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### THE ISSUE OF TOLERANCE IN THE GLOBAL WORLD

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The world in which we live today is significantly different from the world in which our ancestors and even our parents lived. Everything is rapidly changing and today it is hard to imagine the life when you are not able to wear the clothes you like, when you have to listen to your favorite music secretly or hide your religious beliefs just because they are not acceptable. Of course, every society has its own pros and cons, but the development and strengthening of human rights and freedoms are the greatest achievements of the modern world.

Today's society – is a variegated society of completely different people. Different in many ways - we are people of different gender, race, national, religious affiliation with our own views and

particular ways of life. In today's complicated world, the concepts of globalization, migration and multiculturalism have become actual. We believe in different gods, or do not believe at all, we adhere to different, sometimes opposing, views and live in accord with our desires, traditions, beliefs, and the law. But the law alone cannot provide us a peaceful coexistence. To co-exist peacefully in a multicultural society, we need for such thing as tolerance and in this article I will try to understand why is it so important today, and with what meaning should we fill this word in order to live in peace and harmony.

It is necessary to understand, what the multicultural society is. Multiculturalism is a concept that proposes the recognition of all cultures that are equal and have the same right to life; it offers a peaceful coexistence of different cultures in a single country: integration without assimilation. Can we call the society of Kazakhstan multicultural? Yes, of course, because there are more than 130 ethnic groups in our country. But our multicultural society is significantly different from the societies of European countries with their policy of multiculturalism. The main and defining difference is that these 130 ethnic groups make up the historically united people of Kazakhstan, and not just the country's population, while in most European countries they were formed mainly as the result of migration. Anyway, today we live in a multi-cultural and pluralistic society which was created by at least four elements:

- media: we see the whole world in its diversity of countries and people through our television screens and other types of media, we have an access to the global network, with its countless information flow which blurs the boundaries between countries and continents;

- travel: we have opportunities to visit foreign countries in all parts of the world, temporarily change the habitual way of life, plunging into other cultures, getting to know their way of life and thinking;

- globalization: nothing in the world happens in isolation, and certainly will find a response in almost every country, many phenomena and concepts that previously might have seemed strange and unfamiliar now have become the part of our lives because of the interaction of cultures;

- migration - our neighbors often come from other parts of the world.

But what we see today, living in such a new and complex world? We see that nowadays there are a lot of conflicts on religious, ethnic, cultural and social grounds; we see how tense are relations between Europeans and immigrants living in their cities, creating entire neighborhoods regulated by their own laws. We see the rallies and protest marches, where people stand for or against homosexuals or atheists, permission of same-sex marriages or offending religious feelings of believers. We cannot say that people coexist peacefully. They either publicly shout about their rights, or try to impose their views, protest against something, or even insult and detract the importance of feelings and attitudes of people towards religion, culture or politics. The recent terrorists attack on the editorial office of the French satirical weekly Charlie Hebdo also showed how high and dangerous the level of intolerance. Religious intolerance, perhaps, is one of the biggest problems, but tolerance is often linked to the rights of minorities or those groups who were infringed upon their liberties in the past: gay rights, race and gender issues.

In this regard, Kazakhstan should be taken as a good example. There is no violation of any groups' of citizens rights; there is no political rallies on ethnic or religious grounds in our state. However, at this stage it is extremely important to preserve the peace, to prevent the reflection and influence of bad manifestations of intolerance and not to yield to provocations.

So, we see that it is quite challenging to live in modern society with a lot of problems, and the main reason of it is that we do not understand completely what the tolerance is. We are opposed to any of those who think and live differently, or we are completely indifferent to these people. Therefore, I think that if we understand the true meaning of the tolerance concept, we understand how to coexist in today's multicultural society and how to respond to all its challenges.

According to The British Dictionary it is the state or quality of being tolerant or a capacity to endure something, especially pain or hardship.[1] The Random House Webster's Unabridged Dictionary describes tolerance in a few ways: as the attitude toward those whose opinions differ from one's own, attitude toward such opinions, interest in foreign to one's own ideas and as

the act or capacity of enduring. [2] Webster's New World Dictionary defines it as a tolerating or being tolerant of others that differs from one's own and as freedom from bigotry or prejudice; and the verb "tolerate" as to allow or to permit, to recognize and respect others' beliefs and practices without sharing them, to bear or put up with someone or something not necessarily liked. [3]

But today many people understand this word quite differently: for them to be "tolerant" means to be "unconcern". There is a modern myth that holds that true tolerance consists of neutrality. More and more often, tolerance means not a "fair, objective, and permissive" but an indifferent attitude to others. As the head of the Synodal Information Department Vladimir Legoyda said, "tolerance is one of modern society's idols and accusation of intolerance is one of the most terrible accusations in the modern world". [4] Maybe, that is why people prefer not to express their views or opinions at all, to remain silent or turn a blind eye to what is happening around: we live in connivance believing that this is a tolerance.

It became particularly important to distinguish these concepts nowadays, when there are a growing number of extremist movements in Kazakhstan and in connection with this - growing tension over religious issues. Why is it so dangerous - to confuse indifference and tolerance? Because neglecting can lead to lawlessness: feeling the freedom of expression of every kind, such groups are beginning to ignore the law and order of the society that avoid condemning them. Like no judgments allowed, you have your truth - I have mine. But, actually, the fact that we disagree with something or do not allow or approve someone's behavior does not make us intolerant. Tolerance does not mean to admit intolerance. There is a famous saying ascribed to American jurist Oliver Wendell Holmes Jr. (and not only to him): "The right to swing my fist ends where the other man's nose begins." [5] In the Universal Declaration of human rights this thesis is reflected in the first article, which states that "All human beings ... are endowed with reason and conscience and should act towards one another in a spirit of brotherhood." [6] Every citizen of Kazakhstan should be aware of the responsibility for their actions and to respect the rights and freedoms of others. Therefore, before demanding tolerance to yourselves, your beliefs and actions, at first you should accept different to yours ways of life and thinking, observe the laws of the country and respect the orders of the society in which you live.

So, what do we need to know, in order not to become indifferent in an attempt to be tolerant? Greg Koukl, master in Philosophy of Religion and Ethics identifies three elements of tolerance and three ways of its manifestation – so called, three "faces" of tolerance. [7] Elements, without which there is no concept of tolerance, include:

1. *permitting or allowing* means bearable attitude, we do not have to share someone's point of view or find something true in order to assume and admit the existence of this and do not interfere its public expression.

2. *a conduct or point of view one disagrees with* imply that we tolerate someone when we disagree with him. We don't need to "tolerate" people who share our views, because they are on our side. Nowadays, if you think someone is wrong, you are called intolerant, because the essential element of tolerance – disagreement – has been completely lost in the modern distortion of the concept.

3. *respecting the person in process* means that, regardless of our attitude to one's convictions or way of life, we must respect the identity of person who has the undeniable right to this.

It is necessary to remember these three elements in order to know when the tolerance begins. To understand where it ends and the conniving begins, we should try to understand three types or "faces" of tolerance. Tolerance could apply to different things —persons, behaviors, or ideas— and the rules are different for each case.

***Tolerance of persons*** means that we respect those who hold different beliefs than our own opinion by treating them courteously and giving a place to their views in the public discourse. A freedom to express one's ideas without fear of reprisal - it is the classical definition of tolerance. Voltaire's words "I disagree with what you say, but I will defend to the death your right to say it" exactly express the purport of such a tolerance. Also it can be equated to the word "respect" or might be called "civility". Russian writer [Anton Chekhov](#) in his letter to elder brother wrote eight

qualities of “civilized” people, and it can be said that the first one was about tolerance of people: “To my mind, civilized people ought to satisfy the following conditions: 1. They respect the individual and are always indulgent, gentle, polite and compliant. They do not throw a tantrum over a hammer or a lost eraser. When they move in with somebody, they do not act as if they were doing him a favor, and when they move out, they do not say, “How can anyone live with you!” They excuse noise and cold and overdone meat and witticisms and the presence of others in their homes. ” [8]

The second sense of tolerance is called *tolerance of behavior*. Some behavior is immoral or it can be a threat to the public order. Rather than being tolerated, it is restricted by law. Our laws demonstrate that any person has a right to religion, and they usually have the freedom to express their beliefs, but they may not behave like they want. As Lincoln said, “there is no right to do wrong”.

The third face is *tolerance of ideas*. The point of view that no person's ideas are better than another's is irrational and absurd. To argue that some views are false, immoral or just plain and silly does not violate any meaningful standard of tolerance. Tolerance requires each person's views to get a courteous hearing, but it does not mean that all views are equally worth, have merit or truth and that's why it is normal thing – to have a discourse.

Apart from indifference, there is another issue of tolerance - it is a fear. We are afraid and wary of what we do not know or know only by its bad side. Woman has worn a hijab - and we have already afraid that she would undermine the square, a person has visited Friday namaz - and we have put him in the ranks of Wahabbis. In fact, this is explainable, because today the belief in something transmuted from the internal state into a public demonstration of commitment. “We do not see them as dangerous because of what they believe, but just because they believe anything with that level of commitment.” [9] That is why tension often emerges not among believers of different religions, but between non-religious society and representatives of various religions.

According to Professor Steve Bruce “the very fact of being challenged means that those who do choose to believe will often do so with an intensity and enthusiasm which would have surprised those of early periods who simply took their faith for granted. ... Becoming religious is attended by more dramatic behavior consequences, but fewer people do it. There are now more zealots but fewer believers.” [10]

That is why not only ordinary people should be tolerant, but votaries and those one who believe in something should respect others as well. Insulting the feelings of other people and the violation of their personal space in an attempt to prove your rightness leads only to increasing tension.

Thus, we can conclude that tolerance is important in today's society in several aspects as:

- a solution to the existing problems in the form of all manifestations of intolerance or aggressive commitment;
- a way of life and way of coexistence in a multicultural society;
- a policy which will preserve the unity and stability of the population,
- a basis of statehood, thanks to which it is possible to avoid the negative impact of world events.

Such state support in our country is presented by the Assembly of People of Kazakhstan - a unique institution aimed at strengthening interethnic and interreligious relations. The President of Kazakhstan Nursultan Nazarbayev in his speech at the XIV session of the Assembly of People of Kazakhstan said: “The strength of any country is in the unity of its people! Historically polyethnic and poly-confessional, we were able to turn to our strategic priority and national strength. Today, many states recognize the uniqueness of Kazakhstan's model of providing stability and harmony in our multiethnic society, appreciate its effectiveness. We showed the world that a country with more than 130 ethnic groups can avoid conflicts based on the national interests.”[11]

Activities of the Assembly of People of Kazakhstan have become particularly significant in the light of world political events. In this regard, the recent decision to hold early presidential elections can be considered as timely and farsighted. Consolidation of all population groups in order

to make a single choice will prove the support of the united people of Kazakhstan and allow our president to more effectively implement policy where “any ethnic group, large or small, is an important part of Kazakh society. Its members get all the possibilities to satisfy their spiritual needs, to preserve their identity, to realize themselves by participating in the construction of the Kazakh state.” [11]

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### PSYCOLINGUISTIC ASPECT OF THE KAZAKH LANGUAGE

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Nowadays, the importance and role of the Kazakh language have increased significantly. Kazakh people are trying not only to keep their mother tongue themselves, but also teach their children. Speaking about the development and strengthening of the Kazakh language, the President of Kazakhstan Nursultan Nazarbayev said that “we should convey the history, culture, customs to our people only in our own language. Try to translate some Kazakh idioms or sayings from Abay in the Russian and English languages. That is rather difficult. Each language has its own unique features. And with the disappearance of the language these precious features may also disappear. No one is to blame for the fact that we are a multiethnic country. It happened this way historically. Our task is to preserve the unity of society.” [1] The government makes certain steps encouraging children to speak in Kazakh by creating special programs, courses, etc. However, despite all of these efforts, there are still some problems in learning the Kazakh language. Kazakh linguists identify five main difficulties in learning it.