The background of the slide features a stylized, monochromatic illustration of tall grass or reeds. The blades are rendered in various shades of gray, creating a sense of depth and texture. The grass is set against a solid black background, which makes the lighter tones stand out. The overall composition is vertical and centered.

**Methodological basis of
forming the interethnic
tolerance among youth
in the multicultural
environment of
Kazakhstan and Belarus**

METHODOLOGICAL BASIS OF FORMING THE INTERETHNIC TOLERANCE AMONG YOUTH IN THE MULTICULTURAL ENVIRONMENT OF KAZAKHSTAN AND BELARUS

BASES METODOLÓGICAS DE LA FORMACIÓN DE LA TOLERANCIA INTERÉTNICA ENTRE LOS JÓVENES EN EL ENTORNO MULTICULTURAL DE KAZAJSTÁN Y BIELORRUSIA

ABSTRACT

Article is devoted to the research of the problem of interethnic tolerance, activity of ethno-cultural associations, directed to formation of interethnic tolerance among youth in the conditions of the multicultural environment. There were analyzed the theoretical and methodological approaches to the problem of interethnic tolerance in foreign practice, the regularities and principles of functioning of ethnocultural associations as forms of social and cultural activity of youth in the conditions of the Republic of Belarus, the mechanisms of educative impact of the multicultural environment on process of formation of interethnic tolerance among youth on the example of the Republic of Kazakhstan. Special attention is paid to the study of new educational strategies and approaches on formation of interethnic tolerance among youth in the sphere of culture where the specificity of the Kazakhstan-Belarusian experience of the organization of this socially important segment of educational services can be useful to other countries as well. The materials of scientific publications and applied researches of authors in the field of education were used for achievement of the purpose of work. Based on the conducted research, the article proposes scientifically based conclusions and recommendations on the organization of process of formation of interethnic tolerance among youth in the conditions of the multicultural environment.

KEYWORDS: interethnic tolerance, ethnocultural associations, student's youth, multicultural environment, modeling, modern pedagogical technologies.

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RESUMEN

El artículo está dedicado a la investigación del problema de la tolerancia interétnica, actividad de las asociaciones etnoculturales, dirigida a la formación de la tolerancia interétnica entre los jóvenes en las condiciones del entorno multicultural. Se analizaron los enfoques teóricos y metodológicos del problema de la tolerancia interétnica en la práctica extranjera, las regularidades y los principios de funcionamiento de las asociaciones etnoculturales como formas de actividad social y cultural de los jóvenes en las condiciones de la República de Belarús, los mecanismos de impacto educativo. del entorno multicultural en el proceso de formación de la tolerancia interétnica entre los jóvenes en el ejemplo de la República de Kazajstán. Se presta especial atención al estudio de nuevas estrategias educativas y enfoques sobre la formación de la tolerancia interétnica entre los jóvenes en el ámbito de la cultura, donde la especificidad de la experiencia de Kazajstán-Bielorrusia de la organización de este segmento socialmente importante de servicios educativos puede ser útil para otros. países también. Los materiales de publicaciones científicas e investigaciones aplicadas de autores en el campo de la educación se utilizaron para lograr el propósito del trabajo. Basado en la investigación realizada, el artículo propone conclusiones y recomendaciones con base científica sobre la organización del proceso de formación de la tolerancia interétnica entre los jóvenes en las condiciones del entorno multicultural.

Palabras clave: tolerancia interétnica, asociaciones etnoculturales, juventud estudiantil, ambiente multicultural, modelado, tecnologías pedagógicas modernas.

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INTRODUCTION

Objective realities of the modern world raise questions of studying of ethnicity, their inclusion in the political agenda practically of all states. The research urgency of these problems is determined by the fact that the modern world contains about 3000 various ethnic groups. Many of them pretend for the sovereignty and claim about desire to leave the state structure to which they belong. These events take place in the conditions of globalization, formation of world information society, strengthening of migration processes. The problems of interethnic and interreligious relations were become topical again in many countries of the world. The world has approached such moment of development when the cultural polyphony more and more declares itself as the independent global phenomenon. There is obvious an impossibility of unification of the lifestyle, traditions, cultures, the ethnic picture of different regions of the world and the certain states. Otherwise, increase of global, social, cultural, religious opposition becomes more probable.

There are many types of tolerant relationship, but in our research we will pay attention to such phenomenon as “interethnic tolerance”, taking the special place in the Republic of Kazakhstan and the Republic of Belarus and playing the significant role in society. The multi-ethnicity and multi-religious reality for these countries are integral features of social life, which confirms the axiom of commitment to the ideas of public consent, cross-cultural and inter-civilization dialogue. January 1, 2016 the Republic of Kazakhstan began the practical stage of implementation of the nation plan “100 concrete steps on realization of 5 institutional reforms” [1]. 59 laws were come into force which create essentially new legal environment for development of the state, economy and society. In this regard, it should be noted that achievement of such result was an objective consequence of policy of the Pre-

sident of the Republic of Kazakhstan N.A. Nazarbayev, aimed at consecutive realization of the reforms leading to creation of the modern democratic state and effective economy. The Law “On National Minorities” was adopted in Belarus, and it is based on the Constitution of the Republic of Belarus, the principles of international law in the field of human rights and national minorities and directed to creation of conditions for free development of national minorities, as well as to protection of the rights and legitimate interests of the persons belonging to national minorities. Except the legislative act, devoted to national minorities, over 20 acts are adopted and in force where, in separate provisions, the rights and freedoms of the persons belonging to national minorities are affirmed. It is extremely important instrument of development and improvement of state policy of both countries.

Preservation and development of ethnocultural diversity in the Republic of Kazakhstan and the Republic of Belarus, providing equal conditions for development of members of ethnic diaspora, demand serious correction of the tasks of professional education, the organization of cultural and leisure space and new approaches to formation of interethnic tolerance among youth. The modern social and cultural situation dictates the necessity of understanding that the burning problems of our time can be solved only by collective efforts and on the basis of consensus. The necessity of development on the priority directions of formation of the interethnic tolerance, providing the equal and mutually enriching relations of ethnic cultures on the principles of cooperation and tolerance, is put in the forefront.

The problem of formation of interethnic tolerance among youth in the conditions of the multicultural educational environment – is the new direction of pedagogical science which refers to the number of integration concepts, and it is the subject of studying of many humanities that creates certain theoretical and methodological prerequisites of the research. For the last decade, the considerable empirical experience of tolerance education is gathered and together with it the various aspects of the international relations in multiethnic society as well. Today, the search of essentially new approaches on the development of means and ways of formation of interethnic

tolerance among youth in higher education institution is actual action.

Thus, the aforesaid stipulates the principal role of phenomenon of interethnic tolerance among youth in the sociocultural sphere, acting as one of the main state and public institutions which are responsible for the organization of the general spiritual space, training of the personality for life in multicultural society and full self-realization of each individual.

The practical significance of this research is consisted in the analysis of the advanced scientific and pedagogical positions, the determination of new strategies and methodological basis of formation of interethnic tolerance among youth in social and cultural activity. The national and world science will be replenished with new developments on the tendencies of educational program developments for the organization of youth leisure, conditions and ways of their improvement in the realities of the globalized world.

METHODS

According to our research, the formation of interethnic tolerance among youth in the conditions of the multicultural educational environment is based on the author's scientific and pedagogical concept and structural and functional model which is actively used by modern researchers in different branches of science and therefore allows to build the mechanisms of educative impact on the process of formation of interethnic tolerance among youth. Modeling and pedagogical projecting are fruitfully used in the sphere of culture and as general scientific methods of knowledge, and as methods of obtaining knowledge about concrete object, and as the peculiar form of the scientific experiment. Having designated modeling as method of the research of objects on their models, it should be noticed that pedagogical projecting creates presumable variants of the forthcoming activity and predicts its result.

Modeling is used with other general scientific and special methods in our work: studying and the generalized analysis of scientific sources, documents, the comparative analysis of scientific and methodical literature on the research problem in the field of sociology, psychology, pedagogy and ethno-pedagogy; observation, interviewing, interview;

the presentation of long-term experience of research activity in the field of pedagogy and ethno-pedagogy of authors of this article.

Pedagogical projecting on the problem of formation of interethnic tolerance among youth in the conditions of the multicultural educational environment is closely connected with experimental methods, making consecutive inclusion of three research phases:

- preparatory, where it is conducted the pilot research of process of formation of interethnic tolerance among youth in the conditions of the multicultural educational environment;

- activity, where it is directly designed the author's scientific and pedagogical concept on the basis of theoretical and methodological provisions, and structural and informative characteristics of the process of formation of interethnic tolerance among youth in the conditions of the multicultural educational environment are modeled;

- effective, – presupposing the assuming transfer of scientific and pedagogical model on its original where the ways of effective formation of interethnic tolerance among youth are analyzed and approved in the conditions of the multicultural educational environment.

"Face of face", focus of the group researches, based on discussion of the research problem in the mode of group work, expert assessment, statistical processing methods and the qualitative analysis of the received results is applied for the sociological poll. For forecasting of social researches, there is used the method of analysis of hierarchy – MAH (Analytic hierarchy process).

LITERATURE REVIEW

In recent decades, there are a large number of the multicultural states and communities where the tolerance is the important condition of optimization of the relations between representatives of various ethnoses and their cross-cultural interaction. The practical prerequisite of the research is a number of the normative and legal documents which are marked out a mission of interethnic tolerance in development of multicultural diversity of Kazakhstan and Belarus, and acting as the object of cross-cultural interaction and pu-

blic consent that gives to the nations the right for preservation and development of the national originality for organic entry into the world community.

For a long time in scientific thought, the problem of tolerance was considered mainly by ethnologists, philosophers, sociologists. The outstanding educators N. Berdyaev, M. Gandhi, A.I. Herzen, N.A. Dobrolyubov, Zh.Zh. Russo, L.N. Tolstoy opposed coercion and violence. Philosophical humanistic literature is penetrated by the idea of tolerance in scientific works of Sh. Amonashvili, S. Bondarev, V. Sukhomlinsky, P. Florensky.

The problem of tolerance in the context of intolerance is revealed in scientific works of A. Bass, L. Berkonits, H. Hekhauzen – focusing attention on the study of the nature of aggression; T. Adorno, M. Bowen, T. Nelson – on racial and national intolerance; L. Kolberg, Ge. Piaget – on cooperation development; A. Maslou, K. Rogers, E. Eriksson – investigated all types of manifestation of empathy.

As a part of methodological researches of interethnic tolerance is the cultural and historical concept of studying of the mental phenomena of the personality of L.S. Vygotsky, A. Leontyev, A. Luria, and the historical and evolutionary approach to studying of the personality, developed by A. Asmoklov, as well.

The analysis of scientific research shows that only separate aspects of interethnic tolerance were studied in these works. The complete concept isn't developed where the process of formation of interethnic tolerance among youth acts as a backbone basis, which capable to provide development of multicultural diversity in the sociocultural sphere in general that causes contradictions between the pedagogical theory and practice. Therefore, this problem remains insufficiently investigated and demands multidimensional consideration within the theory, methods and organization of social and cultural activity.

The works of R.G. Abdulatipov [2], S.K. Bondyрева [3], G.S. Gershunsky [4], L.M. Drobizheva [5], V.A. Eresko [6], A.V. Solovyov [7], V.A. Tishkov [8] and other scientists were the most demanded in this developing new direction of pedagogical science, so they covered the problems of globalization and preservation of the cultural identity of nations;

and also the main tendencies of development of national cultures on the basis of their interference and mutual enrichment are investigated in works of G.S. Kozhukhar [9], S.A. Arutyunov [10], M.S. Mirimanov [11], V.L. Sarapas [12], etc.

The researches of the tolerance phenomenon, directed to studying of interethnic interaction, of D.M. Abdurazakov [13], V.S. Rakhmanin [14], R. R. Kasimov [15], etc. are of the great interest.

Social and cultural and social and political aspects of the tolerance problem were studied in works of E.V. Krivtsova [16], N.V. Kukushkin [17], I.V. Vorobyova [18], E.G. Buyankina [19], I .A. Malakhova [20], etc.

Tolerance in cross-cultural dialogue was studied by E.V. Golovinskaya [21], N.V. Nedorozova [22], G.L. Bardiye [23], etc.

The thoughts about theory of multicultural education, studied by A.N. Dzhurinsky [24], O.G. Shavrin [25], N.V. Saprunova [26], etc., are actual for our research.

Ethnopsychological understanding of the problem of development of cultural diversity and the place of traditional culture in formation of national consciousness and regional cultural identity was considered by N.M. Lebedeva [27], G.U. Soldatova [28], etc.

Over the past decade, the problem of tolerance is considered in researches of foreign authors - J. Banks [29], J. Grey [30], D. Williams [31], J. Berry [32] who consider that the interethnic tolerance, ethnocultural competence have to be brought up at early stages of human life.

Features of the development of society and functioning of ethnoses in the modern situation set new approaches to understanding of tolerance as phenomenon in the context of development of the interethnic relations in works of the Kazakhstan researchers of S. Kaliyev, K. Zharykbayev [33], K.Zh. Kozhakhmetova [34], S.S. Konyrbayeva [35], A.K. Usenova [36], etc.

Important role in the solution of the modern problems, connected with formation of interethnic tolerance, was partially reflected in works of the Belarusian researchers on

ethnopedagogy by L.V. Voronetskaya, Yu.V. Meleshko [37], A.P. of Orlova [38], etc. who consider sociocultural realities as process of ethnocultural self-determination and ethnocultural education.

The basis for this work was the data of the UN, UNESCO, materials of domestic, English-language and Russian-language periodical press, scientific sources and applied researches of our authors.

RESULTS

Considering the social importance, practical necessity, actuality and insufficient readiness of the problem of formation of interethnic tolerance among youth in pedagogical literature, there was the necessity in development of the model of formation of interethnic tolerance among youth in the conditions of the multicultural educational environment, determination of its structure, the main criteria and indicators. It is also obvious the necessity for research of the methods and technologies, ways and means of formation of interethnic tolerance among youth in the conditions of the multicultural educational environment. Such attempt is made in our proposed work. This research is dictated by logic of development of pedagogical science, and it is based on the theoretical works, covering psychological and pedagogical and social and cultural aspects of interethnic tolerance.

The research purpose is the analysis of theoretical and methodological approaches to the problem of interethnic tolerance in foreign practice, regularity, the principles and mechanisms of educative impact of the multicultural environment on process of formation of interethnic tolerance among youth in the Republic of Kazakhstan and the Republic of Belarus.

The global tendencies of the process of formation of interethnic tolerance among youth in the context of pedagogy of social and cultural activity are the research object.

The object of our research is the scientific and practical approaches to the problem of formation of interethnic tolerance among youth and the conditions of their application in Kazakhstan and Belarus.

Analysis of the research works on the research problem shows that the tolerant relations were shown throughout all history of mankind; and appearance of the tolerance, as independent problem, was happened rather late; nevertheless, the understanding of sense of this concept and performance of the elements of tolerant behavior, its norms was always presented at the society.

We are interested in the dependence of stages of society development and tolerance transformation for scientific judgment. According to the opinion of L.V. Skvortsov, the dependence between dominating in the State (in the certain historical moment) public consciousness and the developed tolerance type which are designated by the characteristic signs, is carried out in the process of synthesis of historical development of the tolerance ideas:

- during era of Antiquity there was a mythological type of public consciousness (Latent tolerance) in which society treats tolerantly to the specifics of philosophical thinking, as it still doesn't lead to destruction of images of mythical consciousness, but finally there is a tendency of suppression of philosophy;

- in the Middle Ages religious consciousness dominated (Paradoxical tolerance) where in the conditions of religious wars, the intolerance, eventually, prepared legitimation of tolerance;

- in the age of Enlightenment the secular type of public consciousness dominated (Cultural tolerance) in which the tolerance becomes a reality as the result of recognition as the true universal moral principles. On this basis, it is possible respect for the other, adoption of ethnic and national peculiarities, differences in social views, professional activity, and cultural traditions. Tolerance is a consequence of high spiritual and moral culture in this situation;

- in the Newest stage of development of society, the scientific and public consciousness is widespread (Tolerance in the sphere of scientific mentality) where the tolerance to other people's opinions in the sphere of science has the theoretical truth, constructed on incontestable proofs, demands recognition [39].

At the end of XX and beginning of the XXI century, the problem of tolerance becomes the most relevant and it is reflected in the Universal Declaration of Human Rights adopted by the United Nations General Assembly in 1948. The understanding of tolerance as basis of the right and freedom is fixed in a number of the international normative and legal documents: the International Covenant on Civil and Political Rights, the International Covenant on Economic, Social and Cultural Rights, the European Convention for the Protection of Human Rights and Fundamental Freedoms, the International Convention on the Elimination of All Forms of Racial Discrimination, the Convention on the Prevention and Punishment of the Crime of Genocide, the Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities.

The Declaration on the Principles of Tolerance was adopted by Resolution of the General Conference of UNESCO of November 16, 1995 of the world community. In fact, this document is directions in the questions of tolerance not only for the societies, but also UN member states.

Now each person is included in the system of the interethnic relations as the carrier of cultural meanings, traditions, and the system of universal values. According to the position of universal values, the interethnic tolerance on the one hand includes the system of values, views and stereotypes of democratic sense which are based on recognition of the principle of tolerance in the interethnic relations. On the other hand, ability of the person to accept people with different culture, consciousness, traditions, to be psychologically ready to interaction with representatives of other nationalities on the basis of tolerance, respect and consent.

Fundamentals of interethnic tolerance, first of all, are connected with overcoming crisis of cultural identity. According to E.O. Smirnova, "without authentication of identity with the superior spiritual values which are embodied in cultural monuments it is impossible to achieve from the individual of recognition of value of other culture" [40].

The identity is social on the origin and it is formed as the result of interaction of the individual with other people, and the change

of identity is caused by changes in the social environment of the individual.

At the same time, K.A. Podolskaya defines ethnic identity as result of emotional and cognitive process on recognition of ethnic origin, where forms of identity can be not only constructive, but also crisis, therefore it is necessary to prevent appearance of the factors influencing transformation of ethnic identity [41].

Thus, the possibility of recognition of other culture demands existence of steady cultural identity, awareness by the person as the carrier of certain cultural traditions, acting in relation to other cultural traditions as the subject of preservation and development of human culture in general. In view of the foregoing, it can be said that the positive ethnic identity leads to formation of tolerance in society, and its absence to ethnocentrism and intolerance.

Studying various aspects of the problem of interethnic tolerance, we inevitably come to the necessity of consideration of such concept as interethnic intolerance.

The interethnic intolerance has several definitions in the ethno-psychological dictionary:

- 1) it is property of whole ethnos or its certain representative which is characterized by denial of traditions, norms, values, ideals and ways of life of another ethnos;
- 2) it is inadequate attitude towards the culture of another ethnic group;
- 3) it is interrelation of representatives of different ethnoses based on hostility and aggression [42].

The carried-out theoretical analysis of scientific researches on the problem of formation of interethnic tolerance among youth was allowed to reveal the main approaches to definition of the essence and content of this concept. According to A.V. Potapenko, the interethnic tolerance is objective necessity in the process of numerous contacts of the person with other ethnoses in the multiethnic world, where the person, belonging to the certain ethnos, initially belongs to the whole of

ethnically represented community and acts as its participant [43].

Together with it, J. Berry considers that "the interethnic tolerance is formed when the individual has a belief in his group ethnic identity, as the result, it is the basis for respectful and tolerant relationship to representatives of other groups and also for readiness for positive communications and joint cooperation" [32].

Widely recognized French educators M. Aitiat, P. Boucher and J. Brunet define tolerance as the social value, moral norm and principle of the human relations, which is manifested in acceptance of thoughts, traditions, interests and feelings of other people. Researchers suggest to increase the tolerance at the younger generation in interpersonal, interethnic and interreligious relations.

In foreign countries, the main attention on the research problem is paid to increase in respect for human distinctions, care for family members and friends, responsibility to yourself and all mankind, trust and social honor. It was the basis for psychological and pedagogical researches of the American scientist D. Nolte [44] who developed the main ways of increase in tolerance at younger generation.

F. Mubanova, in her pedagogical research, considers the interrelation of national consciousness and ethnic identity in order to develop the accurate and deep judgment of essence and content of the conceptual characteristic of interethnic tolerance. According to her opinion, the national consciousness and interethnic tolerance represent two sides of the same coin – the culture of international communication in which "the healthy, positively focused national consciousness is constantly followed by the high level of international tolerance, acceptance of national values of other people as well as its own" [45].

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

The logic of consideration of genesis on the concept of the multicultural environment

causes the necessity of consideration, in the certain sequence, of development of the interconnected concepts: "environment" – "the multicultural environment".

This concept is connected with the term "environment" introduced into Renaissance by which designated not only the public, spiritual and material conditions of his existence surrounding the person, but also formation and activity. But traditionally, in the most general sense, "surroundings" is understood as the environment. At the same time, as L.S. Vygotsky notes [46, page 76], "environment acts <...> in sense of development of the personality and its specifically human properties as the source of development". Exactly these properties, in our opinion, became the most relevant in definitions of other concept – "the multicultural environment" which will be investigated in detail later.

Interaction of cultures in the conditions of multicultural reality inevitably leads to mutual enrichment of the members of society, uniting in their consciousness the different cultures, focused on others, predisposed to dialogue with them. Cultural distinctions, which determine belonging of the person to this or that group, are the most obvious manifestation of variety of values and the points of view. The foregoing is reflected in tastes of people, their preferences and relations, lifestyle and their world view, and they are a product of evolution of each nation and its adaptation to habitat and the circumstance of life with the purpose to satisfy the needs, which are the common for the group. According to the works I.V. Kolokolova [47], the multicultural environment is characterized: openness - ability to react quickly to the arising needs of society and the person, it is intended to help, and not just to take into account the features of young people in their cultural identification, but also to contribute to their more successful adaptation to foreign cultural conditions by means of education.

The education role as factor of cultural development and progress was obviously underestimated in the last decades: it wasn't considered as the means for solving of the most acute social and political, interethnic, cross-cultural issues and tasks in the modern state. The modern political situation in Kazakhstan and Belarus shows that the problem of the interethnic relations along with various

factors (political, historical and economic), plays an important role in the ethnocultural and social and psychological environment.

Certainly, the personality of the XXI century can't exist without possessing of the world outlook of interethnic tolerance, the culture of the international communication. So, N. Terentyeva, V. Zaritskaya, V. Kukushin, T. Poshtarova consider that the interethnic tolerance and ethnocultural competence have to be educated at early stages of human life.

On the other hand, E.N. Vorobyova, for formation of interethnic tolerance among youth, assigns the special role to the regional centers of culture which activity is directed to development at youth of respect, acceptance and understanding of rich variety of cultures, forms of self-expression and ways of manifestation of human individuality on the basis of the principles of consent, respect and mutual freedom [48].

It is important to note that the main condition of activity of ethnocultural associations remains the multicultural environment for preservation of the accumulated potential of knowledge, achievements, traditions and behavior models of the person, increase in his cultural level, consciousness and self-consciousness. In the last decades, scientists and researchers mention various aspects of the role of ethnocultural associations as factors of cultural development and progress, and their influence on youth audience was obviously underestimated.

In our opinion, activity of ethnocultural associations should be considered as the means for solving of the most acute social and political, interethnic, cross-cultural issues and tasks in the modern world, it is also necessary to consider the multinational structure of the population.

It should be noted that representatives more than 140 ethnoses and 46 religious communities live in the Republic of Kazakhstan. All ethnic groups in the republic have the high civil and public status. They act as equal in rights and integral components of the people of Kazakhstan. This unique feature formed thanks to century tradition of tolerance of the Kazakh people. The constitutional reform of 1995 is the evidence to that the words "We, the people of Kazakhstan" were included in

the preamble of the Constitution which become the basis of ethnic model of the country. It follows from this that Kazakhstan demonstrates essentially new model of the interethnic and interfaith relations, consolidating ethnoses in the united people of Kazakhstan" [49].

Now the Kazakhstan model of public consent and national unity of Nazarbayev N.A. is recognized as one of successful models in the world.

Implementation of the Program on improvement of the Kazakhstan model of interethnic and interfaith consent was during 2006-2008, it was approved by the Resolution of Government of the Republic of Kazakhstan of June 28, 2006 No. 593. By the Decree of the President of the Republic of Kazakhstan of March 1, 1995, the Assembly of the Peoples of Kazakhstan was created as a consultative and advisory body at the President of the Republic of Kazakhstan. Interdepartmental coordination of activities for development and strengthening of the interethnic relations was entrusted to it.

The constitutional reform of 2007 fixed the Assembly of the Peoples of Kazakhstan as the establishment having the constitutional status. The guaranteed parliamentary representation is provided to the Kazakhstan ethnoses. In 2007 according to the Decree of the President of the Republic of Kazakhstan the Assembly of the Peoples of Kazakhstan is renamed into the Assembly of the People of Kazakhstan.

In 2008, it was adopted the Law of the Republic of Kazakhstan "On the Assembly of the People of Kazakhstan" which fixed this organization as the full subject of political system of the country, and determined the normative and legal basis of its activity in the sphere of interethnic relations.

In 2011, the Provision on Assembly of the People of Kazakhstan was approved by the Decree of the President of the Republic of Kazakhstan where there are fixed the status, its powers and public structures, infrastructure is strengthened, its integration into the system of civil society and public authority is provided. The Assembly of the People of Kazakhstan has the functioning public funds, the multifunctional web portal is developing, the "Dostyk-Druzhba" journal is issued, and

the depositary of Assembly of the People of Kazakhstan was created in the National Academic Library of the Republic of Kazakhstan.

In 2009, according to the instructions of the Head of State, the expert advisory council of Assembly of the People of Kazakhstan is created. The scientific and expert groups of Assembly of the People of Kazakhstan are created in all regions on the basis of higher education institutions.

In 2011, the Center for Studying of the Interethnic and Interfaith Relations in the Central Asian Region, which is working body of the expert advisory council, is created in Academy of Public Administration under the President of the Republic of Kazakhstan.

By the Decree of the President of the Republic of Kazakhstan, in 2014, the Republican state institution "Center of Public Consent" under the President of the Republic of Kazakhstan was created as the organization for ensuring activity of Assembly of the People of Kazakhstan. Municipal state institutions "Center of Public Consent" at Akim's offices of Almaty and Astana, regions are created at the regional level.

The Assembly of the People of Kazakhstan arranged work on popularization of the Kazakhstan model of public consent and unity abroad. The Kazakhstan model is presented in 56 languages of OSCE participating States and it is widespread in Embassies of the Republic of Kazakhstan abroad. More than 60 presentations of the Kazakhstan model were held for experts, scientists, diplomats and journalists from more than 20 countries of the world at the Secretariat of the Center of Public Consent at the request of foreign partners.

Memorandums of cooperation were signed with the OSCE High Commissioner on National Minorities, the Center for Global Dialogue and Cooperation, Assembly of the People of Kyrgyzstan, Assembly of the People of Russia. The Kazakhstan center of peace and harmony was opened in London, Great Britain.

The following advantages of the Kazakhstan model of ethnopolitics were created on the basis of the concept:

First, thanks to purposeful policy of the First President of the country – the Leader Nation of N.A. Nazarbayev, there are created and improved the mechanisms of realization of civil equality irrespective of ethnic and religious affiliation, the Kazakhstan identity and unity on the principle of citizenship was formed and strengthened.

Secondly, the representation and realization of interests of the Kazakhstan ethnoses are carried out at the highest state level – the Chairman of the Center of Public Consent is the President of the country, the guarantor of the Constitution. Solutions of the superior body of Assembly of the People of Kazakhstan – Session – are obligatory to consideration and execution by all public authorities.

Thirdly, the guaranteed representation of the ethnoses in Parliament of the country is provided with election of 9 deputies of Mazhilis by the Center of Public Consent.

Fourthly, the value basis of the Kazakhstan identity and unity, which is based on the national patriotic idea "Mangilik El", is created.

Fifthly, the state was created the conditions, and it gives the support for development of language, traditions and culture of ethnoses.

Sixthly, the Kazakhstan model of identity and unity develops on the basis of civil initiative and constructive dialogue of the institutes of civil society and the state.

All main universally recognized norms within the international standards in the sphere of the interethnic relations are introduced in Kazakhstan.

In general, the effective political and legal, institutional and administrative system of providing and strengthening of public consent and national unity is functioned.

The purposeful policy of the Republic of Belarus of the state support of culture of different nationality representatives, gives them the chance to keep the history and culture of the nation, their ethnic consciousness and originality, and for compatriots abroad – to remember, defend and promote the interests of the historical homeland in the countries of residence.

Representatives about 140 nationalities live in the republic; there are functioned more than 180 public organizations and their branches of 28 nationalities which, as a rule, conduct vigorous cultural and educational activity. Up to 3.5 million Belarusian compatriots, immigrants from Belarus and their descendants live outside the country, there were created over 220 public associations of the Belarusian compatriots in the countries of the former USSR, Europe, America, Australia, Great Britain, etc. which are functioned today.

By the order of the Ministry of Culture No. 291 of December 22, 1994 the Public institution "National Centre for Ethnic Cultures" was established and has been operating for more than 20 years. It was created for ensuring support and coordination of this activity, rendering the organizational and methodical and practical help to the national cultural and educational associations in realization of their statutory activity.

The main activity of the state institution "National Centre for Ethnic Cultures" is aimed at ensuring implementation of provisions of the Law "On National Minorities in the Republic of Belarus"; the Programs: "Culture" and "Development of Confessional Spheres, National Relations and Cooperation with Compatriots Living Abroad"; preparation and holding festivals; different creative projects and concerts; assistance to the best amateur collectives; strengthening of interethnic harmony on the Belarusian land; creation of the conditions for practical realization of the rights for Byelorussian citizens of different nationalities and also on satisfaction of their cultural interests.

National Centre for Ethnic Cultures arranges its activities for the principle of activity of the cultural clubs for realization of state policy of the Republic of Belarus concerning ethnic minorities and according to the principles of orientation of universal values of all national associations, equality, availability, publicity, support on public initiative, obligatory consideration of local peculiarities in ethnic and cultural development.

It follows from the above that today Kazakhstan and Belarus are among the leading countries where the development of cultural interaction between representatives of diffe-

rent nationalities is occurred successfully and productively.

The study and analysis of the domestic and foreign researches, devoted to formation of interethnic tolerance among youth, were allowed to mark out the characteristic motives of activity of the ethnocultural centers thanks to which the stability of multicultural society is preserved and, furthermore, the forms and types of the people relationship, interactions of cultures are modified.

Thus, it is possible to mark out the following features as the main task of activity of the ethnocultural centers for formation of interethnic tolerance among youth:

- formation of the personality, ready for active creative activity in the modern multicultural and multinational environment;
- the younger generation, preserving their social and cultural identity, seeking to understand other cultures, respecting other cultural and ethnic communities, able to live in peace and the consent with representatives of different nationalities, races and beliefs.

Search of conditions, means and forms of formation of interethnic tolerance can't be carried out without consideration of features of the educated subject.

Education of tolerant consciousness can and must be started from the earliest age like any education. At the same time the special attention to its activization and organization has to be shown in relation to people of young age, when the maturity is formed and consciousness and self-consciousness reach the certain level and form their identity within the framework of self-determination, they master various social roles.

It is extremely important to pay attention to the fact that this age stage – is the transition from adolescence to adulthood, and it is characterized by special type of the young man's logical relationship to the surrounding social reality.

Analyzing an originality of this age stage, E. Eriksson designated it as "identity crisis". The problems, associated with the formation of interethnic tolerance, are important for young age from 18 to 22 years old. It is pos-

sible to notice that the offensive vocabulary is distributed in youth environment, which is humiliated the people of other culture and religion; there are the negative stereotypes and prejudices. The basis of such intolerant behavior is the crisis transformation of identity on the type of hyper-identity (ethno-egoism, ethno-isolation, national fanaticism) when the super-positive attitude towards own group generates conviction in superiority over "alien".

On the other hand, the formation of interethnic tolerance of the young man can go as hyper-identity, first of all, ethno-nihilism which is characterized by alienation from his culture, unwillingness to support own ethnocultural values, negativism and intolerance in relation to his nation [50].

It is fair to say that the one of the main pedagogical tasks is creating favorable conditions for course of the identity of the young man crisis.

Educational activity at young age makes the turn from orientation on the world to orientation on itself. At this age, there are new possibilities, search of yourself, collisions with reality. There is the necessity of self-determination on the following step of the age stage, i.e. identification of yourself in relation to the diversity of forms of the adulthood, based on the formation of the worldview. The world outlook at this age represents the system of beliefs, leading to the qualitative improvement of the entire system of needs and aspirations of personality, personal capabilities, understanding of own place in human society and own destination in life.

At one time, generalizing the works on pedagogy, L.S. Vygotsky characterized this stage as "expansion of the social environment" [11]. The young man builds up the new relationship with the environment, more precisely, experiences in a new way his relations with surrounding social reality. Essential feature in change of these social relations is transformation of his social position, self-determination in the system of the social relations, specifying himself to these or those social groups.

In our research, we rely on the results of sociological researches for diagnostics of the general level of interethnic tolerance among

youth. The purpose of sociological researches is studying of the state, dynamics and factors of influence on interethnic tolerance in higher education institution.

Materials of the sociological research contain the questions of interethnic interaction and tolerance which play the important role in the process of creation of basis of interethnic consent and stability. Their use in our work is explained by it. The question "How do you estimate the relations between various ethnoses in the country?" was asked to the respondents in the sociological research. 47,5% of the interviewed respondents estimated the interethnic situation in the region as "quiet". 35,6% (the third of total) of respondents consider that the relations between ethnoses in the country "safe". Total number of low estimates of the situation, i.e. answers "strained" and "conflict", are made 9,7% and 2,5% accordingly that is made only less than 12% of the interviewed respondents (table 1, figure 1).

Analyzing answers of respondents to the question "In your opinion, what is the main condition in determination of belonging to the united nation?". The three most significant features - characteristics are the most important for respondents in determining their belonging to the united nation: the birth in the territory of own country - 91,3%; the registered citizenship in the identity card (ID), passport - 89%; and knowledge of the native language - 85,5% (table 2, figure 2).

Estimating important qualities of tolerance of the personality on the question "Can you say that you consider yourself as citizen of your country, that is, the representative of the united nation?", 100% of the interviewed respondents consider themselves the citizen of their country, i.e., the representative of the united nation (table 3, figure 3).

Thus, people consider themselves the citizen of the country, regardless of representative of what ethnos, religion, place of birth, they are.

Table 1 (See Annexes)- To what social groups and ethnic communities do you feel deep affection, sympathy, pride of them? To what extent is important belonging to this community for you? The sum of affirmative

answers: “It is rather important” and “It is very important”.

Figure 1 (See Annexes)- To what social groups and ethnic communities do you feel deep affection, sympathy, pride of them? To what extent is important belonging to this community for you?

Table 2 (See Annexes)- In your opinion, what is the main condition in determination of belonging to the united nation? (the sum isn't equal to 100%, as polyvariant answers were possible)

Figure 2 (See Annexes)- In your opinion, what is the main condition in determination of belonging to the united nation?

Table 3 (See Annexes)- Can you say that you consider yourself as citizen of your country, that is, the representative of the united nation?

Figure 3 (See Annexes)- Can you say that you consider yourself as citizen of your country, that is, the representative of the united nation?

The representatives of ethnocultural associations of the Municipal public institution (MPI) “The House of Friendship — the Center of Public Consent” (during the first stage of experimental work) and also the student audience of the Zhetysu State University named after I. Zhansugurov and Belarus State University Culture and Art were involved in the questioning. The obtained data were compared with each other in the corresponding age groups. The questionnaires, developed by us, were used in our research, also it should be noted that the questions were created in the closed and opened forms in order to obtain the volume and objective information which would allow to make the qualitative estimation of the revealed tendencies.

For your consideration, we would like to show the results on the total number of respondents for determination of dynamics of the qualitative component of formation of interethnic tolerance among student's youth in the conditions of the multicultural educational environment (table 4, 5).

The research was shown that, practically, all respondents answered positively on the

question “Whether do you observe the traditional holidays, rites, customs of your ethnic group?”. The answers to the first question of the questionnaire, both at representatives of ethnocultural associations, and at students are various. As we can see, the representatives of ethnocultural associations and students in the column “yes, I always observe these” are stated: at the high level – 55,6%; at the average level – 57,4%; at the low level – 1,8%. Practically, all respondents answered positively on that question. It should be noted that observance of traditional holidays, rituals, and customs is typical for all nations, regardless of what representative of ethnos he is.

Similar conclusions can be drawn at the analysis of answers from respondents of representatives of ethnocultural associations and students on the second question: “In your opinion, how do people of other ethnos relate to your ethnic ideas, beliefs, traditions, customs, religious beliefs?”. Estimating results of the answers, it should be noted that participants of amateur collectives and students answered in the column “kindly, with interest”: at the high level – 54,7%; at the average level – 53,2%; at the low level – 4,6%.

It is interesting that respondents answered on the third question “How do you relate to the traditions, customs, beliefs of other ethnos?” that they respect customs and beliefs both their own and others. Respectively, it was stated in the column “I respect and try to adopt some”: at the high level – 46,2%; at the average level – 57,3,4%; at the low level – 12,3%.

So, the analysis of the research results allows to claim that the successful nature of formation of interethnic tolerance among youth in the conditions of activity of the ethnocultural centers is possible at realization of the following pedagogical conditions:

1) development of ability by the personality to empathy, interethnic tolerance;

2) education at young people of respectful attitude to the originality and uniqueness of culture of other ethnos, their customs, traditions, religions;

3) motivation of youth to participation in the process of preservation and develop-

ment of national and cultural heritage and cross-cultural cooperation of the nations.

Table 4 (See Annexes)- Whether do you observe the traditional holidays, rites, customs of your ethnic group?

Table 5 (See Annexes)- In your opinion, how do people of other ethnoses relate to your ethnic ideas, beliefs, traditions, customs, religious beliefs?

DISCUSSIONS

Studying various aspects of the problem of formation of interethnic tolerance among youth, we inevitably come to the necessity for consideration of the possible field of application, or realization of this phenomenon. There were considered the interpretations of various concepts of the problem which were given above, in particular, the Concept of continuing education of the children and studying youth of the Republic of Belarus of July 15, 2015 No. 82, where one of the main components of education of the children and studying youth is the multicultural education, directed to formation of the tolerant attitude towards representatives of other cultures, nationalities, religions, etc.

The direct object of our research is the multicultural space of ethnocultural associations. The multidimensionality of modern society corresponds to the purposes of activity of the State institution of culture of the mixed type "National Centre for Ethnic Cultures" of the Republic of Belarus (according to its Charter):

- revival, preservation and development of cultures of the national communities, living in the Republic of Belarus;
- creation of the conditions for realization of the right of citizens of the Republic of Belarus for participation in cultural life;
- establishment of international relations in the sphere of culture;
- acquaintance of world community with the Belarusian national culture and its popularization;

- enrichment of cultural life, and also the involving of citizens, living in the Republic of Belarus, to the values of world culture;

- strengthening and development of cultural relations between the Republic of Belarus and the emigrated Belarusians;

- preservation of national and cultural identity of the emigrated Belarusians;

- integration of the Belarusian national culture into the world culture and world information space.

Considering the Concept of development of Assembly of the People of Kazakhstan (till 2025) of December 28, 2015, we marked out the principles and basis of education, corresponding to that system of conditions of formation of interethnic tolerance among youth, which is based on the theoretical studying of the research problem.

These concepts represent the systematized basic key points, directed to the formation of national unity, ensuring public consent and stability, increase in dynamics in the sphere of the interethnic relations and improvement of the mechanisms, by means of the multicultural educational environment.

The problem of interethnic tolerance is relevant for these institutes, as the people of different nationalities and cultures are united in them. We consider this existing educational system as the model of formation of interethnic tolerance among youth.

CONCLUSIONS

Drawing on the results of the research, we drew the conclusion that the interethnic tolerance as feature of the consciousness or personal distinguishing feature doesn't inherent to the person initially, and it can be never manifested if it is never well-mannered, formed specially. One of the important social institutes, promoting to formation of interethnic tolerance in modern society, is ethnocultural association.

The obtained materials allowed to reveal the essence, structure, characteristic levels of manifestation of interethnic tolerance among youth in the conditions of the multicultural environment. The consideration of the con-

cept “interethnic tolerance” from the theoretical point of view gives the possibility to draw the following conclusion:

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


The conducted research shown a multidimensionality of the problem of formation of interethnic tolerance among youth in the conditions of the multicultural environment and allowed to draw the following conclusions:

- the essence of formation of interethnic tolerance among youth in the conditions of the multicultural environment represents the purposeful pedagogical process of transferring to the younger generation of cumulative human experience directed to development at youth of respect, acceptance and understanding of the rich diversity of cultures of our world, forms of self-expression and ways of manifestation of human individuality on the basis of the principles of consent, respect and mutual freedom;

- the results of scientific and pedagogical literature and the analysis of activity of ethnocultural associations allowed to state that the specifics of formation of interethnic tolerance among youth in the conditions of the multicultural environment is determined by the special potential of the ethnocultural centers which activity is directed to the theoretical and practical readiness for transmission of the cultural values of various nations; integration of the ideas of ethnopedagogy and modern pedagogical theory in the cultural formation and development of the personality, education of the culture of tolerant attitude towards the cultures of other nations;

- the education of interethnic tolerance, the ethnocultural responsibility meaning the readiness and ability to act on preservation of the cultural diversity of the country, to be responsible to yourself, the own ethnic community, for consequences of own activity and actions as representative of ethnoses, the participation in preservation and development of the natio-

nal and cultural heritage and cross-cultural cooperation of the nations;

- our research revealed that feature of the structural and functional model of formation of interethnic tolerance among youth in the conditions of the multicultural environment is its integrity, providing the unity of structural (the purpose, content of process, result) and functional components (the principles, stages, pedagogical assistance, criteria, levels of formation of interethnic tolerance). 

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ANNEXES

POSSIBLE ANSWERS	The sum of affirmative answers: "It is rather important" and "It is very important" Percents
To the united nation of own country, as to community of citizens of different ethnoses	56
To all people of own ethnic group, living in the country	25
To people of the religious direction	20
To people of own area, city, village	20
To own super-ethnos, community of ethnoses (for example: the Slavs, Turkic-speaking, Caucasians, Europeans or other)	11
To whom else (generation, profession)	3

Table 1 - To what social groups and ethnic communities do you feel deep affection, sympathy, pride of them? To what extent is important belonging to this community for you? The sum of affirmative answers: "It is rather important" and "It is very important".

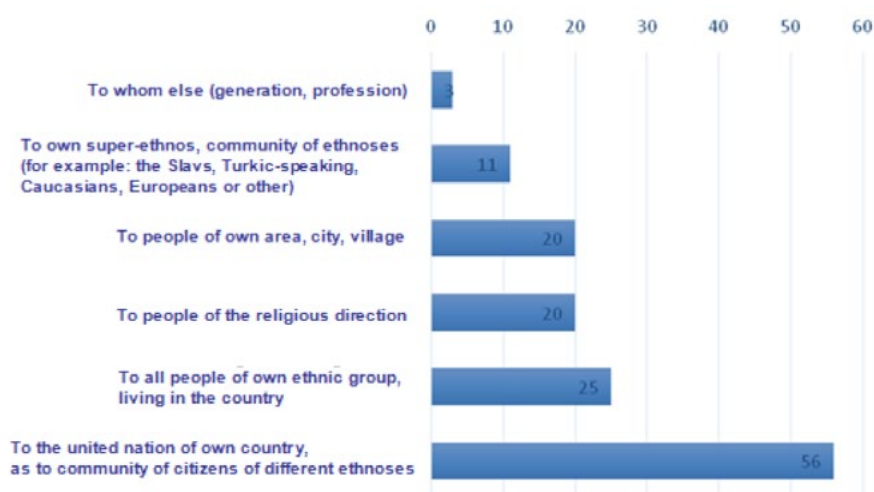


Figure 1 - To what social groups and ethnic communities do you feel deep affection, sympathy, pride of them? To what extent is important belonging to this community for you?

POSSIBLE ANSWERS	Percents
The birth in the territory of own country	91,3
The issued citizenship in the identity card (ID), the passport	89
To know the native language, aspiration to use it and to learn if necessary	85,5
To keep up religion of own ethnos, to preserve against unbelief	78
To be a patriot of own country, to know its history, culture and the purposes of development	75,1
The support and protection of territorial integrity of the country	74,7
Rather long residence in the country, possession of life experience and interethnic interaction	51
To be the adherent and to promote, participate in creation of the general cultural values, together with development of own ethnic features	49,3
To have the common political interests, to recognize the united leadership of the country	45,7
To be ready to support and protect the situation of interethnic peace and harmony in the country	44,1

Table 2 - In your opinion, what is the main condition in determination of belonging to the united nation? (the sum isn't equal to 100%, as polyvariant answers were possible)

ANNEXES

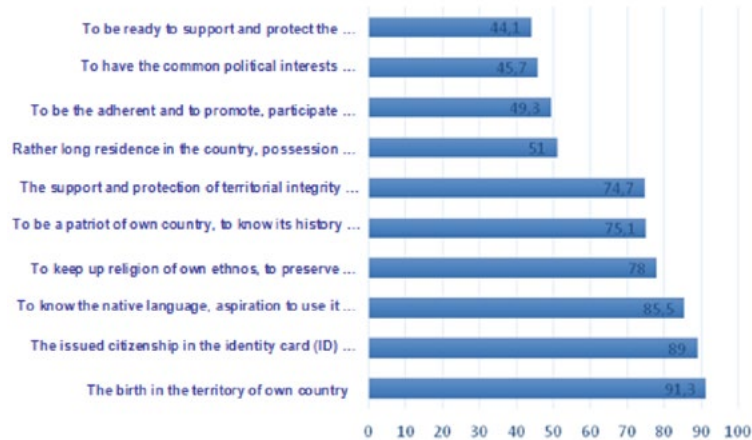


Figure 2 - In your opinion, what is the main condition in determination of belonging to the united nation?

POSSIBLE ANSWERS	Percents
Yes, I consider myself as citizen of own country	100
No	0

Table 3 - Can you say that you consider yourself as citizen of your country, that is, the representative of the united nation?

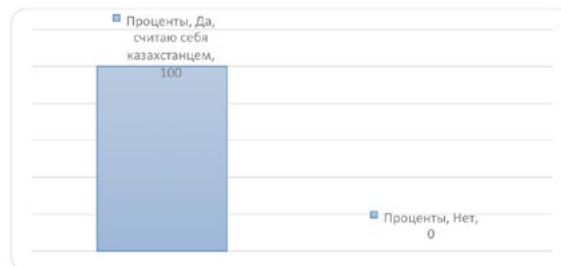


Figure 3 - Can you say that you consider yourself as citizen of your country, that is, the representative of the united nation?

1. Whether do you observe the traditional holidays, rites, customs of your ethnic group?	Yes, I always observe	55,6%	57,4%	1,8%
	I observe but only on big significant events	26,4%	29,8%	3,4%
	I observe it occasionally (from time to time)	17,5%	12,6%	-4,9%
	No, I don't observe	0,5%	0,2%	-0,3%
	Total	100,0%	100,0%	0,0%

Table 4 - Whether do you observe the traditional holidays, rites, customs of your ethnic group?

2. In your opinion, how do people of other ethnoses relate to your ethnic ideas, beliefs, traditions, customs, and religious beliefs?	Kindly, with interest	54,7%	53,2%	4,6%
	Kindly, but without interest	21,7%	26,3%	-1,5%
	Neutrally	23,0%	20,5%	-2,5%
	With caution and suspiciously	0,3%	0,0%	-0,3%
	Negatively	0,3%	0,0%	-0,3%
	Total	100,0%	100,0%	0,0%
3. How do you relate to the traditions, customs, and beliefs of other ethnoses?	I respect and try to adopt some	46,2%	57,3%	12,3%
	I respect, but don't adopt	45,0%	36,4%	-9,8%
	I like only the traditions and customs of my ethnos	8,7%	4,2%	-4,5%
	I don't accept some of traditions, behavior, habits of representatives of ethnoses	0,1%	2,1%	2,0%
	Another opinion	0,0%	0,0%	0,0%
	Total	100,0%	100,0%	0,0%

Table 5 - In your opinion, how do people of other ethnoses relate to your ethnic ideas, beliefs, traditions, customs, religious beliefs?