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THE ROLE OF EDUCATION AND FORMATION IN THE SPHERE OF INTER-ETHNICAL RELATIONS

Abstract. Educational system functions as a mechanism of humanization of inter-ethnic relations, because the youth acts a potential of social development. Moral-humanistic state of the youth is a responsive indicator of progressive society. Current situation in social sphere puts very difficult task before educational establishments to constitute social aim and settings in the consciousness. Humanization of education solving the issues of interrelation of common human and national values, gives the chance a youth to self-identify as a representative of certain national culture and also, to form national awareness of citizen.

Keywords: humanization of education, ethnic relations, values, national values, national culture, youth, morality

One of the most complex, contradictory, fragile party general space-political, socio-cultural interaction in the world are ethnic relations, largely due to the state of economic and social relations, the political climate in the country, a public-legal institutions, the effectiveness of national policies States. Exchange of material and spiritual values, and experiences between people, cultures and achievements borrowing characteristics of their way of life and way of life of the peoples, ethnic groups occur during inter-ethnic communication. «The interpenetration of cultures not only enriches the nation, but also allows it to share their spiritual values with others, ensures interaction with and understanding of people, their perception of the Inonu-national values, overcome strains in international relations. As an integral part of world culture, cultures interact as a partner and as a partner in the creation of universal spiritual values, developing, in the figurative expression M.M. Bakhtin, on the basis of cultural dialogue atoms» [1, p. 229].

At the same time, in the course of inter-ethnic communication encounter differences in traditional perceptions, attitudes, interests, traditions and values of interacting people, who need special moral, social, psychological, political and legal regulation, social control over the behavior of the individual in the field of direct inter-ethnic contacts. It is the high behavioral culture of interethnic communication is one of the most important factors that can effectively regulate the daily inter-ethnic communication. Ethnic tensions could escalate into ethnic conflict, if there is no proper moral, political and legal regulation in this area.

An important form of social control over human behavior in complex and contradictory conditions of interethnic interactions in the context of group and interpersonal communication is communication of cultures. The essence of the culture of communication, in this case, is that it is based on bringing together people of different nationalities universal spiritual and political values, ethnic and cultural traditions and regulations, focusing on tolerance inter-ethnic dialogue.

Culture of communication does not exist by itself, separate from the national cultural traditions. It is implemented in the context of the general culture of the community. Thus, the culture of interethnic communication is the part of the national culture. It functionally related to the culture of human relations. It bears the features characteristic of the era and the present society. The basis of its accumulated every nation a century historical experience of peaceful and civilized coexistence, cooperation, friendship, neighborhood communication. This experience is fixed in the traditions and implemented in a joint life of common interest.

A culture of inter-ethnic communication is difficult, time-consuming process, which is not included in the society spontaneously, is not realized in behavior mechanically. Human values and norms are the main factors regulating inter-ethnic relations. Correct, respectful, tolerant relations should be given unconditionally. This requires the efficient operation of all levels of education, upbringing and education of the population, especially the younger generation.

Kazakhstan is a country that is being developed as a multi-ethnic and multi-confessional society and the state, with the leading role of the Kazakh ethnic group, culture, language, historical traditions. Kazakhstan has accumulated a wealth of social, political, moral and ethical experience of cohabitation, fruitful interaction exchange of spiritual values of many ethnic groups. The historical memory of the people of Kazakhstan has its own particular experience of interethnic relations. Complexity of the current social situation in the country is due to the fall in production, unemployment, inflation, and social stratification of the population. This situation is common in many countries of the world, and the main feature of this situation is the high level of social tension, heightened by the lack of universally valid and integrating the ideas and values that are supported by society as a whole. Exit from the crisis of values of society as a whole can only be in the way of re-evaluation of the old and the new generation of the value system of society, the formation of new effective approaches to overcome the challenges of the time. Treatment of historical and cultural traditions of the peoples of the world shows the need for a humanistic world view, a new concept of human rights and its role in modern society. Of course, this view of the world has a great constructive start and is the most important values, allows a person to find their place and purpose in the flow of social change.

The formation of civil society t is becoming the more and more urgent in many developed countries. In such a society the greatest value is a person, citizen.

According to A.S. Panarin: «In fact, the primary concern is the social reality of the individual, personal benefit, personal happiness. This is the nominalist position, and democracy is impossible without nominalist presumption. The consistent development of democracy means dialogical relations between the state and the individual» [2].

In this case, the main task of civil society is to create the best conditions for the comprehensive development of the individual (individual), its active participation in public life. Real freedom of the individual is made possible in a society of true democracy, where there is no government, no political power dominates the society and its members, and the public has an absolute primacy of the state. In this regard, the process of democratization of public life is one of the most important trends in the development of mankind and the main core of this process, civil society advocates. The transition to such a society is historically a long process, and it is associated with the formation of a civil society.

According to the Article 1 of the Constitution the Republic of Kazakhstan is a democratic, secular, legal and social state. According to Article 2 of the Constitution of the Republic of Kazakhstan is a unitary state with a presidential form of government. The concept of «civil society» for the majority of Kazakhstan is not only new, but also completely unknown. Civil society is strictly speaking, a set of social structures and institutions, combined specific interests (economic, ethnic, cultural, etc.) sold outside the scope of the state and to monitor the action of the state. This is both an inverse relationship between state and society. State and civil society are in constant struggle for spheres of influence, and they are opposed to each other. In the ideal case, the government is the servant of the civil society. Although the institution of civil society, which had seized power and reborn, as it was with the Bolshevik party, it was no t less dangerous for the rest of civil society than the state. But the state seeking to trample the civil society, destroys first of all the principles of personal independence of subjects – civil rights, the market, private property, imprisons citizens up to ban them to freely choose their place of residence and work. Reduces feedback loops all dissent, and with great fury – the press and human rights movement.

Thus, the state and civil society are interdependent objects in a constant state of warfare, but unable to do today without the other. The human rights movement as part of civil society is preserved and it makes sense as long as the state apparatus. Other civil society actors occasionally resort to state protection of their interests and are interested in its effectiveness. One of the generally accepted definition of civil society is an association of people to meet their needs and is probably against the state in terms of preservation of liberty, property, and safety of its citizens. Institutions of civil society can assume that all non-governmental organizations: political parties, trade unions, public non-

governmental organizations, the media, etc. Rule of law is a way of organizing society, at which the rule of law and are implemented: the rights and freedoms of the individual, equality before the law, separation of powers, the resolution of conflicts through a fair trial.

To ensure that a person felt the true masters in their own land, to be revived civic consciousness, it is necessary to instill confidence in the people. Guarantee of certainty is that only the people are sovereign of their own destiny. The people as a collection of intellects of its constituent people have true wisdom. So it is natural to assume that the prerogative of supreme power should belong to the people. Alienation from government from the beginning is a crime. History shows that dictators have always sought to remain in power «in perpetuity», which led to the suppression of freedom of thought and action of people.

Thus, one of the criteria for democratization of Kazakh society is an active participation of citizens in social, economic, political, spiritual and moral issues. Meaningful participation of citizens in public life will contribute to the development of the personality of the active life position. A person should take an active part in the prosperity of the country at all major historical periods, should feel responsible for all that he holds dear, he's important. Therefore, we need to choose an alternative path of development of society, the meaning of which is the democratic traditions of the Kazakh people, its spiritual roots and ethical beginning, that we should not lose, and strengthened. In addition, our people, having a real independence, having knowledge of the law and the culture, we can work together to influence the early development of civil society in Kazakhstan.

Historical experience and the current situation in the world actualizes need humanist spiritual – practical transformation of social reality in the field of interethnic relations. We all recognize that the humanization of interethnic relations is a necessary social need, and it should be based on the principles of dialogue and tolerance. «In the current condition of the formation of the space between cultures and civilizations, which is found desirable and necessary consent, has become one of the priority forms of social and cultural conflict peace arrangement. Dialogue as a form of cooperation and coexistence, there is a real alternative to violence, domination and monopoly» [3, p. 134]. And also have to consider in order to maintain the socio-political, economic and social integrity of consent is in society, it is first necessary to develop a new, adequate to the modern requirements of social development model of the public institutions, primarily education based on the principles of humanity and tolerance. It is through the educational system can be affected by the formation of the youth life orientation. The education system serves as a mechanism humanization of interethnic relations, as it acts as a potential youth social development. The moral status of the youth is a sensitive indicator of the progressive society.

The current situation in the social sector to educational institutions poses challenges for the design of public perceptions and attitudes in the minds of

young people. «Modern Kazakhstani youth, as a younger generation of other CIS countries, serves life in difficult conditions devaluation of many traditional values and the formation of new social relations and normative value ideas» [3. p. 69]. The basis of public perceptions and attitudes should be humane, harmony and tolerance, values and ideals that promote civic and ethnic consolidation of Kazakh society, a culture of interethnic relations and inter-ethnic tolerance and mental compatibility, since it is only on this basis is it possible to overcome the negative trends in the spiritual and moral sphere.

Humanization of education, allowing the problem of correlation of human values and national, will enable a young person self-identified as a representative of a national culture, and to develop a national identity of the citizen.

The release of their spiritual and socio-cultural crisis is seen in the search for new moral guidelines that can consolidate the society. «Values, spiritual and moral foundations of civic consolidation is not limited to the content of religious teachings and cultural values of ethnic traditions. Equally as meaningless to speak about the positive and the negative role of religion as such in the development of spiritual and moral world of personality and humanize the grounds of social interactions of individuals and social groups. Crucial to the personal relationship of man to this philosophical and cultural universals as a meaningful basis of humanistic orientation of their relationship to the people belonging to different ethnic communities to have different values in life, religion, ideology, political opinion» [4, p.232].

Goodness, love, humanity, tolerance, honor, justice, compassion, conscience - spiritual values, without the approval of which is impossible to achieve true freedom of man, and their approval is the humanization of society. Humanism - a measure of a free implementation of human endeavor, the degree of spiritual construction of social reality in accordance with the highest human values.

Humanistic world view is the most important values, allows a person to find support in the face of instability and social change. This powerful ethical, spiritual, and practical movement in human history, chronologically associated with the age of the European Renaissance and preserved to this day as part of the culture and way of life of most of the civilized countries of the world. In contrast to the other teachings of man, humanity comes from the recognition of a person as the source of reality. The goal, of man, of his reality and value in man. Such is the premise of humanism.

Representing one of the fundamental characteristics of the material existence and consciousness, humanity is manifested in the human desire for mercy, kindness, compassion, empathy, help others. However, this perception of this phenomenon reflects only a subjective description of the concept. The objective side of humanity is expressed in real socio-economic and cultural conditions of human life, in the social relations that provide real freedom of the individual. In the context of this provision, the phenomenon is considered

by us as a combination of objective and subjective relationship to man as the supreme value.

Humanism, in its broader sense is the awareness and cultivation of human eternity in man, the respect and love of man. In a narrow sense, is a concept based on the recognition of freedom, responsibility, versatility, originality, creativity man. Humanness of personality fundamental basis of social development, for any society as humanely as humane each of its members.

Based on the fact that a key principle underlying this phenomenon is the understanding that man is the highest value, the goal of social development, we can say that humanism defines all the content, structure, values and principles, social functions, as well as the main trends society.

Humanity, spirituality, tolerance, peace, goodness, justice, mutual understanding, mutual respect – these are the imperatives that are definitely important for all people, regardless of nationality, race and religion. On this basis the culture of interethnic communication expresses the rejection of all forms of direct or indirect infringement of national dignity, discrimination, inequality, ethnic violence.

Concluding, humanism in interethnic relations implies the recognition of the value as human beings, its unconditional right to the free development and expression of their abilities, regardless of ethnic origin and racial characteristics. Humanistic conduct national policy – then adjust the interethnic relations in the interests of all participants in the international cooperation. Humanistic strategy ethnic policy means consistent implementation of human priorities, values and spiritual principles, the primacy of moral incentives over instantaneous political and economic benefits. Humanistic values and traditions of political, ethnic relations were formed, based on centuries and constituted the most important in the modern international legal instruments and political declarations (UN Charter, the OSCE documents, etc.). They are embodied in the Constitution and the laws of the Republic of Kazakhstan. The issue is that they are rigorously and consistently carries out a real political and legal practice at all levels of inter-ethnic interaction and communication.

References

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Түйін

Сағиқызы А.

Этносаралық қатынастар саласындағы білім беру мен тәрбиенің рөлі

Білім беру этносаралық қатынастарды гуманизациялаудың механизмі ретінде де бағаланады, өйткені жас ұрпақ қоғамдық дамудың потенциалы болып табылады. Жастардың моральдық-адамгершіліктік деңгейі социумның алдыңғы қатарлы болуының индикаторын білдіреді. Әлеуметтік саладағы қазіргі жағдай білім беру мекемелерінің алдына күрделі мәселелер қойып отыр. Олар жастардың сана-сезімдеріндегі қоғамдық ұстанымдарды қалыптастыруы тиіс. Білім беру саласын гуманизациялау жалпыадамзаттық құндылықтар мен ұлттық құндылықтардың қатынасы мәселесін шеше отырып, жас ұрпаққа белгілі бір ұлттық мәдениеттің өкілі ретінде өзінің ұлттық сана-сезімімен қатар, оның азаматтығын қалыптастыруына көмектеседі.

Резюме

Сағиқызы А.

Роль образования и воспитания в сфере межэтнических отношений

Система образования выступает в качестве механизма гуманизации межэтнических отношений, так как именно молодежь является потенциалом общественного развития. Морально-нравственное состояние молодежи служит чутким индикатором прогрессивности социума. Современная ситуация в социальной сфере ставит перед образовательными учреждениями сложнейшую задачу по конструированию общественных представлений и установок в сознании молодежи. Гуманизация образования, разрешая проблемы соотношения общечеловеческих и национальных ценностей, даст молодому человеку возможность самоидентифицироваться как представителю той или иной национальной культуры, а также сформировать национальное самосознание гражданина.