing on the interlocutor, accepting another, openness and respect for other nationalities; social perception skills and interpreting the behavior of different ethnic groups, the ability to correlate their position with the position of others, the ability to express their position, to perceive the opinions of others);

situational-adaptive (understanding of the spiritual values of different nationalities and cultures, the ability to adapt to the multicultural environment);

indifferent (indifference to representatives of different professions and cultures, difficulties in preventing and overcoming problems arising on interreligious and inter-ethnic basis).

The materials obtained are systematized and summarized according to the most qualitative manifestations of interethnic tolerance.

The study examined the signs of manifestation of the socio-cultural aspects of interethnic tolerance of students in the context of the activities of ethnocultural centers:

- 1) visual communication (optimistic attitude, psychological comfort, the expression of positive emotions - mimic reactions, the use of communicative gestures);

2) speech communications (freedom of choice of the language of communication, use of a literary language, denial of informal vocabulary, denial of slang);

3) behavioral communication (equal communication, adherence to ethics in any social situation - formal, informal, protective and protecting reactions of any weaker person, heightened sense of justice, assistance in difficult social situations (social and personal sensitivity), use in their activities methods of advice, approval, persuasion, denial of the methods of pressure on the individual - moral and physical).

In the world and domestic practice, the basic requirements for the intolerant manifestation of the activities of ethnocultural centers are reflected in the International Code of Social Worker in the following principles of tolerance:

- the principle of taking into account religious and confessional peculiarities of various segments of the population;
- the principle of productive intercultural communication, involving the creation of conditions for positive interaction and mutual enrichment of people from different cultural, national and religious groups;
- the principle of reliance on the positive socio-cultural experience of the ethnos, taking into account its positive potential;
- the principle of creating a favorable moral atmosphere that serves to protect the representatives of other nationalities from humiliation, bullying and violence;
- the principle of openness among social work professionals to other cultures, the desire to accept and study it; the principle of adaptation to a multicultural and multi-ethnic environment;
- The principle of cooperation and mutual understanding between people, nations, religious and ethnic groups.

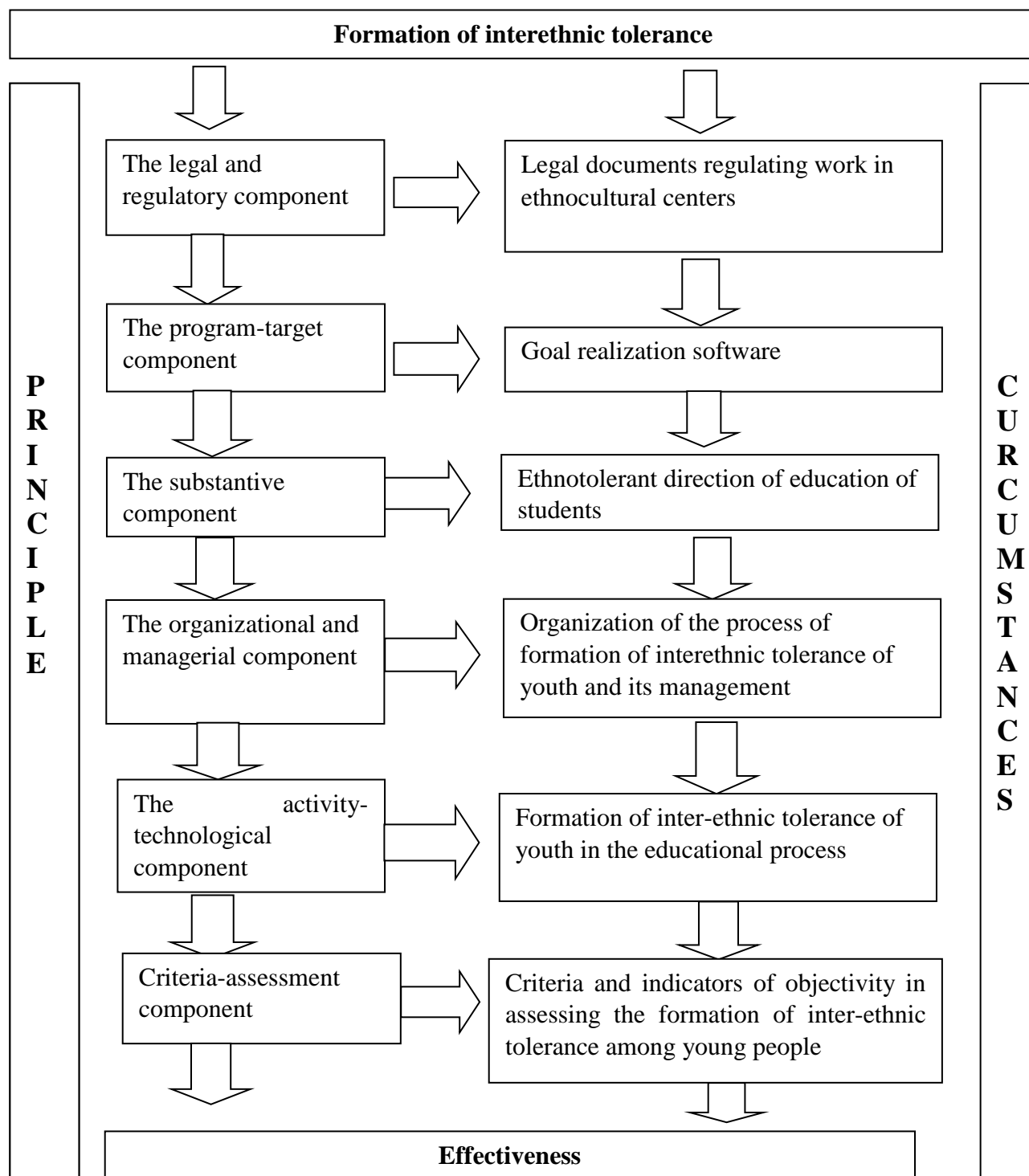
The study proposed a pedagogical model of the formation of inter-ethnic tolerance of students, including components (regulatory, program-targeted, informative, organizational and managerial, activity-technological, and criterion-evaluative), as well as the following sequence of steps:

- 1) basic - the formation of deep-seated installations, value orientations of the individual, which provide motivation for the development of interethnic tolerance;
- 2) substantial - the formation of a multidimensional individually meaningful system of knowledge about interethnic tolerance;
- 3) operational - an individual behavioral technique of manifestations of interethnic tolerance;
- 4) reflexive - a system of individual methods of self-observation and self-analysis of situations of international communication.

4.1 Formation of interethnic tolerance of students in the context of the activities of Kazakhstan and Belarus

We consider the model of the formation of interethnic tolerance of students we designed as an open-type subsystem embedded in the context of the system of professional training of specialists at the university (Scheme 1).

Scheme 1: Model of the formation of interethnic tolerance of students in the context of the activities of ethnocultural centers of Kazakhstan and Belarus



Nurtazina P. (2004) shows that this model includes a set of interrelated components. For instance:

The legal and regulatory component of the system includes relevant documents and programs of international, republican, regional levels relating to the problem of ethno-cultural education. This includes the Message of the President of the Republic of Kazakhstan N.Nazarbayev to the people of Kazakhstan “Kazakhstan's Way - 2050: Common Goal, Common Interests, Common Future” (Nazarbayev N., 2016).

The program-target component determines the semantic character of the process of forming interethnic tolerance of students, which covers a hierarchy of goals and objectives, the main ones of which are: ensuring a qualitatively new level of the culture of interethnic communication, as well as students' reflection, emotional-volitional, spiritual and moral, ethical-aesthetic activity of students in a multicultural society. Knowledge and respect for the cultural traditions and values of other nations.

The substantive component of the model includes the following blocks: the development of a polyvariation technology for the organization of the educational process at the university, which will create the conditions for successful social adaptation of the student in a multicultural society; updating the content of education based on the integration of ethnocultural knowledge into academic disciplines.

The organizational and managerial component of the model determines the composition of the institutions of the infrastructure of ethnocultural education of higher education institutions, institutions of supplementary education, cultural and educational national centers, extracurricular work centers, etc.

The activity-technological component of the system of forming interethnic tolerance includes a set of forms, methods, directions, principles of the process of education of interethnic tolerance of students in high school.

Criteria-assessment component of the pedagogical system determines a set of criteria and indicators of the formation of students inter-ethnic tolerance, a block of diagnostic methods and tables of the results of the assessment of the level of formation of students' inter-ethnic tolerance (actual, medium, high).

Our study showed the multidimensionality of the problem of the formation of inter-ethnic tolerance of students on the basis of ethnocultural centers and allowed to draw the following conclusions:

- the essence of the formation of interethnic tolerance of students in the context of the activities of ethnocultural centers is a purposeful pedagogical process of transferring to the younger generation a cumulative human experience aimed at developing among the youth

respect, acceptance and understanding of the rich diversity of cultures of our world, forms of expression harmony, respect and mutual freedom;

- the results of scientific and pedagogical literature and analysis of the activities of regional centers, culture allowed to state that the specifics of the formation of inter-ethnic tolerance of students in ethnocultural centers is determined by the special potential of cultural centers whose activities are aimed at theoretical and practical readiness to broadcast the cultural values of various peoples of Kazakhstan; the integration of the ideas of ethnopedagogy and modern pedagogical theory in the cultural formation and development of the personality, the cultivation of a culture of tolerant attitudes towards the cultures of other nations; fostering intercultural tolerance, ethnocultural responsibility, meaning the willingness and ability to act to preserve the cultural diversity of the republic, to be accountable to himself, his ethnic community, for the consequences of his actions and deeds, as a representative of the ethnos, his participation in the preservation and development of national cultural heritage and intercultural Peoples' cooperation:

- as a result of the study, we found out that the peculiarity of the pedagogical model of forming interethnic tolerance of students in the conditions of ethnocultural centers is its integrity, ensuring the unity of structural (goal, process content, result) and functional components (principles, stages, pedagogical assistance, criteria, levels of formation interethnic tolerance).

Accordingly, the analysis of the research results leads to the following conclusions:

- the successful nature of the formation of interethnic tolerance of students in the context of the activities of ethnocultural centers is possible with the implementation of the following pedagogical conditions: the development of an individual's ability to empathy, interethnic tolerance; fostering among young people a respectful attitude to the uniqueness and uniqueness of the culture of other ethnic groups, their customs, traditions, religions; motivating young people to participate in the process of preserving and developing the national cultural heritage and intercultural cooperation of peoples;

- an experimental study of interethnic tolerance of students shows an insufficiently high level (data from an ascertaining experiment), which indicates the need for purposeful pedagogical work on the formation of interethnic tolerance;

- the solution of this problem, in our opinion, is possible on the basis of using the potential of ethnocultural centers while observing the organizational and pedagogical conditions developed by us and the pedagogical program;

- as a result of purposeful pedagogical work with young people according to the developed program “Prevention of interethnic conflicts among young people”, for most of the subjects, the level of formation of interethnic tolerance increased significantly;

- a comparative analysis shows that the majority of young people in the experimental group have increased the level of interethnic tolerance, while in the control group the similar indicators were changed much less;

- the expediency of applying the program developed by us has been fully proven, which confirms the possibilities of realizing the potential of ethnocultural centers in shaping the inter-ethnic tolerance of students.

5. Conclusion

Summarizing the results of the theoretical and practical stages of the study, we can point out the main ways of forming interethnic tolerance of students in the context of the activities of ethnocultural centers (on the example of the Almaty region).

1. The formation of interethnic tolerance is possible with purposeful pedagogical process based on the synthesis of spiritual, moral and ethical norms, social responsibility, acceptance and understanding of the culture of other ethnic groups, forms of self-expression and ways of manifestation of human individuality in the context of the activities of ethnocultural centers.

2. This process is a unity of internal and external factors that determine the components of the formation of interethnic tolerance: ideological, emotional, behavioral, spiritual and moral;

3. The activity of ethnocultural centers is aimed at the theoretical and practical readiness of young people to translate values, cultures of various nations, integration of the ideas of ethnopedagogy and pedagogy in the formation and development of the individual, fostering a tolerant attitude to the cultures of other nations, ethnocultural responsibility, participation in the preservation and development of national heritage and intercultural cooperation of peoples.

4. The process of creating a model of forming interethnic tolerance of students in the context of the activities of ethnocultural centers includes three stages: 1st stage - preparatory, research of the parameters of formation of interethnic tolerance of students and the specifics of the activities of ethnocultural centers of the Almaty region; 2nd stage - constructive, constructing a pedagogical model for forming the interethnic tolerance of students; The third stage is the resultant analysis and testing of the model for the formation of inter-ethnic tolerance of students in the context of the activities of ethnocultural centers.

5. Model of formation of interethnic tolerance of students includes a set of interrelated components. The regulatory component of the model includes regulatory documents governing work in ethnocultural centers. The software target component defines the software for achieving

the goal. The content component of the model determines the ethno-tolerant direction of education of students. The organizational and managerial component of the model determines the organization of the process of forming the interethnic tolerance of students and their management. The activity-technology component of the model includes the formation of students' inter-ethnic tolerance in the educational process. The criteria-evaluation component of the model includes criteria and indicators of objectivity in assessing the formation of students' inter-ethnic tolerance.

6. To identify the psychological and pedagogical conditions of the formation of interethnic tolerance of students and, the ways of their implementation, experimental work was carried out, stating, searching and forming experiments were organized, which allowed to present the studied processes and phenomena in dynamics, to identify trends and patterns of real interaction integrative qualities the phenomenon under study.

7. In the process of the formative stage of experimental work, pedagogical work with young people was carried out according to the developed pedagogical program “Prevention of interethnic conflicts among young people”, which contributed to an increase in the level of formation of interethnic tolerance.

8. The results of the study confirm the effectiveness of the formation of inter-ethnic tolerance of students in the context of the activities of ethnocultural centers in the implementation of the following pedagogical conditions: the development of an individual's ability to empathy, inter-ethnic tolerance; fostering among young people a respectful attitude to the uniqueness and uniqueness of the culture of other ethnic groups, their customs, traditions, religions; motivation of young people to participate in the process of preserving and developing the national cultural heritage and intercultural cooperation of peoples.

References

- Afanasyev A. (2009). Ethnocultural education: essence, structure of content, problems of improvement. *Problems of pedagogy and psychology*, № 3, p. 189-196.
- Assembly of the People of Kazakhstan in the country history (2015). Committee for the Development of Languages and Social and Political Work of the Ministry of Culture and Sports of the Republic of Kazakhstan. Institute of Social and Political Researches. Almaty: “KAZakparat”, 264 pages.
- Bashmakova N., Ryzhova N. (2014). The multicultural educational environment: the genesis and definition of the concept. *The modern problems of science and education*. No. 2.
- Dahl Vladimir (1998). *Explanatory dictionary of the living Great Russian language*. Moscow: M. Wolf.

- Kortashev V., Shtykareva, V. (2005). Ethnocultural competence: Educating a teenager's ethnic tolerance in a family. SPb.: Nestor Ltd., p. 316.
- Nazarbayev N. (2016). "100 concrete steps on realization of 5 institutional reforms". Astana: Akorda, Jan. 01.
- Nurtazina P. (2004). Republic of Kazakhstan educational policy in the context of globalization. Almaty: Gylym, p. 319.
- Poshtareva T. (2009). Formation of the ethnocultural competence of students in a multi-ethnic educational environment. Abstract of Diss. Dr. ped. sciences. Vladivostok, p. 45.
- Suprunova L. (2013). Polycultural education: textbook for students of higher professional education institutions.
- Ussenova A. (2016). Methodological aspects of ethno-education in the multicultural environment of Kazakhstan. Science journal "Pedagogy and psychology", No. 1 (26). Almaty: "Ulagat". Retrieved from <http://revista.sangregorio.edu.ec/index.php/REVISTASANGREGORIO/article/view/847>