Tutinova N.E.[1], Sterkens C.[2], Meirbaev B.B.[2]

[1]PhD student, [2]Professor at Radboud University,
Netherlands, Nijmegen, e-mail: nurtut86@mail.ru
[2]Assistant Professor, al-Farabi Kazakh National University,
Kazakhstan, Almaty, e-mail: bekzhan.m@gmail.com.

SOCIO-CULTURAL CONFLICTS IN REPUBLIC OF KAZAKHSTAN: TYPES

The aim of the research article is to study various aspects of the conflictoccurrence, which is very relevant problem of the modern society, including in Kazakhstan.The article presents an attempt to reveal the social nature of national, racial, ethnic and religious conflicts.To achieve the goals, the research is carried outon the nature of social conflicts by determining their role.The modern conflictological paradigm reflecting the globalization of the societyis considered on the example of Kazakhstan.An attempt to resolve these conflictswas made. Identify typological characteristics of the conflicts and provide examples of data collision in the society's interpretations, normative-holistic, deprivation, civilizational and intra cultural areas.The forms and types of dialogue as the most fruitful mechanism for resolving socio-cultural conflicts are analyzedtoday.

Key words: ideology, identity, socio-cultural conflict, civilization, nation, race.

Тутинова Н.Е.[1], Стеркенс К.[2], Мейрбаев Б.Б.[3]

[1]PhD докторант, Радбоуд университетінің профессоры,
Нидерланды, Неймеген қ., e-mail: nurtut86@mail.ru
[2]филос.ғ.к., доцент, әл-Фараби атындағы Қазақ ұлттық университеті,
Қазақстан, Алматы қ., e-mail: bekzhan.m@gmail.com.

Қазақстан Республикасындағы әлеуметтік мәдени конфликтілер: түрлері

Мақаланың мақсаты қазіргі қоғамдағы басты мәселелердің бірі, сонымен бірге біздің елімізде орын алып отырған конфликтіні әр түрлі аспектілер тұрғысынан талдап көрсету болып табылады. Конфликтінің пайда болу негіздері әдістемелік тұрғыдан қарастырылып, ұлттық, нәсілдік, этностық, конфессиялық қақтығыстардың әлеуметтік сипатына қазіргі қоғамға тән әлеуметтік мән-мағынасын ашуға талпыныс жасадық. Сонымен қатар аталған мақсатты шешу жолында конфликтінің әлеуметтік табиғаты мен оның қатынастардағы мәнін ашу арқылы рөлі зерттеледі. Қазақстан қоғамының жаһандануын бейнелейтін заманауи конфликтологиялық парадигмалары қарастырылады. Берілген конфликтілерді анықтау үшін әрекет жасалды. Сондай-ақ конфликтілердің типологиялық сипаттамалары мен қақтығыстардың интерпретациялық, нормативтік-тұтастық, депривациялық, өркениеттік және мәдениетаралық жанжалдарды түсіндіру үшін Қазақстан қоғамы негізіндегі мысалдар келтірілген. Қазіргі таңдағы диалогтың формалары мен түрлерін әлеуметтік-мәдени қақтығыстарды шешудің ең жемісті механизмі ретінде талдап көрсетіледі.

Түйін сөздер: идеология, бірегейлілік, әлеуметтік мәдени конфликт, өркениет, ұлт, нәсіл.

Тутинова Н.Е.[1], Стеркенс К.[2], Мейрбаев Б.Б.[3]

[1]PhD докторант, [2]доктор, профессор, университет Радбоуд,
Нидерланды, г. Неймеген, e-mail: nurtut86@mail.ru
[3]к.филос.н., доцент, Казахский национальный университет имени аль-Фараби,
Казахстан, г. Алматы, e-mail: bekzhan.m@gmail.com

Социокультурные конфликты
в Республике Казахстан: типология

Целью исследования данной статьи является изучение различных аспектов возникновения конфликтов, являющихся актуальной проблемой в современных обществах, в том числе и в казахстанском. В статье представлена попытка раскрытия социального характера национальных, расовых, этнических, конфессиональных конфликтов. Для достижения цели проведено исследование природы социальных конфликтов посредством определения их роли. Рассматривается современная конфликтологическая парадигма, отражающая глобализацию общества на примере Казахстана. Попытка выявления этих конфликтов осуществляется на основе их типологических характеристик и по интерпретациям, нормативно-целостным, депривационным, цевилизационным и внутрикультурным направлениям. Анализируются Формы и типы диалога анализируются как наиболее плодотворный механизм разрешения социокультурных конфликтов на сегодняшний день.

Ключевые слова: идеология, идентичность, социокультурный конфликт, цивилизация, нация, раса.

Introduction

When considering different interpretations of culture (philosophical, anthropological, sociological) and different approaches based on empirical, activity, axiological and other methods, the similarity, interdependence of sociological and anthropological approaches was revealed. A philosophical definition of culture as «a historically developing radiological programs of human behavior, communication and actions» (Modern philosophical dictionary, 1998) was the methodological basis in determining its own line of study of the subject. Also, the definition of culture was used as a set of behaviors that a person learns in the process of growing up at the personal level (F. Boas). In confirmation of the interaction of cultural worlds through the system of symbols, K. Hirz's statement that internal, deep symbols manifest themselves in public life is taken (Thompson, 1990:3).

The study of the religious, social and cultural aspects of the history of societies was conducted by a wide range of scientists of the past. As for the origins of religion, the interest of researchers of the second half of the XIX-early XX centuries was strengthened by discoveries in the field of Eastern cultures, deciphering ancient scripts and expanding knowledge about the history, religion and cultures of the «non-Western» world. Theories of M. Muller, G. Spencer, anthropological studies of Polynesia and Micronesia, undertaken by J. Frazier, E. B. Taylor, later B. Malinovsky, L. Levi-Brul and other scientistsintertwined with the need to analyze primitive religious beliefs as «original» and more simple, compared with later religions. To this was added the study of the influence of the nature of religion on the course of the history of Western societies, conducted by F. de Coulange, and then Max Weber.

Descriptive analysis of culture, conducted by E. Taylor, allows to structure the subject of study. Culture is studied by comparing similar elements of different cultures (beliefs, traditions, customs, values, etc.) and classifying them on different grounds. A complete list of the phenomena that make up the life of a people, E. Taylor just calls culture. The relationship «culture-civilization» is characterized by quality, which is one of the moments, taken into consideration in the structuring of the subject.

An important point in the process of studying the phenomenon of conflict in the socio-cultural space is G. Becker's view, which considers the conflict, competition and cooperation as the main forms of interaction. Conflicts unfolding in society on the basis of interactions and existing cultural contradictions, the author proposes to consider socio-cultural.

But since «cultures» imply certain similarities, the first level of our analysis will be work with this concept. The social community refers to a relatively stable set of people, characterized by more or less the same features of the conditions and lifestyle, mass consciousness, to some extent – the community of social norms, value systems and interests. The next system-forming concept of socio-cultural conflict

is the triplex «norm, custom, tradition» in its social aspect it is the main element of group identification and structural organization of culture. The ideas of E. Durkheim about anomie fit the analysis of socio-formingrole of norm in cultural-historical development. He noted that «in times of anomie, the value of the inhibitingbeginnings declinessharply. During social disorganization, whether it occurs due to a painful crisis or, conversely, in a period of favorable, but sudden social transformations, society is temporarily unable to show the necessary impact on the person...» (Durkheim, 1994:237).

For the purpose of this article, culture is understood as a set of shared attitudes, values, goals, and practices that characterizes an institution, organization or group. We understand as political culture a repertoire of cognitive, behavioral, and normative patterns in the production of power as well as in the organization of groups for the pursuit of cooperation and conflict. Whereas the sphere of the cultural has for long been of interest to both, anthropologists and political scientists that are interested in conflict (for example, Ferguson 1990; Snyder 2002), formal models of conflict taking into account the socio-cultural sphere are to the best of our knowledge non-existent.

Main part

The central theme in the consideration of the causality of socio-cultural conflicts is the problem of preservation of cultural values. «At its core, the conflict of values is nothing but a clash of different civilizations. If we proceed from the distinction between conflict of interests and conflict of values, we can distinguish two large classes of ethnic conflicts.

The first is based on the contradictions between ethnic groups belonging to the same civilizational area. In this case, it is a conflict of interests of representatives of different ethnic groups. In the second case, there is a clash of ethnic communities belonging to different civilizations and, consequently, a conflict of values. The first type of conflict is closer to the social, whist the second has a defined socio-cultural character» (Shemyakin, 1998:50).

The previous conflict paradigm can no longer adequately explain their essence and ways to overcome. A new concept is still under development (Urasova, 2019).

Before giving the concept of socio-cultural conflicts, I would like to stop and give a brief overview of what is a conflict? A conflict is a clash of opposing goals, positions and views of the subjects of interaction. Conflict is always associated with people's awareness of the contradictions of their interests as members of certain social groups with the interests of other subjects. Sharpened contradictions give rise to open or closed conflicts. Contradictions permeate all spheres of society – economic, political, social, spiritual. The aggravation of this or that contradiction creates a «zone of crisis». The crisis is manifested in a sharp increase of social tension, which often turns into a conflict. Most sociologists tend to believe that the existence of a society without conflict is impossible, because conflict is an integral part of the existence of people, the source of the changes taking place in society. Conflict makes social relationships more mobile. However, we believe that interests and goals are ultimately determined by values. Consequently, the basis of social conflicts are values of a personal or group nature (Potemkin, 2016).

Socio-cultural conflicts and their typology

Now we will focus on the main theme of our article, and I would like to give a brief description of what is a socio-cultural conflict, how to understand it and the types of this phenomenon. Based on the foregoing (на основании вышеизложенного), the socio-cultural conflict arising in the process of interaction of certain social groups is defined as the ultimate worsening of contradictions in the process of joint reproduction of social reality between large social communities (national, racial, ethnic, religious). Contradictions may be based on the violation of the system of cultural values in ethnic, religious and civilizational aspects and perceived (real or imaginary) on the basis of marginalization of social status. Social conflicts are currently characterized by the integration of social problems with cultural and ethnic (Zamogilnov, 1998:260).

There are five types of conflicts. The types include conflict of interpretation, normative holistic conflict, deprivation, civilizational conflict, intra cultural conflict.

Now we explain these types of conflict which can be found in Kazakhstan.

1. Conflict of interpretations (understanding the facts of the present and the past in terms of their inconsistency);

The situation of the conflict of interpretations occurring in the sociocultural space, as a rule, is unpredictable and less controllable. However, it carries a greater heuristic and cognitive potential. First, during a collision with an opponent, the subject has a chance to encounter previously unknown knowledge and ideas about reality, while in an internal conflict, the subject already knows the position of the opponent, although he does not agree with it. Secondly, a philosophical analysis of the attitudes of participants in a conflict allows one to diagnose the processes occurring in culture, to reveal the cultural situation of the clash of discourses, values and ideas about the world. The situation of conflict of interpretations in the sociocultural space often arises arbitrarily, since the stage of conflict of interpretations is a normal stage in the process of interpretation of the text. However, in order to avoid the risks of its transition to power conflict and make it productive, it may be necessary to mediate a third person who can translate communication into dialogue or bring it to the level of philosophical hermeneutics, turning the conflict into a pluralism of interpretations. An important point is the fact that the role of the mediator is not limited to establishing the legitimacy of one of the interpretations through authority. The mediator only translates communication into another plane – the plane of dialogue.

After the collapse of the USSR the Republic of Kazakhstan as other Soviet Republics found itself in a difficult situation. One of them from all sides united: in the field of social, cultural, economic, political roof gradually interrupted the blame and saw that they are facing big problems. According to one of its social identity in the USSR, the young Kazakh state had a single ethnic access and formal access to acceleration.

Kazakhstan is also one of the exemplary States where peaceful coexistence of different religions and confessions in the Eurasian space.But, nevertheless, the current religious situation in the Republic of Kazakhstan is not in the usual and moderate state, but constantly undergoes quantitative and qualitative changes. In connection with the increasing role of religion in society, it should be noted that representatives of non-traditional religions continue to increase the number of facts of distortion of religious beliefs. Promotion of active missionary activity and non-traditional movements affects the interests of citizens, after all, any challenges of society against non-traditional movements, of course, lead to criticism, intolerance to aggression, which is the basis of religious conflicts.

In a crisis of identity, an ethnic Muslim who finds himself outside the Islamic culture awakens a sense of belonging to the Islamic faith and civilization. Islam begins to dominate in his mind, ready to accept any ideas and concepts in the Islamic guise, including the most radical. The appeal to Islam is often caused by a protest, a response to the failed socialization, and the emerging Islamic political movements – an attempt to solve these problems in a radical way.

Analyzing the religious situation in Kazakhstan, religious communities can be said to have increased their consciousness, which is six times more than in the early 1990s. The number of places of worship of various religious beliefs has increased: mosques, Orthodox churches, Catholic, Protestant churches and prayer houses and synagogues. If in January 1990 there were 671 religious associations, which make up 1 10-15 denominations, by the middle of 2010 their number was more than 40 denominations and denominations increased to 4365 religious associations.

All these processes affect the depth of religion of the majority of the population, especially among young people. Hence the spiritual development of young people, education a lot of attention

adamhirsch say that. After all, religion is one of the factors influencing the spiritual development of a person.

As an example, a group of young, insignificant from the point of view of their relation to religion to give an example of what:

According to the views of young people in the religious community form people such qualities as patience, love for humanity, confidence in the future. Religion is an important initiative of morality in modern society, has a positive impact on young people. In fact, faith in God is a significant value in life for many young people or a psychological support, a hope for the best. Young people's faith in God is formed as a part of a complex surrounding society.

The arrival of young people in non-traditional religious movements:

In addition, there is a proliferation of new religious movements among young people. This phenomenon is greatly influenced by such factors as religious illiteracy of the population, the presence of effective forms and methods of psychological impact of new religious movements on the minds of people, social and material security of young people, dependence on other people's views, the dissemination of information of extremist content.

Such trends in the future lead to the transition of young people to new religious movements, including radical movements. We can say that the influence of the ideology of radical movements among young people, especially actively implemented. The prevalence of such trends threatens domestic political stability today, aggravating the religious situation in the country.

During these years many radical terrorist attacks took place in Aqtobe, Almaty and Taraz. This is an organized effort to achieve the desired outcomes of the distorted, negative, non-traditional trends in Islam.Often these extremist organizations , have been affectedfrom the North Caucasus (Transcaucasia) and Afghanistan (the Taliban), as well as Uzbekistan.

The outcome of the process of «cleansing» the community in Kazakhstan was the birth of such terrorist organizations as Jund al-Khalifat and Ansar-ud-Din. The number of these jamaats is unknown. According to security officials, until the 47 Salafi were detained in the Atyrau case, the total number of the radical wing in Kazakhstan numbered more than 200 people.

Extremist terroris attacks in Republic of Kazakhstan occured in these regions: Aqtobe, Atyrau, and Taraz. Bunch of people in Zhezkazgan region have joined to ISIL. The main reason of these sorts of extremist actions are low income social groups and religious illiteracy of the youth.

*The environment that is affecting young people in the community is an essential environment:*Family, Friends, Social Networking.

These negative religious movements are adversely affected by the ideology of traditional religious movements. Today the role of the family should be at the highest level to solve the problem of spiritual well-being of the society. It should be noted that some religious communities use different international organizations to achieve their goals. The distinctive feature of modern Kazakh society is the desire to revive the spiritual foundations of our ancestors. Every new generation strives to maintain good traditions, allowing it to forget its origin and respect the ancestral traditions. Therefore, the revival of the traditions of our ancestors and the good traditions of our nation for centuries have been essential to the modern society. The most powerful effort to keep youth today from negative trends and destructions is our national spiritual traditions.

If you look at my personal surveys in Almaty, one of the most promising conditions for choosing a religion for young people is the following:

From my childhood, my family has defined
my religious beliefs and religions

Parents advice
Consciously come   *Some aspects of life have affected*
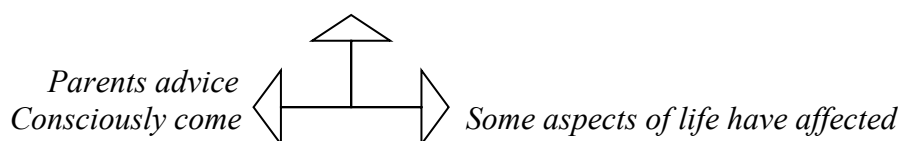
As we can see, the family is a teacher, which is the main direction for young people. Therefore, it is very important to properly orient our values of education in the family in combination with religious values. Education in the family always affects the support of young people and does not allow wrong steps. It can be said that the ability of our ancestors to properly identify our cultural and religious values would solve many problems.

2. Normative-holistic conflict (cross-cultural conflicts in negative attitude to «foreign» culture);

There are many definitions of the concepts «conflict». Most often, a conflict means any kind of confrontation or discrepancy of interests. Note those aspects of the conflict that, in our opinion, are directly related to the problem of intercultural communication. Based on this, the conflict will not be viewed as a clash or competition of cultures, but as a violation of communication. Today there are such cultural conflicts as between different ethnic conflits, between religious groups, generations, between traditions and innovations, between different linguocultural communities.

In my opinion, to talk about the existence of the problem of growing ethnic and religious intolerance in Kazakhstan would be an exaggeration. Our society does not feel the presence of any social order or mood of public consciousness to enmity, anger, hatred, aggression on ethnic or religious grounds. On the contrary, the vast majority of Kazakhstanis want harmony, peace, tranquility, stability, security and order.

Yes, some unbalanced, politically, creatively and online active Russian-speaking and Kazakh-speaking citizens of Kazakhstan have claims to national spiritual expression in acute negative forms. But we must not forget that the open and public expression of national and religious intolerance in our country is a criminal act, that is, punishable.

In General terms, the current state of interethnic and interreligious relations in Kazakhstan can be assessed as a cautious neutrality. There are mutual assurances of friendship and harmony, but there are concerns about certain sentiments, proposals and initiatives being circulated, uncontrolled religious Islamic and Protestant sects, currents and trends. State initiatives have met with mixed understanding and interpretation in various ethnic and religious communitiesover the past four years in language, education and cultural policy. In the youth environment, the influence of various radical views of nationalist and religious orientation is increasing.

The proclamation of such slogans as «New Kazakhstan patriotism», «Competitive nation»,

«Nation of the common future», «Kazakhstan identity», «Big country – big family», «Eternal country», «Beautiful future», «Modernization of public consciousness», and the adoption of appropriate programs is rather a disturbing evidence of trouble in the development of public consciousness, as well as the fact that the government is trying to pre-emptive propaganda measures to neutralize dangerous trends in the development of interethnic and interreligious relations.

The outflow of a large part of Russian-speaking youth from the country, the marginalization of Kazakh-speaking youth who have not received a quality education, the sharp social polarization of the population, the overall growth of social tension, the active activity of various religious missionaries – all this creates the prerequisites for the rapid spread of radical political and religious sentiments, views and ideas.

3. Deprivation conflict (progressive changes in the lifestyle caused by changes in the economy, politics, etc., and culture does not change or changes very slowly);

Deprivation is the discrepancy between the interests-expectations (state of consciousness) of the subjectand the real possibilities of their implementation (satisfaction) in practice. When deprivation on one side of the contradiction are certain expectations of the subject, associated with its needs, interests, beliefs, ideas, and on the other side, the real conditions for their satisfaction. For example, with the coming of President Putin to power, ordinary people expect improvement of their lives.

We may take one example in Zhanaozen, the city difficult and restless, about 60 Schoolgirls (the majority of them – pupils of younger classes) since September 1 don't go to lessons. The reason was the fact that the administration of schools requireswhen crossing the threshold of the building to remove the hijabs, but this causes protests from the parents of girls. Officials from local education authorities threaten to sue them: article 127 of the Code of administrative offences provides for a fine of up to 7 MCI for failure by parents to fulfill their obligations to educate and educate minor children. In turn, fathers and mothers declare infringement of the constitutional rights to freedom of religion (Zhenis, 2017).

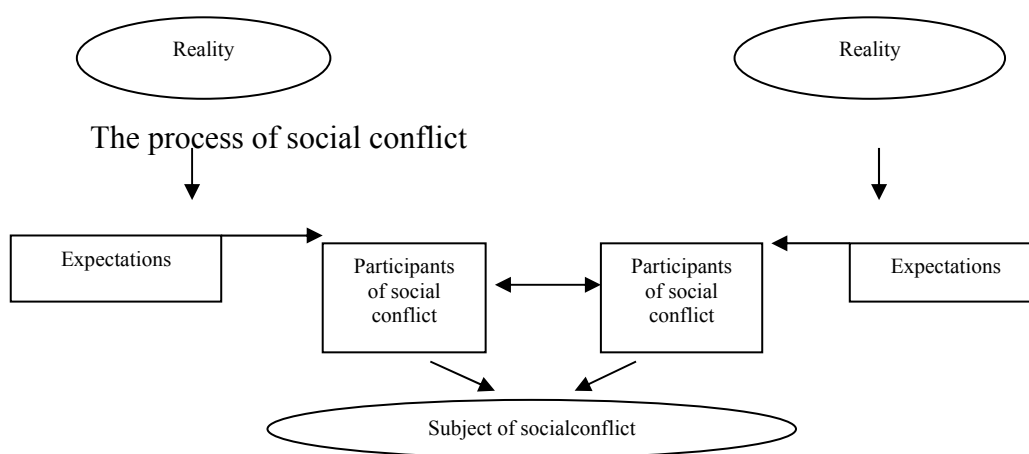Such cases may occur in other regions of the country, but such moments are

not advertised and with the help of persuasion can reach some consensus. But the fact is that in our society there is no such understanding. As

world practice shows, it is extremely difficult, if not impossible, to find an optimal and satisfactory balance between the two fundamental constitutional principles – freedom of religion and the secular nature of the state.

And secular education, on the one hand, and religious education, on the other, give completely different and even polar ideas about the world order, about the meaning of human life, etc. What a child is inspired at home by believing parents, is in absolute contradiction with what he is taught in school in the lessons of anatomy, biology, physics, astronomy... Imagine what is happening in the heads of such children. And if the Islamization of Kazakhstan's society continues at the current pace, a serious conflict between the two approaches to school education – secular (assuming equidistant from both different beliefs and atheistic ideology) and religious (in our case, Islamic) – will be inevitable.

Deprivation scheme as a cause of social conflict

The process of social conflict

Reality

Reality

Expectations

Participants of social conflict

Participants of social conflict

Expectations

Subject of socialconflict

However, even today state agencies are making concessions to the Muslim Ummah in the field of education – of course, counting on reciprocal loyalty. Madrasahs are endowed with the status of colleges, receive educational grants from the budget (for example, last year two South Kazakhstan madrasahs allocated a total of 175 grants), begin to issue state diplomas with which graduates can get not only in the mosque, but also in state institutions. So close to the creation of a network of religious educational institutions in the system is not secondary special, and General secondary education.

Of course, the emergence of such madrasah schools and their financing from the budget are associated with certain risks. This will be another serious blow to the principles of secularism; it will become more difficult for the state and society to control what and how the younger generation is taught, what values are imparted to it; the process of formation of Kazakhstan's identity and a single nation declared today will certainly be complicated... And what will be the advantages, in addition to

ending conflicts over clothes, scarves, because children do not go to school on Friday.

4. Civilizational conflict (product of cultural evolution);

The concept of S. Huntington, based on the idea of solidarity according to civilizational affiliation, becomes fundamental in the conflict-triggering paradigm (Huntington, 2003). The conflict of civilizations manifests itself in the form of conflicts (physical and ideological) between ethnic cultures, ethnic confessions. There is a qualitatively new type of conflict, a conflict of identities, including value, social, political differences (Dragoonski, 2003:4). Peculiarities of manifestation of identity are the changes in the cultural orientations of various social groups, dominance of one value over the other standards and the dissemination of these valuable principles in the other groups.

For example today it is possible to result only one example to describefault of Arab Islam and steppe Islam in Kazakhstan. The country is a civilizational fault – the promotion of «Arab» Islam.

Tolerant»steppe» Islam organically coexisted with Tengrianism. Over the centuries, a successful symbiosis was achieved between them, without wars and upheavals, many elements of Tengrianism entered the «steppe» Islam, including faith in the Aruakhs, reverence for nature, wedding, funeral rites, the open face of women, etc.

The roots of national music, epic, folklore, fine arts, architecture, clothing, etc. are of pre-Islamic origin. As well as relative equality of men and women: remember at least aitysy between them (for example, Dina Nurpeisova participated in aitys), the game «Kyzkuu» – if the girl on a horse catches up, then whips the Kamcha guy (and now require not only hijab, but also separate study and work, beat Kamcha wife, etc.), not to mention the girls-batyrs. It is necessary to remember all the imams, civil servants, teachers, ideologues, etc. in the early twentieth century. the Kazakhs went into battle with the name of Spirits. The same Mazars, against which Islamists have taken up arms, have roots in ancient burial mounds.

The features of «steppe» Islam were accepted and taken into account throughout the Muslim world – this was expressed, in particular, in recognition of the teachings of the famous Sufi Khoja Ahmet Yassaui, who contributed to the «reconciliation» of Islam with Tengrianism. In the Steppe girls and girls went with uncovered head – covered after marriage. For them there were special ornaments which emitted musical sounds: they were published salpy (slope decoration), there are (temporal, slope decoration) is a kind of metal pendants for KOs young girls. In cool time for girls were providedheaddresses of two types: a skullcap «takiya» and a warm cap with a fur edge – «Borik». A skullcap worn by girls until marriage. Female headdress like saukele is known since ancient times – there are artifacts.

And now the national dress is replaced by Arab. After all, kamzol, saukele and other clothing accessories had a pre-Islamic history and have survived to the present day. Now there are more frequent cases of funerals on the day of death, as is customary in the Arab countries because of the heat, and celebrations are held without music and dance. Many arts, traditions and customs fall under the category of «Haram». For example, the same sadaka, betashar, Zheti Nan, Kazakh music, etc.

In 1992 he received the «most democratic» law on religion and started the religious organizations of various kinds, and with them «ideological saboteurs». And the war for the minds of our citizens began: in schools, cinemas there were meetings of Jehovah's witnesses, etc., missionaries opened their offices, young people went to study in foreign religious institutions, many of which subsequently carried out their «policy», etc. And a worldview «porridge» was born – a necessary condition for a civilizational fault.

5. Intra cultural conflict (during uneven evolution of different aspects of culture), (Glukhova, 2005:185).

Intra-cultural conflict is a conflict occurring within the same culture, values alone, one ethnic nation. The cause of these conflicts come from different cultural values and firm convictions. Kazakhstan is a political ideological organization created for the regulation of interethnic, interreligious relations, as it is a multiethnic state. This institution will contribute to the development of the country, stability and stability in the country by organizing all ethnic groups in the country.

Since the southern regions of Kyzylorda, Taraz and Shymkent are the largest concentration regions of various ethnicities (Uighur, Uzbek, Kyrgyz, Kurdish), many conflicts on social, cultural, economic and land issues arose on these regions.We have acknowledged that there are conflicting factors related to the language problem, based on comparative results in the Turkic-speaking sourthern regions of Kazakhstan and the northern regions of the Russian-speaking Kazakhs.The main reason for this is the aggravation of linguistic comunication issues in integration relations.In order to address these issues, the state has undergone a series of reforms, namely Serpin, when focusing on the state language. The purpose of the Serpin program is to direct the students, and grantthem with the state scholarship, to increase the number of Kazakh-speaking citizens from the southern regions to the most populated areas of Russian speaking citizens, in order to ensure internal stability.

Ethnic politics in the south of Kazakhstan, inhabited by representatives of the main ethnic groups, have little effect in maintaining the ethnic issues. Problems of variety of ethnic groups and mutual claims against stateare not solved.

The causes of the escalation of interethnic relations in the southern regions are related to the corruption of government officials by massive violations of the principles of social justice (Shaukenova, 2013:55). I Kazakhstan there is competition between two main ethnic cultures, Kazakh and Russian. Political philosopher Kadyrzhanov (2001) distinguishes three spheres of social life, where competition between Kazakhs and Russians is expressed most clearly, namely demographic, political and cultural. «In the demographic and political spheres, ethnic

competition proceeds with the obvious dominance of the Kazakh ethnic group,» he says. «As for the cultural sphere, the situation here is complex, ambiguous and even contradictory» (Nurlybek, 2001).

Because some families with very well-established Kazakh traditions cannot accept and live following Russian culture. According to sociological surveys conducted among the population in Kazakhstan, each Kazakh primarily refers to the national identity, only then considers himself as a representative of his state. A brief example can be given of one Kazakh family, where co-exist two different nations, Russian and Kazakh. Moreover, two ethnic Kazakhs, one of them can be Kazakh and the second Russian-speaking Kazakh. Here, against religious and traditionalbackgrounds, conflicts can occur. In the end, such families do not last long and split up. You can see here the rejection of the values of one of the parties.

Intra cultural conflict(during uneven evolution ofdifferent aspects of culture). As an example of intra-cultural conflicts, you can consider two ethnic Kazakhs with different views on traditional culture. One party accepts all cultural values of the ethnos and whenever possible, tries to follow them. The second side is the Russian-speaking Kazakh with a vision of more modern, European views of all cultural values. In this case, there are very strong conflicts with the mismatch of their cultural values: language, tradition, religion, etc.

Recently, a new conflictological paradigm of «trauma»has emerged. In the process of socio-political changes there are serious, traumatic phenomena that cause contradictions, conflicts, violations of integral norms. «Values lose their value, demand impossible goals, rules prescribe the behavior, gestures and words refer to something different from previous values. Beliefs are rejected, the belief is undermined, charisma is failing, crumbling idols» (Sztompka, 2001). Dialogue and conversation are not predefi ned or predetermined; rather, they are capable of taking directions that cannot be predicted (Grice 1993; Duranti 2000, 2007) . M. Buber, differentiating dialogue (subject-object interaction) and management (subject-object interaction), described them as «I-You», i.e. the flow of I into Youdialogue based on understanding; «I-It» – where I treat others as objects of manipulation, exploitation and aggression. M. Buber called his theory «dialogical personalization» and believed that only dialogue fullyimplements the personalities (Buber, 1993:175). Progress towards democratic change is always accompanied, and often begins, with inter-

cultural dialogue. The characteristic features of this dialogue are determined by national cultural traditions, dominant archetypes in social and political systems.

Conclusion

The increased role of sociocultural conflicts in modern societies is a sufficient reason for alarm and concern. Contradictions arising on interethnic, religious, traditional, and other basis have a sociocultural nature and can be transformed into conflicts with unpredictable consequencesas we see and imagine.

Thus, it is impossible to exclude socio-cultural conflicts from the life of society. At the same time, it is necessary to do everything possible to prevent their breakdown into social destruction and to ensurea humanistic, non-violent solutionto the problems of social development.

Cultural inconsistencies or incompatibilities themselves do not necessarily lead to open and sharp cultural conflicts. The latter arise where inconsistencies, tensions and collisions are perceived and re-live as a problem, that is, something painful, troubling, that require healing. From here comes a massive intellectual, moral, artistic, and ultimately political mobilization of society, accompanied by an increase in the activity of various kinds of movements, especially the so-called «new social movements,» which sharply put cultural issues on the political agenda.

Solution

Generally, the integral model is achieved as a result of negotiationsbetween the conflicting parties, ending with the acceptance of an agreed solution. In order for the conflict to be truly resolved, it is important that the conflicting parties agree with each other that they found the most suitable way out of the conflict situation.

There is also a symbiosis of the methods of conflict resolution. It is model that combines in sequence: force, compromise, communication, interposition and integral models of conflict resolution.

Separation of the parties of the conflict. In this case, the conflict is resolved by terminating the interaction, severing (разрыв) relations between the conflicting parties, isolating them from each other.

The compromise model is a way of reconcilingconflicting interests, consisting in mutual concessions of conflicting parties.

Integral model (integrated strategy) provides for the possibility of meeting the interests of all the conflicting sides, provided that they do the revision of their previously formed positions, the goals that they intended to achieve in the conflict. In conclusion, it is difficult to foresee the variety of conflict situations that life creates. Therefore, in the resolution of conflicts, much should be solved on the spot, based on the specific situation, as well as individual psychological characteristics of the parties of the conflict.

References

Buber, M. (1993). Me and you. Moscow: Vesshaya shkola.

Dragoonski D.(2003). Grazhdanskayavoynatsivilizatsiy [Civil war of civilizations]. Kosmopolis, 2(4), 5.

Durkheim, E. (1994). Suicide: Sociological study. Moscow:Suicide: Sociological Studies.

Duranti, A. (2007). Etnopragmatica. La forza nel parlare . Roma: Carocci.

Ferguson, R. Brian. (1990) Blood of the Leviathan: Western Contact and Warfare in Amazonia. American Ethnologist 17(2): 237–257.

Glukhova, A.V. (2005). Sotsial'nokul'turnyy konflikt kak factor sovremennogo politicheskogo protsessa [Socio-cultural conflict as a factor of the modern political process]. Logos, 4(49), 185-200.

Grice, H. P. (1975). Studies in the way of words . Cambridge: Harvard University Press.

Huntington, S. (2003). Clash of civilization. Moscow: AST.

Kadyrzhanov, R.K. (2001). «Russkiy vopros» v kontekste kazakhstansko-rossiyskikh otnosheniy [«The Russian Question» in the Context of Kazakhstan-Russian Relations]. Polity, 3, 124-129.

Modern philosophical dictionary. – Minsk, 1998, p. 344.

Nurlybek S. (2001). Kazakhstan imir: sotsiokul'turnaya transformatsiya. [Kazakhstan and the World: Socio-Cultural Transformation]. Astana: Elorda.

Potemkin, M. (2016).Konflikt ne mozhetsoglasit'sya (Conflict cannot agree). Retrieved April 5, 2019 (http://page.iarl.ru/konfilktovat-nelzyadogovoritsya/#more-3337)

Snyder, Jack. (2002) Anarchy and Culture: Insights from the Anthropology or War. International Organization 56(1): 7–45

Sztompka, P. (2001). Sotsial'noye izmeneniye kak travma (Social change as injury). Teoriya Metodologiya, 1, 7–12. Retrieved October 2010 (http://ecsocman.hse.ru/data/983/017/1220/1-Shtompka.pdf)

Thompson J. B. ideology and modern culture: critical Social theory in the era of mass communications. – Oxford: Polity Pr., 1990, p. 3. 264.

Shaukenova Z. (2013). Sotsial'noyevzaimodeystviyeetnosa. Monitoring mezhnatsional'nykhotnosheniy v Respublike Kazakhstan [Social interaction of the ethnos. Monitoring of inter-ethnic relations in the Republic of Kazakhstan]. Almaty: Redaktsiya Instituta filosofii, politologii religiovedeniya Ministerstva obrazovaniyai nauki Respubliki Kazakhstan.

Shemyakin Ya.G. Ethnical conflicts: civilizational perspective // Social sciences and modernity, 1998, № 4, p. 50.

Urasova, A. D. (2019). «Zhiznennyytsikl»gosudarstvakakpoliticheskogoinstituta («Life cycle» of the state as a political institution). Molodoyuchenyy – Young Scientist, 5, 437-439. Retrieved January 20, 2019 (https://moluch.ru/archive/64/10281/).

Zamogilnov, S. (1998). Problemy upravleniyav sferemezhnatsional'nykhotnosheniypredposylkiiformyrazresheniyamezhnatsional'nykhkonfliktov(Management problems in the sphere of interethnic relations: prerequisites and forms of resolving interethnic conflicts), Saratov: Publishing house of the Volga Academy of Civil Service.

Zhenis, B. (2017). Uzhivutsya li v Kazakhstane svetskoye obrazovaniyei religioznoye vospitaniye? (Will secular education and religious upbringing live in Kazakhstan?) Retrieved September 18, 2017 (https://camonitor.kz/28938-uzhivutsya-li-v-kazahstane-svetskoe-obrazovanie-i-religioznoe-vospitanie.html).