# Tolerance Issue in Kazakh Culture

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**ABSTRACT**

In this article the authors reveal the basic cultural mechanisms that influence the formation of the tolerance strategy in Kazakh and Kazakhstan society, show its basic directions, as well as its importance for the modern Kazakhstan society and the formation of intercultural communication with foreign countries. Tolerance is a necessary element of intercultural communication; is the ability to understand the important thing not only in own, but in a different culture, to see value starts in the other, alien faith, to isolate the grounds that do not contradict the spiritual and moral values. The purpose of this article is to study cultural and philosophical place and role of the tolerance strategy in Kazakh culture, analyze the cultural mechanisms of Kazakh culture, which not only form the tolerance in Kazakh culture, but also implement it in society. The main methods used in this research are the structural-functional, institutional, and phenomenological approaches. The phenomenon of "tolerance" is defined as a human quality that is an integrative characteristic with a cognitive, emotional-evaluative, and behavioural component. The latter determines the active moral stance in interaction with people, regardless of their cultural or social setting, ethnic origin, religion, education, age, occupation or opinion.

## Introduction

In recent years, it is becoming the urgent problem to create such conditions that would lead to the survival of ethnic groups, preservation of national identity and worldview of cultural group, the formation of social-cultural conditions for a positive intercultural dialogue, the basis of which makes possible the peaceful coexistence of different cultures and religions, cultural communication of various nations on the basis of mutual tolerance of cultures (Aydin, 2013).

Theory and practice are often at odds. Yet there is something particularly strange in the way in which the received theory and the presumed practice of toleration in contemporary societies seem to go their separate ways. Theoretical statements on toleration posit at the same time its *necessity* in democratic societies, and its *impossibility* as a coherent ideal (Williams, 1999). In her introduction to a comprehensive collection on tolerance and intolerance in modern life, Susan Mendus aptly makes the point that the commitment that

liberal societies have to toleration 'may be more *difficult* and yet more *urgent* than is usually recognized (1999).

In modern society, tolerance is of particular importance: it acts as a value orientation and as a rule of social action, and as a political necessity. Tolerance is manifested in various spheres of society life (moral, legal, political, religious, economic, etc.), acting as an important prerequisite for cultural interaction. Thus, the reference to the subject is inspired by the need in holistic comprehension and understanding of tolerance in today's society. The concept of "tolerance" carries the ideas of diversity, equality, refusal of domination and violence of one entity over the other, whether it concerns individuals, groups or entire nations and states. Tolerance in this sense should be an important component of life position of a mature personality, which has its own values and interests and which is ready, if necessary, to protect them, and at the same time respect the positions and values of others.

The phenomenon of tolerance is complex and has its own structure. Basing on the standard list of social-demographic variables, M. Matskovsky (2004) identifies the following components or spheres of tolerance: gender, age, race, religion, interclass, political, marginal, etc.

The total content of the concept of tolerance does not exclude the fact that in different languages, depending on the historical experience of the nations, it has different connotations and is defined differently. However, each definition expresses the essence of tolerance: the requirement to respect others' rights, be such as they are, to avoid harming because harming another means harming everyone, including oneself. And if the concept of tolerance in its interpretation may cause differences in discussion, the very need for interaction from the perspective of tolerance does not cause controversy (Asmolov, 2000).

Consideration of the phenomenon of tolerance in the view of value orientation of human existence allows us to understand tolerance itself as one of the most important axiological forms, organizing joint human activity.

In the study of tolerance as a stable position in the line of the value-semantic approach, it appears as a problem of personal attitudes, values and meanings, because on the one hand they determine the inner world of the individual, its feelings and experiences, and, on the other they are regulatory correlates determining the actual behavior of the individual. This approach allows us to understand the internal mechanisms of the tolerance even in other dimensions.

## Literature Review

### Historical aspects of tolerance

The phenomenon of tolerance is a relatively new topic of theoretical study for cultural and philosophical anthropology. Despite the fact that the phenomenon of tolerance is ontologically rooted in a person's life, the history of mankind shows us that we have not yet learned how to approach it not only as a standard of intercultural and interconfessional communications, but for the world's

nations it has not yet become moral and cultural values, norm of social and cultural organization of social and cultural life (Reardon, 2001).

Analysis of the degree of study of the given problem in the scientific literature and philosophy can be represented by several research groups. The first group includes the works by representatives of the "western" historic-philosophical school. The concept of "tolerance", its different interpretations ("patience", "toleration", etc.) were touched upon by the representatives of many schools and movements (Takaki, 1993). The roots of research of this category have a long history, from antiquity to the modern western European researchers in the social and philosophical thought.

The works of outstanding classics of social thought are devoted to thorough and comprehensive study of traditional civilization systems and mechanisms of their functioning: M. Weber (2015), I. Kant (2013). Their works revealed methodological approaches and models of cognition of the development of civilizations, implementation and learning of various aspects of tolerance.

The second group includes works by contemporary Russian and foreign authors, in which the historical-philosophical aspect of the problem of tolerance is realized. It is represented in the works of such authors as Asmolov (2000), Mendus (1999). The issues of the development of religious tolerance, which have universal meaning and objectives, have been deeply studied in the work by V. I. Garadzha (2005), G. T. Telebayev (2003).

The historical-philosophical work by orientalists Ismagambetova, Karabaeva & Gabitov (2014) should be noted. N. V. Abaev (1983) made significant contribution to the study of the role of Buddhism in the formation of the idea of tolerance. The works of these scientists were carried out to evaluate the role of tolerance in the sustainable development of society in the historical evolution of civilizations

The third group includes the philosophical study of tolerance. They consider tolerance as a form of social behavior and man's self-consciousness and his harmonious interaction with the outside world (Mendus, 1999; Kadyrzhanov 2013). Particular attention in the modern philosophy is paid to tolerance manifestations in various spheres of society - the communicative context (Aydin, 2013), international relations (Murphy & Dillon, 2014) and interethnic relationships (Gumilev, 1967).

In the ethical approach tolerance acts as an independent common value. In this case tolerance is treated as a general principle, the effect of which is not limited by any conditions. An example of this type of tolerance can be expressed in the requirement of equivalence of any ideas, concepts and points of view. In this sense 'tolerance' is identical to "pluralism." Tolerance described in this way excludes violence, identifying the latter with absolute evil. This approach also reveals the relative nature of tolerance, it is seen as an opportunity to take other people's representations and principles if they do not contradict the requirements of morality; recognizes the possibility of the use of violence in certain situations, in this connection called 'pragmatic' understanding of violence by the Russian scientist A. A. Guseynov (2012).

The problem of tolerance as a cultural-historical and social phenomenon is of theoretical interest not only for domestic but also for Russian and foreign scientists from different fields of knowledge. A variety of theoretical and methodological approaches have developed in philosophical and cultural literature:

– social-cultural

– semantic approaches

In the lexical-semantic terms there are two lexical items, which are quite similar to the meaning of "tolerance" and "toleration." The term "tolerance" is perceived as "toleration" and refers to the ability, the ability to endure, to put up with other people's opinion, to be lenient to other people's actions and to be merciful. In English tolerance is also treated as toleration.

Tolerance allows establishing links and contacts with other people and societies; at the same time intolerance to another, alien, contributing to some isolation, helps avoid unnecessary external influences and preserve own identity. At the present time, when the problem of tolerance has become global, it is important to study the experience of co-existence of tendencies of tolerance and intolerance in specific societies and regions. Any society, which is characterized by cultural, ethnic, religious heterogeneity, can stably exist only in the presence of a certain degree of tolerance. According to researchers, tolerance increases the ability of the ethnic group to adapt to the world around us. The issues of unity and peace are always in the center of attention of any state.

In today's world, tolerance is one of the main factors of stability and sustainable development of society. On the one hand, human civilization must strive for progress, for further development, the adoption of new conditions of life, on the other - these new conditions require a fundamental reassessment of old values and attitudes. In the time of numerous threats to human existence as global terrorism, religious intolerance, ethnic conflicts, understanding and materializing tolerance are essential for survival.

Tolerance as a consciously formed model of the relationship on a personal, national levels is unthinkable without reliance on the mechanisms of self-restraint, self-discipline, self-education and equitable compromise.

A prerequisite for the formation of civil installations and commitment to peace and tolerance is a deep and thorough knowledge of modern society, of tolerance itself. Integration of psychological culture, ethics and high level of legal consciousness significantly contribute to the development of humanistic, civilized starts of tolerance.

Verbal means of human communication and conflict resolution have great potential for tolerance. Word can act both as constructive dialogue and aggressive rhetoric. It has powerful both creative and destructive force.

Among the international documents on human rights, democracy and legitimacy, special emphasis is paid to the Declaration of Principles on Tolerance, signed on November 16, 1995 in Paris, by 185 countries – members of UNESCO. Article 1 of the Declaration defines 'tolerance' as "respect, acceptance

and appreciation of the rich diversity of our world's cultures, our forms of expression and ways of being human; the virtue that makes peace possible, contributes to the replacement of the culture war by a culture of peace; not concession, condescension or indulgence", and "active attitude prompted by recognition of the universal human rights and fundamental freedoms of others". It emphasizes that "it is not only a moral duty, it is also a political and legal requirement" (UNESCO, 1995).

The problem of tolerance formation is one of the key problems in the modern world. This question is quite acute and solved at different levels and in many countries. The concept of "tolerance" has evolved over many centuries and this process is still ongoing. Betty A. Reardon (2001) believes that "tolerance is a value which is necessary and fundamental to realize human rights and achieve peace".

In different languages, depending on the historical experience of nations, the total content of the concept of tolerance has different connotations:

– in English language "tolerance" is "willingness and ability to accept the person or thing without protest";

– in French – "respect the freedom of another, his way of thinking, behavior, political and religious views";

– in Chinese  to be tolerant means "to allow to show generosity to others";

– in Arab "tolerance" is "forgiveness, leniency, gentleness, forbearance, compassion, benevolence, patience ... favor to another";

– in Persian – "patience, toleration, endurance" (Asmolov, Soldatova & Shaygerova, 2001).

It should be noted that in each definition a variety of accents are made, differences in cultures and historical experience are found. At the same time, they confirm the existence of a diversity, to which in the modern world context an essential significance is assigned.

In the content of the concept of "tolerance" Russian scientist A.G. Asmolov identifies three main aspects: one connects this concept with the stability, endurance, the second with toleration, the third with an admittance, acceptability, acceptable deviation. Also two specific aspects of tolerance are highlighted:

1. External tolerance (to others) - the belief that they can have their position;

2. Internal tolerance (as flexibility, as the ratio of uncertainty, risk, stress) (Asmolov, 2000).

Analysis of the aspects of tolerance has led us to the conclusion that tolerance is a multiple-meaning concept, which has a complex structure, which is used both in a narrow and in a broader sense: society, a group of individuals can act as the subject of tolerance, tolerance carriers. A single reason for the different interpretations of the concept "tolerance" is the definition of the given feature as a condition for the normal functioning of civil society and one of the main values of world culture ensuring the survival of humanity.

All of the modern nations in cultural, religious and political point are more pluralistic than the traditional communities that preserved their unity at the expense of the fundamental traditions in culture or religion. Cultural and religious pluralism, which developed in the Western world, especially among the Anglo-Saxons, the French, brought to life the tolerance that is necessary to establish commonness in terms of pluralism. Tolerance was, on the one hand, the necessary byproduct of this pluralism, and on the other - a condition for its further development.

## Aim of the Study

The purpose of this article is to study cultural and philosophical place and role of the tolerance strategy in Kazakh culture, analyze the cultural mechanisms of Kazakh culture, which not only form the tolerance in Kazakh culture, but also implement it in society.

## Research question

What does the concept of tolerance include?

## Methods

This research was based on the methodology of the structural-functional, institutional, and phenomenological approaches. A comprehensive and multidimensional approach to the research object was developed as a result. Typological, historical, logical, and ethical-cultural analysis was used. The main research method was systems analysis; methods of scientific classification and synthesis were also used.

## Data, Analysis, and Results

Human civilization is a continuous chain of birth, blooming and leaving the stage of history of nations and states. This process often takes a global character. Every nation has something it can share with others, and a lot of what he can learn from others. This is particularly important and relevant for Kazakhstan society and its people. Because of its geographical location and features of social-cultural development the problem of tolerance in our society is not only important from a political point of view, but also in cultural terms, as historically we faced and are still facing the task of establishing the ways of positive exchange between different cultures and civilizations, between the rationalized West and harmonious East. The social-cultural significance of studying the problems of tolerance in the Republic of Kazakhstan is due to the fact that today more than 130 nationalities, belonging to 46 religious denominations, live in Kazakhstan society in peace and stability.

In the context of a multi-ethnic society it is particularly important to define social-cultural conditions for the preservation of social-political stability and create favorable conditions for the development of multiculturalism and intercultural communication. This task and the goal of social-cultural development of Kazakhstan society in terms of modernization is becoming not just a desirable manifesto, but a vitally important program. Social-cultural

development of the society as Kazakhstan one, which is characterized with multi-ethnicity and multi-confessions, goes quite difficult. Because it involves a number of challenges and difficulties as such society is a collection of different cultures that exist in the same space, and includes the ability to live in a single area of people who are different in nationality, religion and culture. It makes urgent the problem of intercultural communication and its role in shaping the tolerance strategy and solidarity in the framework of a multi-ethnic and multi-confession society, determining the extent and mechanisms of their influence on each other. Now Kazakhstan society is becoming increasingly multicultural and so the problem of multicultural interaction is an important aspect of domestic research. Kazakhstan has a tradition of not only Kazakh, but Russian and other cultures that make actual the need in cultural-philosophical comprehension of multicultural phenomenon in Kazakhstan society.

Over 20 years of independent development our country has experienced a severe emotional and psychological stress, which affected all spheres of society. Changes in society resulted in a change of Kazakhstan population's attitude to the representatives of other nationalities. The questions of tolerance and multiculturalism, tolerance and solidarity are particularly relevant in the face of increase in interethnic tensions, identification of the manifestations of individual intolerance and ethnophobia, determination of the tension on interreligious relationships, development and preservation of the positivity in intercultural communication, the foundations of which are created in our society. However, a variety of external factors may affect its safety and vitality.

The phenomenon of tolerance in Kazakhstan social-philosophical thought more or less systematically and intensively started to be developed since the mid 90-ies of XX century. In domestic research, attention is drawn to the spiritual and moral component. So most researchers of this problem note that tolerance (toleration) and intolerance should be considered as qualities, which are equally peculiar to each individual, each social community (Karabaeva & Ismagambetova, 2012). Kazakh scientists A. N. Nysanbaev (2004), G. T. Telebayev (2003) believe that the idea of tolerance constitute a huge layer of spiritual culture of these nations and in particular of the Kazakh people. Among the important values and one of the cultural mechanisms of formation of the position of tolerance are the traditions of the Kazakh people. For example, the tradition of hospitality is a part of the moral code of any nation. In the Kazakh system of moral values hospitality occupies one of the top lines. It should be noted that the custom of hospitality is one of the most sustainable customs in Kazakhstan, and it has remained to this day.

Another Turkish philosopher Mahmud al-Kashgari emphasized the need to respect the rules of hospitality (Nysanbaev, 2004). Tired of road difficulties, tortured with hunger or thirst any traveler could find Kazakhs welcome and defenseless man could find their patronage. Hospitality is a sacred duty. The owner had to die defending his guest, even the man he didn't know. Lovers who flee their lands because of the parents and relatives persecution were taken under the protection. As you can see, the tradition of hospitality has special social significance.

In the context of territorial fragmentation a visitor from another clan or a representative of another nation was a messenger from the outside world, a kind of guide of his culture. Any guest, regardless of his ethnicity and age, enjoyed the esteem and respect. At the same time, he was considered a guest of the whole village and he was surrounded with common care. The guest was seated on a place of honor, cattle were slaughtered in his honor, national dish "beshbarmak" was cooked, and a feast was organized with the participation of family members and host's guests. In our opinion, the tolerance of Kazakhs worldview was expressed in the fact that hospitality was seen as good, virtue and a mandatory element of happiness. The Kazakhs believed that if there is no hospitality, there is no happiness and joy. So, the main factor that enabled the Kazakhs to survive in quite harsh conditions of territorial fragmentation and thus without much friction to establish friendly relationships with the neighboring nations, is a natural human decency in the broadest sense. This concept includes a special hospitality and mutual help, and gentleness, and kind-heartedness, openness to the whole world and goodwill.

All these positive universal norms of behavior and moral values for centuries were formed as unwritten laws of life in the form of traditional customs and norms that are respected by all Kazakhs. It is known that tolerance has temporal locality, appears in all cultures and in this sense is universal. Kazakh thinkers (Ismagambetova, Karabaeva & Gabitov, 2014), whose views were also imbued with the spirit of tolerance, were well aware that you can not do to others what you do not wish yourself. They said the more you're a fan of your faith, the more you are tolerant. Tolerance requirements were used by them primarily for themselves, because we must defend our views. "The Kazakhs are the people with complex and rich history that begins with the ancient times, diverse culture, deeply distinctive traditions and customs; it is the nation that has own ethnographic features, that is generous as its boundless steppes, and that is hospitable. The Kazakhs are people with hard fate, but with a generous heart. It is not by chance there was a historical and political concept: Kazakhstan is the land of friendship of nations. Kazakh nation, who was always directed to a new and good, who is friendly and generous, thanks to the patience and fortitude established friendly and good-neighborly relationships with the Russian, Ukrainians, Germans and representatives of other nations that although have a different language and a different religion, but are historically related with it". These spiritual and moral intentions of Kazakh people are positioned as core values in today's domestic politics of Kazakh state, this rich spiritual potential of the people should be protected and rationally used.

Kazakhstan, like other countries, is pursuing a strategy of tolerance in order to achieve the much-needed social stability. In the context of a multi-ethnic society it is particularly important to define social-cultural conditions for the preservation of social-political stability and create favorable conditions for the development of multiculturalism and intercultural communication. This task and the goal of social-cultural development of Kazakhstan society in terms of modernization is becoming not just a desirable manifesto, but a vitally important program. Social-cultural development of the society as Kazakhstan

one, which is characterized with multi-ethnicity and multi-confessions, goes quite difficult.
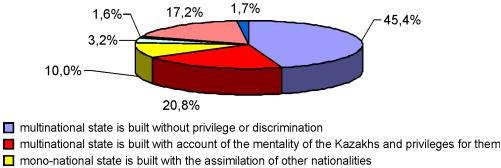
Over 20 years of independent development our country has experienced a severe emotional and psychological stress, which affected all spheres of society. Changes in society resulted in a change of Kazakhstan population's attitude to the representatives of other nationalities. The questions of tolerance and multiculturalism, tolerance and solidarity are particularly relevant in the face of increase in interethnic tensions, identification of the manifestations of individual intolerance and ethnophobia, determination of the tension on interreligious relationships, development and preservation of the positivity in intercultural communication, the foundations of which are created in our society. However, a variety of external factors may affect its safety and vitality.

In today's reality in the context of globalization of the world and Kazakhstan space a real problem acquires a new meaning. The main thing for our society is the question of preserving the cultural and ethnic identity. Kazakhstan has a tradition of not only Kazakh, but Russian and other cultures that make actual the need in cultural-philosophical comprehension of multicultural phenomenon in Kazakhstan society. Among the most effective mechanisms for implementation of the tolerance strategy there is the educational environment, the system of higher education, which carries the huge potential of transmitting tolerant values. Media environment, development of cultural tourism, the formation of national holidays and traditions also play an important role. The content of these cultural programs include a commitment to a culture of non-violence and respect for life, solidarity and equitable economic order, altruism, thrift and generosity, compassion and responsibility, toleration and tolerance, the pursuit of new and respect for the present and the past of man. The implementation of innovation and preservation of traditions, the desire to be a universal beginning and absolute desire to preserve the uniqueness of the various cultures, social groups, voluntary associations, ethnic communities comprise the rod of internal and foreign policy of Kazakhstan state at the present stage.

Kazakhstan has been and remains a place of contact between cultures and civilizations of East and West, North and South. While its role of mainland communication bridge is getting stronger, the influence of all world's centers is getting stronger too: the cultural, linguistic, information expansion, transcontinental migration and immigration. Therefore, summarizing the historical and contemporary experience of nation building, there is a wide variety of options. However, Kazakhstan, having a unique experience, distinctive features, political tradition, culture, develops its own strategy of unity based on democratic model of interethnic tolerance, encouragement of the development of a new civic identity.

In Kazakhstan, the formation of tolerance strategy is supported by the creation of a legal framework, the provisions of the Constitution of the Republic of Kazakhstan, the institutionalization of interethnic relationships on the basis of the consent and cooperation of Kazakhstan nations as the Assembly of People of Kazakhstan. An important role in the development of tolerance in interethnic

relations is played by social institutions, in particular the Assembly of People of Kazakhstan. Data analysis shows that rational and balanced ethnic policy plays an important role. Thus, almost half (45.4%) of our fellow citizens believe that the country's leadership build a multinational state without privileges and discrimination. 20.8% of respondents believe that in national policy the preferences are given, first and foremost, to the state-forming Kazakh ethnic group (Figure 1).



■ multinational state is built without privilege or discrimination
■ multinational state is built with account of the mentality of the Kazakhs and privileges for them
■ mono-national state is built with the assimilation of other nationalities
■ mono-national state is built with the displacement of other nationalities
■ other
■ cannot say
■ no answer

**Figure 1.** A view on the state policy in the sphere of interethnic relations

In ethnical poll the responses to the question "What is the state policy in the sphere of interethnic relationships?" were distributed as follows. More than half (53.9%) of the Kazakhs believe that "multinational state is built without privilege or discrimination." The other ethnic groups' responses share to the question varies from 25.8% to 48.1%. Almost an equal number of responses were received on the option "multinational state is built with account of the mentality of the Kazakhs and privileges for them." 6.3% of Uighurs and Tatars believe that "mono-national state is built with the displacement of other nationalities" (Abdikerova, 2011).

During the period of independent development of a sovereign state not only the experience of intercultural interaction of Kazakhstan nations has been preserved, but also the conditions for the development of interethnic cooperation have been created. The main features of tolerant behavior of Kazakhstan nations are kindness, courtesy and patience towards various representatives of the ethnic groups living together in Kazakhstan, confidence, social activity, cultural dialogue. Cultural dialogue and interethnic harmony are the social-cultural framework and mechanism, by means of which the uniqueness and individuality of each culture and traditions of Kazakhstan nations are achieved. This is confirmed by sociological polls. Thus, 84 of the respondents believe that cultural and interethnic dialogue, consent are the guarantee of preservation of cultural diversity in the country, the condition of cultural development of Kazakhstan nation, the condition of tolerance in the society.

An important role in achieving harmony in society is the presence in the society and the establishment of common traditions, norms, holidays, social-

historical events, requiring unity of action of all population layers, regardless of their status, ethnicity, and religion. So a survey among students and the public in Almaty city show that 90% of respondents believe that the common traditions, holidays, uniting social-historical and political events of the country, contribute to the formation of social consent and solidarity among the population of Kazakhstan society.

However, despite the positive aspects of interethnic relationships, it should be noted that 11% of respondents are dissatisfied. This is due to the fact that many representatives of non-Kazakh ethnic groups, in particular, representatives of the Russian ethnic group note that the current policy as a whole expresses only the interests of Kazakh people. Among the representatives of Russian ethnic group there is a high criticality to the country's policy (20% - are negative), 10-15% of Russian respondents consider the country's policy to be aimed at their displacement".

Among many factors causing ethnic tensions, Russian respondents mention language policy, education system, personnel policy in the public administration system. The analysis shows that the mentioned factors, in our opinion, are more psychological in nature, and due to the fact that the majority of Russian ethnic group representatives did not accept changes after the Union dissolution, continue to live in the old coordinate system without taking the objective realities which are taking place in society. The analysis also shows that many of the Russians do not want to learn and speak the state language (94.6%), which often leads to the fact that when applying for a job to public administration structures, to government, in their opinion, they do not stand examination for the state language (Kazakh) competence.

Comparative analysis of the representation of the representatives of different ethnic groups in government shows that the Kazakhs make up 97.6%, Russians -51.3%, the share of other ethnic groups make up 21.6%" (Kadyrzhanov, 2013; Telebayev, 2003). The share of Russians in government is, objectively, high compared with other members of the ethnic groups, and this is, despite the fact that many of them do not know Kazakh language. In society, there are no objectively any discriminatory conditions and factors, but there is a subjective factor and a number of objective reasons, including the lack of demand for Kazakh language in a number of areas of public life, which may cause a conflict situation.

Analysis of the attitude of the population to appearance of new youth subcultures in Kazakh society (punk, rap, emo, etc.) shows that about 58.3% of the respondents are positive to the appearance of new subcultures in Kazakh society, 21.7% are negative, 20% - undecided. Thus, the attitude to new subcultures is more tolerant than to new religious movements. In general people have tolerant attitude towards youth subcultures in Kazakh society. It is believed that their appearance as a whole does not have a negative impact on intercultural communication and on the moral character of young people (Ismagambetova, Karabaeva & Gabitov, 2014).

Analysis of tolerance as a social and moral beginning of culture of the nation and man allows isolating its main components: toleration (and in the case of religion - religious toleration), mercy, compassion, personal interests, cultural sensitivity, cultural empathy, a deep understanding, etc.

## Discussion and Conclusion

The most important achievement of Kazakhstan is the preservation of peace and consent between people of different ethnic groups and religions. The basis of this stability are: peaceful and good policies; developed tradition of good neighborliness, mostly, of Turkic-Slavic world: Islam and Christianity, steppes and forests, Asia and Europe; peaceful character and mentality of nation-building Kazakh ethnicity that project tolerance, toleration, mutuality and mutual enrichment.

The Head of State N. A. Nazarbayev (2008) has rightly pointed out that "the unity of the national cultures of our country is the base of the birth of a new cultural phenomenon in the space of middle Asia, as well as the original and substantial part of the contemporary culture of the Eurasian continent. We must preserve this enormous wealth and pass it on to our descendants".

An outstanding Eurasian, turkologist, Russian scientist Lev Gumilev wrote on this fact: "Great Steppe without any social-cultural upheavals and shocks "absorbed" different ethnic groups, cultures and religions. The process of mutual enrichment of cultures was active" (Gumilev, 1967).

The development of Kazakhstan in the last decade of the XX century shows that there is no tragic and fatal necessity to slide into the quagmire of ethnic conflict (Nazarbayev, 2008). Some necessary social-cultural conditions are created for that. One of them is the interethnic harmony. In this regard, our country is a unique social-cultural phenomenon, as our country managed to maintain interethnic harmony over the last twenty years of independent development in the context of heated discussion of the problems of dual citizenship, state language, and increase in migration. Here an important role belongs to the spiritual component and the culture of interethnic relations, dating back to the cultural heritage of our people.

In modern conditions of formation of a multicultural world, we are only getting closer to understanding the underlying reasons of humanity values as cosmic and natural phenomena, facts of respectful and value attitude towards others, a different culture and man. Tolerance is a necessary element of intercultural communication; is the ability to understand the important thing not only in own, but in a different culture, to see values start in the other, alien faith, to isolate the ideological grounds, which do not contradict the spiritual-moral values. Appeal to cultural-philosophical study of tolerance has deep civilization reasons, as it is important not only to save humanity as a unique cosmic phenomenon, but also as a cultural phenomenon that has deep humanistic and moral-spiritual motives.

Tolerance is positioned as a fundamental democratic value in the construction of civil society as an indispensable condition for the survival and

development of modern civilization. Considered as a new type of social relations, tolerance is a strategy of interaction between different cultures and civilizations, the dialogue within cultures. This problem is particularly relevant for a modern Kazakhstan with its multi-ethnic characteristics and active integration into the world community.

The essence of tolerance, first of all, is that it is the quality of the culture of every society and every citizen regardless of gender, age, profession or ethnicity. Tolerance is manifested in many different forms: private, public and state. The fundamental requirements of tolerant culture are free preferences of freely chosen moral, philosophical, political and other social orientations by each society, citizen, social group (should be supported with tolerant, not aggressive and conflict, respectful attitude to the same choice of other social actors). Therefore, the understanding of habits, feelings and others' behaviors are important prerequisite for tolerance.

The complexity of the study of tolerance in modern science is due to methodological diversity of approaches to defining the essence of this phenomenon; multidimensionality of manifestations of tolerance in contemporary society and the lack of ideas about the origins of tolerance or intolerance in ontogeny.

## Implications and Recommendations

Thus, the concept of tolerance, although is identified with the concept of toleration by most sources, has brighter active orientation. Tolerance is not passive, unnatural submission to others' opinion, views and actions; not submissive patience but the active moral position for mutual understanding between ethnic groups, social groups, different actors, for positive interaction with people of different cultural, ethnic, religious or social environment, other views, beliefs.

In summary, in our opinion, the most acceptable definition of the phenomenon of "tolerance" is the person's quality, which is the integrative characteristic of cognitive, emotional-evaluative, behavioral components. The latest defines active moral position in interaction with people regardless of their cultural, social set-up, ethnicity, religion, education, age, profession, opinion.

Despite the very large number of different nations living in Kazakhstan, ethnic conflicts practically does not occur here. Education focus on the development of national languages also plays an important role. Adopting the best and progressive, renewing the style of interpersonal relationships, young people have become more relaxed, got rid of complexes and dependence on the pressing "taboo", which opened up new horizons in terms of personal affirmation and better meeting the ever-increasing needs. Now today's youth got real opportunities for updating and realization of their ethnic ideals, most complete expression in all spheres of activity, as well as in science and cultural life of the country, finding friendship and tolerance to the specific traditions, mentality and way of life of other peoples.

## Disclosure statement

No potential conflict of interest was reported by the authors.

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