

ISSN 2518-1467 (Online),
ISSN 1991-3494 (Print)

ҚАЗАҚСТАН РЕСПУБЛИКАСЫ
ҰЛТТЫҚ ҒЫЛЫМ АКАДЕМИЯСЫНЫҢ

Х А Б А Р Ш Ы С Ы

ВЕСТНИК

НАЦИОНАЛЬНОЙ АКАДЕМИИ НАУК
РЕСПУБЛИКИ КАЗАХСТАН

THE BULLETIN

THE NATIONAL ACADEMY OF SCIENCES
OF THE REPUBLIC OF KAZAKHSTAN

PUBLISHED SINCE 1944

1

JANUARY – FEBRUARY 2021

ALMATY, NAS RK

NAS RK is pleased to announce that Bulletin of NAS RK scientific journal has been accepted for indexing in the Emerging Sources Citation Index, a new edition of Web of Science. Content in this index is under consideration by Clarivate Analytics to be accepted in the Science Citation Index Expanded, the Social Sciences Citation Index, and the Arts & Humanities Citation Index. The quality and depth of content Web of Science offers to researchers, authors, publishers, and institutions sets it apart from other research databases. The inclusion of Bulletin of NAS RK in the Emerging Sources Citation Index demonstrates our dedication to providing the most relevant and influential multidiscipline content to our community.

Қазақстан Республикасы Ұлттық ғылым академиясы "ҚР ҰҒА Хабаршысы" ғылыми журналының Web of Science-тің жаңаланған нұсқасы Emerging Sources Citation Index-те индекстелуге қабылданғанын хабарлайды. Бұл индекстелу барысында Clarivate Analytics компаниясы журналды одан әрі the Science Citation Index Expanded, the Social Sciences Citation Index және the Arts & Humanities Citation Index-ке қабылдау мәселесін қарастыруда. Web of Science зерттеушілер, авторлар, баспашылар мен мекемелерге контент тереңдігі мен сапасын ұсынады. ҚР ҰҒА Хабаршысының Emerging Sources Citation Index-ке енуі біздің қоғамдастық үшін ең өзекті және беделді мультидисциплинарлы контентке адалдығымызды білдіреді.

НАН РК сообщает, что научный журнал «Вестник НАН РК» был принят для индексирования в Emerging Sources CitationIndex, обновленной версии Web of Science. Содержание в этом индексировании находится в стадии рассмотрения компанией Clarivate Analytics для дальнейшего принятия журнала в the Science Citation Index Expanded, the Social Sciences Citation Index и the Arts & Humanities Citation Index. Web of Science предлагает качество и глубину контента для исследователей, авторов, издателей и учреждений. Включение Вестника НАН РК в Emerging Sources Citation Index демонстрирует нашу приверженность к наиболее актуальному и влиятельному мультидисциплинарному контенту для нашего сообщества.

Б а с р е д а к т о р ы
х.ғ.д., проф., ҚР ҰҒА академигі
М.Ж. Жұрынов

Р е д а к ц и я а л қ а с ы:

Абиев Р.Ш. проф. (Ресей)
Абылкасымова А.Е. проф., академик (Қазақстан)
Аврамов К.В. проф. (Украина)
Аппель Юрген проф. (Германия)
Банас Иозеф проф. (Польша)
Велесько С. проф. (Германия)
Велихов Е.П. проф., РҒА академигі (Ресей)
Кабульдинов З.Е. проф. (Қазақстан)
Қалимолдаев М.Н. проф., академик (Қазақстан), бас ред. орынбасары
Қамзабекұлы Д. проф., академик (Қазақстан)
Қойгелдиев М.К. проф., академик (Қазақстан)
Лупашку Ф. проф., корр.-мүшесі (Молдова)
Новак Изабелла проф. (Германия)
Полещук О.Х. проф. (Ресей)
Поняев А.И. проф. (Ресей)
Сагиян А.С. проф., академик (Армения)
Таймагамбетов Ж.К. проф., академик (Қазақстан)
Хрипунов Г.С. проф. (Украина)
Шәукенова З.К. проф., корр.-мүшесі (Қазақстан)
Юлдашбаев Ю.А. проф., РҒА академигі (Ресей)
Якубова М.М. проф., академик (Тәжікстан)

«Қазақстан Республикасы Ұлттық ғылым академиясының Хабаршысы».

ISSN 2518-1467 (Online),
ISSN 1991-3494 (Print)

Меншіктенуші: «Қазақстан Республикасының Ұлттық ғылым академиясы»РҚБ (Алматы қ.).

Қазақстан Республикасының Ақпарат және коммуникациялар министрлігінің Ақпарат комитетінде
12.02.2018 ж. берілген № **16895-Ж** мерзімдік басылым тіркеуіне қойылу туралы куәлік.

Тақырыптық бағыты: *іргелі ғылымдар саласындағы жаңа жетістіктер нәтижелерін жария ету.*

Мерзімділігі: жылына 6 рет.
Тиражы: 2000 дана.

Редакцияның мекенжайы: 050010, Алматы қ., Шевченко көш., 28, 219 бөл., 220,
тел.: 272-13-19, 272-13-18, <http://www.bulletin-science.kz/index.php/en/>

© Қазақстан Республикасының Ұлттық ғылым академиясы, 2021

Типографияның мекенжайы: «NurNaz GRACE», Алматы қ., Рысқұлов көш., 103.

Главный редактор
д.х.н., проф. академик НАН РК
М.Ж. Журинов

Редакционная коллегия:

Абиев Р.Ш. проф. (Россия)
Абылкасымова А.Е. проф., академик (Казахстан)
Аврамов К.В. проф. (Украина)
Аппель Юрген проф. (Германия)
Банас Иозеф проф. (Польша)
Велесько С. проф. (Германия)
Велихов Е.П. проф., академик РАН (Россия)
Кабульдинов З.Е. проф. (Казахстан)
Калимолдаев М.Н. академик (Казахстан), зам. гл. ред.
Камзабекулы Д. проф., академик (Казахстан)
Койгельдиев М.К. проф., академик (Казахстан)
Лупашку Ф. проф., чл.-корр. (Молдова)
Новак Изабелла проф. (Германия)
Полещук О.Х. проф. (Россия)
Поняев А.И. проф. (Россия)
Сагиян А.С. проф., академик (Армения)
Таймагамбетов Ж.К. проф., академик (Казахстан)
Хрипунов Г.С. проф. (Украина)
Шаукенова З.К. проф., чл.-корр. (Казахстан)
Юлдашбаев Ю.А. проф., академик РАН (Россия)
Якубова М.М. проф., академик (Таджикистан)

«Вестник Национальной академии наук Республики Казахстан».

ISSN 2518-1467 (Online),
ISSN 1991-3494 (Print)

Собственник: РОО «Национальная академия наук Республики Казахстан» (г. Алматы).

Свидетельство о постановке на учет периодического печатного издания в Комитете информации Министерства информации и коммуникаций и Республики Казахстан № 16895-Ж, выданное 12.02.2018 г.

Тематическая направленность: *публикация результатов новых достижений в области фундаментальных наук.*

Периодичность: 6 раз в год.
Тираж: 2000 экземпляров.

Адрес редакции: 050010, г. Алматы, ул. Шевченко, 28, ком. 219, 220, тел. 272-13-19, 272-13-18.
<http://www.bulletin-science.kz/index.php/en/>

© Национальная академия наук Республики Казахстан, 2021

Адрес типографии: «NurNazGRACE», г. Алматы, ул. Рыскулова, 103.

Editor in chief

doctor of chemistry, professor, academician of NAS RK

M.Zh. Zhurinov

Editorial board:

Abiyev R.Sh. prof. (Russia)
Abylkasymova A.E. prof., academician (Kazakhstan)
Avramov K.V. prof. (Ukraine)
Appel Jurgen, prof. (Germany)
Banas Joseph, prof. (Poland)
Velesco S., prof. (Germany)
Velikhov Ye.P. prof., academician of RAS (Russia)
Kabuldinov Z.E. prof. (Kazakhstan)
Kalimoldayev M.N. prof., academician (Kazakhstan), deputy editor in chief
Kamzabekuly D. prof., academician (Kazakhstan)
Koigeldiev M.K. prof., academician (Kazakhstan)
Lupashku F. prof., corr. member (Moldova)
Nowak Isabella, prof. (Germany)
Poleshchuk O.Kh. prof. (Russia)
Ponyaev A.I. prof. (Russia)
Sagiyan A.S. prof., academician (Armenia)
Taimagambetov Zh.K. prof., academician (Kazakhstan)
Khripunov G.S. prof. (Ukraine)
Shaukenova Z.K. prof., corr. member. (Kazakhstan)
Yuldashbayev Y.A., prof., academician of RAS (Russia)
Yakubova M.M. prof., academician (Tadjikistan)

Bulletin of the National Academy of Sciences of the Republic of Kazakhstan.

ISSN 2518-1467 (Online),
ISSN 1991-3494 (Print)

Owner: RPA "National Academy of Sciences of the Republic of Kazakhstan" (Almaty).

The certificate of registration of a periodical printed publication in the Committee of information of the Ministry of Information and Communications of the Republic of Kazakhstan No. **16895-Ж**, issued on 12.02.2018.

Thematic focus: *publication of the results of new achievements in the field of basic sciences.*

Periodicity: 6 times a year.

Circulation: 2000 copies.

Editorial address: 28, Shevchenko str., of. 219, 220, Almaty, 050010, tel. 272-13-19, 272-13-18,
<http://www.bulletin-science.kz/index.php/en/>

© National Academy of Sciences of the Republic of Kazakhstan, 2021

Address of printing house: «NurNaz GRACE», 103, Ryskulov str, Almaty.

M.S. Sarkulova¹, A.Zh. Amen¹, G.S. Sarkulova²

¹L.N Gumilyov Eurasian National University,

²West-Kazakhstan agrarian-technical university named after Zhangir khan

SEARCH FOR PRACTICAL AND THEORETICAL SOLUTIONS TO THE PROBLEMS OF MULTICULTURALISM IN KAZAKHSTAN

Abstract. The national development of any multicultural society is associated with a number of problems and challenges, because such a society is a set of different cultures that exist in one space and means the ability of people of different national, religious and cultural backgrounds to live in a single territory. In this regard, the problem of interaction of cultures is relevant, as well as questions about the role and place of individual cultures in a multicultural society, the degree and mechanism of their interaction. The issue of multicultural interaction is an important aspect of domestic research. Kazakhstan requires a reflexive understanding of not only the traditions of Kazakh culture, but also the phenomenon of multiculturalism in Kazakhstani society. In the post-Soviet period, our country has experienced severe emotional and psychological stress that has affected all aspects of society. These changes have led to a change in the attitude of the Kazakh people to other nationalities. The issues of tolerance and multiculturalism are especially relevant in the context of growing interethnic tension, ethnophobia and intolerance in the socio-economic and spiritual life of modern Kazakhstan. Thus, the problem of multiculturalism is associated with the search for practical and theoretical solutions to the problems facing the world community today.

The active process of globalization raises the issue of conformity. The policy of identity is a response to the special effects of globalization: conflicts can arise between people who claim to live in a global world and those who live in a local culture. The relationship between global and local initiatives cannot be characterized by mergers or prohibitions. However, the diversity of society and culture will not disappear with globalization. Accordingly, the conflict between people who think in the global world and those who identify themselves with the local subculture is a conflict of multiculturalism and identity.

As we all know, the core of identity is traditional and national culture, which is the most difficult test of globalization. Dialogue and cultural continuity are the main means of preserving identity.

Elements of multiculturalism can be noted in Kazakhstan today. It can be attributed, first of all, to a multinational community, in which some subjects are divided according to the strength of their national traditions, cultural identity.

Keywords: diaspora, multiculturalism, culture, intercultural, cultural system, traditions.

Introduction. The initial rationale for pluralism, which asserts that in the history of Kazakhstan all cultures are equal and no one is important, leads to the excess of one of the many central ideas of multiculturalism. The question of the existence of a common culture in the public life of Kazakhstan, which is generally accepted in the country, is not only questioned, but also rejected by supporters and participants in the direct implementation of the pluralistic model. The value of individual groups goes against all other societies. As a result, this situation contradicts political conformity, and the emphasis in Kazakhstani society is generally better.

Today, such a general answer is incomplete, and the continuity of dialogue and cultures can be complicated by the crisis of identity or its rapid change, as well as the pluralization of identity. This applies to both the individual and the real society. For Kazakhstan, the pluralism of identity is closer, as it has been seen as a bridge between East and West as a country connecting European and Asian origins. The essence of the crisis of identity in Kazakhstan is not that monistic understanding has lost its uniqueness and pluralism, but that pluralism in the domestic mentality does not exist as a combination of positions, and that unrelated views prevail.

At the same time, the paradox of the policy of multiculturalism, which characterizes the Kazakh society in different areas, which reflects the process of formation and development, has long been established and requires reconsideration of the established consciousness and purpose. In response to the cultural diversity within the state, we can pursue a policy of pluralism, the main goal of which is the coexistence of different cultures, the recognition of worthlessness, the promotion of equality of cultures within a united society.

Changes in purpose meet the requirements of modern society, while all cultures are equal and have equal rights to life and development. In addition, different cultures can coexist peacefully without assimilation. Thus, in the new ideological context, active interaction is replaced by the issue of coexistence in a multicultural space.

In the global world, identity is the main discourse of both science and everyday life. First, the potential field for the interaction of cultures is expanding. Secondly, not only Kazakhstan, but also other societies, nations and individuals are experiencing a crisis of identity. One of the most pressing issues is the search for or replacement of identity for the people of the former Soviet Union.

Undoubtedly, globalization has created a crisis of identity. There is an opinion that the issue of conformity has been completely removed from the agenda, and has been replaced by multiculturalism (in most cases, pluralistic conformity).

And what about Kazakhstan? What is the current situation in Kazakhstan? What is the country's readiness to adopt the principles of multiculturalism?

According to the latest All-Kazakhstan census, 65% of the country's population is Kazakhstan, and among the all-Kazakhstan identity, Kazakh identity may take precedence, which in turn may leave less room for other nationalities in Kazakhstan. The dominance of monoculture, indisputable Kazakh culture is evidenced by his contribution to world culture. However, this does not give it the right to suppress other local cultures.

At the same time, it should be borne in mind that half of the Kazakh people, as well as people of other nationalities, may lose their cultural identity. Thus, it is known that all-Kazakhstan identity can be closed, but it is possible to preserve its own culture. This trend may affect the integration of new conformities to the country's customs, including the integration of carriers into Kazakh society.

The opinion of the First President N.A. Nazarbayev on the state identity should not be ignored: "Thanks to the unity and integrity of the people of Kazakhstan for 30 years, we have achieved today's success. Being a multinational state is our advantage. And this national-state idea as the main political value - is formed around a single, whole, independent Kazakhstan, which is the homeland of all Kazakhstanis, regardless of nationality "[1].

Adoption of the "multicultural" integration model by the state means that it is ready to accept a multicultural population and assume its integration. However, in accordance with the multicultural situation of the local population in Kazakhstan, it is necessary to solve the problem of integration not only of migrants, but also of the population living in the country for a long time. Before Kazakhstan in 1960-1980. The United States, Australia and Canada face the following challenges: to unite culturally diverse peoples, to create a clear vision of Kazakhstan's identity, to unite people of different cultural backgrounds in common values and goals. The urgency of these issues for modern Kazakhstan reflects the rapid growth of nationalism, discrimination and xenophobia against members of other cultures who have acquired Kazakh citizenship.

In order to maintain cultural balance within a multicultural society, it is necessary to adhere to the following condition: cultures should not be "closed" by themselves, they should be constantly involved in the processes of intercultural interaction. In this case, there is a question of creating a new one or supporting the previous interaction between cultural groups. In this regard, in order to achieve the above objectives, K. Zurcher points out 3 important points:

1. Preservation / creation of general institutions;
2. Organization or provision of opportunities for cultural exchange;
3. Support / creation of obscure border areas between cultures.

Such border areas facilitate cultural exchange and facilitate the revitalization of cultures, thus preventing situations that require the choice of "or-or" and interacting with decisions on the principle of "more or less".

It requires several needs to create common institutions. One of them is to maintain a stable balance between the cultural groups that make up a multicultural society. Now one is to ensure the interaction between these groups as much as possible while preserving their uniqueness and protecting them from conflict. There are two important moments that play an important role in this:

1. In the context of a multicultural society, there must be relevant values, norms and ideals shared by the members of that society. At the same time, as Klakhon points out, "... no nation can survive as a nation unless its individuals pursue a specific goal. Such basic goals can be stated in many ways, but these goals must be followed by the majority of members of the group or society" [2].

2. In the implementation of policies aimed at the formation of common goals and values and the maintenance of balance, it should be borne in mind that the idea "above" exists in the absence of the overwhelming majority of the constituent entities of society. Here, any change must take place at different levels of social construction, in most cases it is born inside and approved "above".

Thus, one of the main goals of multicultural policy is to maintain and create a balance of social culture in society. One of the tools for implementing the above steps is the dissemination of value orientations, which are of general importance for the multicultural space. At the same time, the notion of the cultural identity and traditions of "others" should not be discarded, otherwise it can lead to a rapid imbalance. Moral goals pursued by adherents and disseminators of traditions also play a role in a multicultural society. Cultural patterns of a particular group should not be violated. When important elements of a tradition are lost, they must be replaced.

Discussion. It is better to note that one of the most important conditions in a multicultural society is tolerance. The issue of tolerance is one of the most pressing issues today, because the diaspora, the adaptation of migrants is a key condition for the stability of modern society. In this regard, the implementation of the idea of tolerance and the first step in creating a sense of tolerance in modern Kazakhstan should be to identify the existence of various forms of intolerance in society. It is difficult for any of us to acknowledge the existence of Nazism in Kazakhstan, the violation of the rights of the majority, and the fear of many. Understanding that this problem exists requires a positive solution.

The essence of tolerance is explained by tolerance, the subject, and even the group, turning a blind eye to the shortcomings of "others", which is reflected in multicultural discourse, the ability to listen to and respect the views of "others", not to push back from the beginning. The philosophical concept of tolerance provides for the perception of the diversity of cultures in the world, the ability to correctly interpret, to adhere to the form of individual and group self-expression. It shows the absence of dogmatism, the absoluteness of norms and values in a multicultural society, the state, the world as a whole. Also, tolerance, which is reflected in individual and group lifestyles, the preservation and development of their own traditions is possible in any specific situation that does not endanger the world order.

As for the creation and development of multiculturalism in our country, on the one hand, we can say that there is progress compared to the Soviet era. Next, it is too early for Kazakhstan to achieve a comprehensive state policy of multiculturalism as a target ideology. It will be recalled that the policy of multiculturalism seeks the unity of all cultures in society, none of which is defined as a leader. In addition, the influence of Kazakh and Russian cultures in Kazakhstan is very high, so the culture of all nations with national, linguistic and religious aspects is become Kazakh and Russified at all levels. Here we can see that this goal in a multicultural society does not correspond to the realities of Kazakhstan. However, our country is on the path of transformation. In this regard, the issue of factors and reasons that hinder the establishment and development of multiculturalism in modern society requires a special and comprehensive analysis.

As a result, it can be noted that there is no reason to use either multiculturalism itself or the concept of its equivalent in modern Kazakhstan. In theory, multiculturalism, which is useful and inevitably logical, can be a paradoxical phenomenon with side effects in practice. Is it possible to reconsider ways to resolve the contradictions between different cultural and religious groups in modern Kazakhstan? The question is very relevant. In this regard, let's identify practical and theoretical ways to solve this problem:

1. In our view, there is no danger for the survival of these cultures in the event of intercultural interaction within one state. However, in the event of a loss of communication, for example, in Kazakhstan and Kyrgyzstan, there may be problems with Kazakhs and other members of the diaspora. The philosophical solution to the problem lies in determining why communication is interrupted, which may

be due to the use of discursive practice. For example, in the case of Kazakhstan and Kyrgyzstan, the reason for the loss of communication is the inability of people to agree with each other. For example, both Kazakhstan and Kyrgyzstan consider Sh. Aitymatov as their native writer. It will not be possible to agree with each other until the context of this relationship changes.

2. The positive result of intercultural communication lies in the peculiarities of the Kazakh mentality. These features include "universal morality", "universal tolerance", "brotherhood of people regardless of national identity", "ability to creatively use the experience of other nations", "self-confidence and trust, while directly contradicting the beliefs of others." the ability to persevere in faith ". It should be noted that one of the primary features of Kazakhstani society is that the Kazakh people are the unifier. In this regard, it is necessary not only to preserve but also to develop this distinctive feature of the mentality of the Kazakh nation.

3. The diversity of the ethnic composition of Kazakhstan, the inconsistency of cultural and demographic processes causes various problems, conflicts, interethnic conflicts. It should be noted that in the current situation, the future of Kazakhstan will be bright if it can withstand the process of nationalism and national division. We can agree with the following fair remark of S. Tatunz: "One of the important lessons of the systemic crisis in Kazakhstan in the 90s of the twentieth century is the understanding that socio-economic, political and cultural processes in the country are inseparable from ethno-national processes."

4. The way to resolve intercultural conflicts is to pursue the principles of politics and multiculturalism, one of which is tolerance. Today, the concept of tolerance in politics and ideology has been replaced, so the idea of multiculturalism is considered in the Kazakh reality not as an opportunity, but as an ideal of international relations.

5. In the context of the financial and economic crisis and unemployment, there is an increase in intolerance in various fields and nature. Loss of a habitual way of life, loss of a stable source of income, uncertainty of the future cause anger towards the environment, contribute to the growth of intolerance. In this regard, according to the philosophical point of view, it is necessary to make a clear assessment of what is happening today and find a way out of this situation. This is where the development of a sense of tolerance begins.

6. For the real implementation of multiculturalism in Kazakhstan, a well-thought-out, planned state policy is needed. The government of Kazakhstan must take into account the traditions, customs and culture of the peoples living in the country. The policy of multiculturalism should be aimed at the younger generation: young people should learn to respect the traditions and culture not only of themselves, but also of other nations, learn from different cultures and traditions of their country and even the world.

7. Another option to address the formation and development of multiculturalism in modern Kazakhstan is to include in the cultural territory of the country the cultural elements of emigrants from the countries of the former Soviet Union.

It is important to develop people's perception of the traditions and culture of other countries, to explain from an early age the diversity of the world, the interconnectedness of countries, to cultivate international unity and understanding, to teach the norms of intercultural relations and cooperation. In addition, it is important to preserve the diversity of human culture, respect the traditions of your own people, respect the culture and traditions, customs and values of others.

It should be noted that the multicultural model of multiculturalism and integration is not actively accepted in modern Kazakhstani society, and many Kazakhs do not want to accept it.

In order to maintain peaceful relations between different groups, we must take into account that the concept of civil equality in the intuition of the people is closely linked with respect for the values of the nation, that is, respect for its culture. Thus, multiculturalism or its elements is not a new political and philosophical theory for Kazakhstan, but a vital need to preserve the uniqueness of the social and cultural world in society.

As mentioned above, multiculturalism in Kazakhstan exists at the level of ideology, and in everyday practice there is no multiculturalism. This is due to the negative attitude of the majority of the population towards other nationalities, the spread of nationalism, xenophobia and extremism. However, the multinational ideology of the state, the peaceful coexistence of the people, all-Kazakhstan cooperation, respect for the culture of the peoples understand the need to use the principles of multiculturalism to stop the tension in society.

All this does not deny the need to implement a policy of differentiation in the socio-cultural space of Kazakhstan, but rather strengthens, first of all, it is necessary to address the issue of intercultural diversity, which is reflected in the migration flow.

As mentioned above, one of the most socially oppressed groups in Kazakhstan is migrants. In this regard, the threat of racial and ethnic tensions is their group orientation, so the migrant community or minority raises several repeated alarms, and their grouping is considered a threat. The new frontier of multiculturalism is the issue of fair access to all opportunities and resources for all members of modern Kazakhstani society, regardless of nationality. Conflicts between indigenous peoples and members of the diaspora are caused not only by national and cultural independence, but also by social contradictions: the struggle for jobs, affordable housing, and access to education.

In the light of the above, cultural ties are a prerequisite for harmony in the modern world. Culture in the life of a multicultural society is a much more reliable basis for unity than ideology. Therefore, today, culture as a communicative code is considered to be the priority of uniting the "majority" into a common one, and also assigns the role of "meeting place" to the vast majority of the group. It is obvious that the destruction of any culture will be a great loss for the state of Kazakhstan and for all mankind. Therefore, it is necessary to preserve all cultures with their own uniqueness and unique history, to integrate them into the overall process and to understand the importance of a multicultural model of integration.

The policy of multiculturalism is the only option for establishing new interethnic relations in modern Kazakhstan. It is quite possible that in the near future Kazakhstan will become one of the most comfortable and safe countries to live in. Our problems in the field of mass migration are not yet comparable with European or American ones.

We have considered only some aspects of the problem of multiculturalism, and I hope that in the future this issue will be given more attention and research.

I believe that Kazakhstan, taking into account the mistakes of others, thinks deeply and offers ways to solve the problem facing all European civilizations.

Conclusion. The twentieth century has gone down in history as an era of globalization that has affected all areas of human activity. The study of the nature of Kazakhstan's involvement in the globalization process is especially relevant. The problems of the relationship between Kazakhstan and globalization should be formulated as follows: what are the ways and mechanisms of Kazakhstan's adaptation to these processes, how can Kazakhstan participate in these processes and under what conditions we can join the emerging global world.

Analysis of domestic and foreign literature and experience allowed to highlight the most important features of multiculturalism for a country like Kazakhstan. First of all, it should be noted that multiculturalism is not only the policy of national minorities, but also a mechanism for overcoming social and psychological inequalities of different groups. This reflects the compensatory nature of multiculturalism. One of the goals of multiculturalism is to create a structure of national identity that allows to take into account and preserve the cultural identity of all citizens of the country.

Another goal is to remove barriers for people of different nationalities and provide them with equal access to the resources and opportunities of society. In this context, multiculturalism can be seen as a way to build a modern "just" society in which all interethnic contradictions are weakened, especially intercultural.

The role of the state in multiculturalism is, first, to ensure the interaction of different groups; secondly, the creation of multiculturalism itself. In this case, the building blocks are state institutions that interact with the entire population in their functions. Thus, multiculturalism or its elements is not just a Western trend for Kazakhstan, but a vital need to build new interethnic relations in the current situation.

If we summarize the existing approaches to the definition of this term, we can conclude that the concept of "multiculturalism" means the preservation of cultural identity and the implementation of the ideas of tolerance in a multinational state. As a result of the study, we define this concept as the main category of philosophy of culture, which characterizes the conflict-free coexistence and interaction of many cultures in one territory in the conditions of equality and freedom of self-affirmation of each representative of national culture.

М.С. Саркулова¹, А.Ж. Әмен¹, Г.С. Саркулова²

¹Л.Н.Гумилев атындағы Еуразия ұлттық университеті;

²Жәңгір хан атындағы Батыс Қазақстан аграрлық-техникалық университет

ҚАЗАҚСТАНДАҒЫ КӨПМӘДЕНИЕТТІЛІК МӘСЕЛЕЛЕРІНІҢ ПРАКТИКАЛЫҚ ЖӘНЕ ТЕОРИЯЛЫҚ ШЕШІМДЕРІН ІЗДЕУ

Аннотация. Кез-келген көпмәдениеттілік қоғамның ұлттық дамуы бірқатар проблемалармен байланысты, өйткені мұндай қоғам бір кеңістікте өмір сүретін әр түрлі мәдениеттердің жиынтығы болып табылады және әртүрлі ұлттық, діни және мәдени шыққан адамдардың бір кеңістікте, бір территорияда өмір сүру қабілетін білдіреді. Осыған байланысты мәдениеттердің өзара әрекеттесу проблемасы, сонымен қатар көпмәдениеттілік қоғамдағы жеке мәдениеттердің рөлі мен орны, олардың өзара әрекеттесу дәрежесі мен механизмі туралы сұрақтар өзекті болып табылады. Көпмәдениеттілік өзара әрекеттесу проблемасы отандық зерттеулердің маңызды аспектісі болып табылады. Қазақстанға тек қазақ мәдениетінің дәстүрлері туралы ғана емес, сонымен қатар қазақ қоғамындағы көпмәдениеттілік құбылыс туралы рефлексивті түсінік қажет. Посткеңестік кезеңде біздің еліміз қоғамның барлық жақтарын қамтыған ауыр эмоционалды-психологиялық стрессті бастан кешті. Бұл өзгерістер қазақтардың басқа ұлттарға деген көзқарасының өзгеруіне әкелді. Төзімділік пен көпмәдениеттілік мәселелері этносаралық шиеленістің, этнофобия мен қазіргі Қазақстанның әлеуметтік-экономикалық және рухани өміріндегі төзбеушіліктің өсуі аясында өзекті болып табылады.

Сонымен, көпмәдениеттілік проблемасы бүгінде әлемдік қоғамдастық алдында тұрған мәселелердің практикалық және теориялық шешімдерін іздеумен байланысты. Жаһанданудың белсенді процесі сәйкестік туралы сұрақ туғызады. Жеке басты саясат - бұл жаһанданудың ерекше әсеріне жауап: жаһандық әлемде өмір сүремін деген адамдар мен жергілікті мәдениетте өмір сүретіндер арасында қақтығыстар туындауы мүмкін. Жаһандық және жергілікті бастамалардың арақатынасы бірігу немесе тыйым салу арқылы сипатталуы мүмкін емес. Алайда, қоғам мен мәдениеттің әртүрлілігі жаһанданумен бірге жойылмайды. Тиісінше, ғаламдық әлемді ойлайтындар мен жергілікті субмәдениетті анықтайтын адамдар арасындағы қақтығыс - бұл көпмәдениеттілік пен сәйкестіктің қақтығысы. Бәрімізге белгілі, сәйкестіктің өзегі - дәстүрлі және ұлттық мәдениет, бұл жаһанданудың ең қиын сынағы.

Диалог пен мәдени сабақтастық - бірегейлікті сақтаудың негізгі құралы. Бүгінде Қазақстанда көпмәдениетті элементтерін атап өтуге болады. Мұны ең алдымен көпұлтты қоғамдастыққа жатқызуға болады, онда кейбір субъектілер өздерінің ұлттық дәстүрлерінің, мәдени ерекшеліктерінің күші бойынша бөлінеді.

Түйін сөздер: диаспора, көпмәдениеттілік, мәдениет, мәдениетаралық, мәдени жүйе, дәстүрлер.

М.С. Саркулова¹, А.Ж. Әмен¹, Г.С. Саркулова²

¹Евразийский национальный университет им. Л.Н.Гумилева, Нур-Султан, Казахстан;

²Западно-Казахстанский аграрно-технический университет им. Джангир хана

ИССЛЕДОВАНИЯ ПРАКТИЧЕСКИХ И ТЕОРЕТИЧЕСКИХ РЕШЕНИЙ ПО ПРОБЛЕМАМ МУЛЬТИКУЛЬТУРАЛИЗМА В КАЗАХСТАНЕ

Аннотация. Национальное развитие любого мультикультурного общества связано с рядом проблем и вызовов, поскольку такое общество представляет собой совокупность различных культур, существующих в одном пространстве, и означает способность людей разного национального, религиозного и культурного происхождения их проживание в одном пространстве, на единой территории.

В связи с этим, актуальна проблема взаимодействия культур, а также вопросы о роли и месте отдельных культур в поликультурном обществе, степени и механизме их взаимодействия. Проблема поликультурного взаимодействия - важный аспект отечественных исследований. Казахстану необходимо рефлексивное понимание не только традиций казахской культуры, но и феномена мультикультурализма в казахстанском обществе. В постсоветский период наша страна пережила тяжелый эмоциональный и психологический стресс, затронувший все аспекты жизни общества. Эти изменения привели к изменению отношения казахов к другим национальностям. Вопросы толерантности и мультикультурализма особенно актуальны в контексте роста межэтнической напряженности, этнофобии и нетерпимости в социально-экономической и духовной жизни современного Казахстана. Таким образом, проблема мультикультурализма связана с поиском практических и теоретических решений проблем, стоящих сегодня перед мировым сообществом. Активный процесс глобализации поднимает вопрос соответствия. Политика идентичности - это ответ на особые эффекты глобализации: могут возникать конфликты между людьми, которые утверждают, что живут в

глобальном мире, и теми, кто живет в местной культуре. Отношения между глобальными и локальными инициативами нельзя характеризовать слиянием или запретом. Однако разнообразие общества и культур не исчезнет с глобализацией. Соответственно, конфликт между людьми, мыслящими в глобальном мире, и теми, кто идентифицирует себя с местной субкультурой, является конфликтом мультикультурализма и идентичности. Как мы знаем, ядро идентичности – это традиционная и национальная культура, что является самым сложным испытанием глобализации. Диалог и культурная преемственность – главные средства сохранения идентичности.

Элементы мультикультурализма сегодня можно отметить в Казахстане. Это можно отнести, прежде всего, к многонациональному сообществу, в котором некоторые субъекты разделены по силе своих национальных традиций, культурной самобытности.

Ключевые слова: диаспора, мультикультурализм, культура, межкультурное, культурная система, традиции.

Information about the authors:

Sarkulova M.S. Candidate of Philosophical Sciences, Associate Professor of the Eurasian National University, manifa.s@mail.ru; <http://orcid.org/0000-0002-5992-2814>;

Amen A. Zh. L. Gumilyov Eurasian National University, 3rd year doctoral student, specialty 6D020400 - "Cultural Studies", 87014090781@mail.ru, <https://orcid.org/0000-0002-4275-3516>;

Sarkulova Galiya master's in history, West-Kazakhstan agrarian-technical university named after Zhanqir khan galiyasarkulova@mail.ru; <http://orcid.org/0000-0003-2042-0902>

REFERENCES

- [1] Nazarbayev N.A. Program article "Future Orientation: Spiritual Renewal"
- [2] Klakhon K. M. Mirror for a man. Introduction to anthropology. SPb., 1998. p. 300.
- [3] Mamonova V.A. Multiculturalism: diversity and multitude. Credo New "№2, 2007
- [4] Mignolo W. Towards a Decolonial Horizon of Pluriversity. URL: http://waltermignolo.com/publications/#articles_english
- [5] Benhabib S. Claims of culture. Equality and Diversity in a Global Era. M., 2003.
- [6] Homi K. Bhabha. A respond to Is Multiculturalism Bad for Women? URL: <http://www.bostonreview.net/BR22.5/bhabha.html>
- [7] Kimlika U. Modern political philosophy. M., 2010. 6. Kukastas Ch. Liberal Archipelago. The theory of diversity and freedom. M., 2011.
- [8] Gray D. Commemoration for the Enlightenment. M., 2003.
- [9] Huntington S. Who are we? M., 2004.
- [10] Buchanan P.J. On the brink of destruction. M., 2007.
- [11] Giddens E. Sociology. M., 2005.
- [12] Rorty R. Postmodern bourgeois liberalism. / Logos. Favorites 1991-2005. volume 2, M., 2006.
- [13] Taylor Ch. The intersection of goals: the debate between liberals and communitarians. URL: <http://www.mnemosyne.ru/library/taylor.html>
- [14] Tishkov V.A. About cultural diversity. URL: <http://www.valerytishkov.ru/cntnt/publikacii3/publikacii.html>
- [15] Wallerstein I. Is World Culture Possible? / Reader in Culturology, ed. Kravchenko A. I. M., 2006.

Publication Ethics and Publication Malpractice in the journals of the National Academy of Sciences of the Republic of Kazakhstan

For information on Ethics in publishing and Ethical guidelines for journal publication see <http://www.elsevier.com/publishingethics> and <http://www.elsevier.com/journal-authors/ethics>.

Submission of an article to the National Academy of Sciences of the Republic of Kazakhstan implies that the described work has not been published previously (except in the form of an abstract or as part of a published lecture or academic thesis or as an electronic preprint, see <http://www.elsevier.com/postingpolicy>), that it is not under consideration for publication elsewhere, that its publication is approved by all authors and tacitly or explicitly by the responsible authorities where the work was carried out, and that, if accepted, it will not be published elsewhere in the same form, in English or in any other language, including electronically without the written consent of the copyright-holder. In particular, translations into English of papers already published in another language are not accepted.

No other forms of scientific misconduct are allowed, such as plagiarism, falsification, fraudulent data, incorrect interpretation of other works, incorrect citations, etc. The National Academy of Sciences of the Republic of Kazakhstan follows the Code of Conduct of the Committee on Publication Ethics (COPE), and follows the COPE Flowcharts for Resolving Cases of Suspected Misconduct (http://publicationethics.org/files/u2/New_Code.pdf). To verify originality, your article may be checked by the Cross Check originality detection service <http://www.elsevier.com/editors/plagdetect>.

The authors are obliged to participate in peer review process and be ready to provide corrections, clarifications, retractions and apologies when needed. All authors of a paper should have significantly contributed to the research.

The reviewers should provide objective judgments and should point out relevant published works which are not yet cited. Reviewed articles should be treated confidentially. The reviewers will be chosen in such a way that there is no conflict of interests with respect to the research, the authors and/or the research funders.

The editors have complete responsibility and authority to reject or accept a paper, and they will only accept a paper when reasonably certain. They will preserve anonymity of reviewers and promote publication of corrections, clarifications, retractions and apologies when needed. The acceptance of a paper automatically implies the copyright transfer to the National Academy of Sciences of the Republic of Kazakhstan.

The Editorial Board of the National Academy of Sciences of the Republic of Kazakhstan will monitor and safeguard publishing ethics.

Правила оформления статьи для публикации в журнале смотреть на сайте:

[www:nauka-nanrk.kz](http://www.nauka-nanrk.kz)

ISSN 2518-1467 (Online), ISSN 1991-3494 (Print)

<http://www.bulletin-science.kz/index.php/en/>

Редакторы *М. С. Ахметова, Д. С. Аленов, А. Ахметова*
Верстка на компьютере *А.М. Кульгинбаевой*

Подписано в печать 10.02.2021.
Формат 60x881/8. Бумага офсетная. Печать – ризограф.
20,17 п.л. Тираж 500. Заказ 1.