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POLITICAL EVOLUTION OF THE ASSEMBLY OF PEOPLE OF KAZAKHSTAN

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Abstract The proposed article is about political evolution of the Assembly of People of Kazakhstan (APK) as a significant tool for influencing the inter-ethnic situation in our country, primarily through the prism of political relations. For this purpose, historical, comparative, structural-functional and institutional methods of studying this problem were used to identify the specifics of the functioning of the APK and its transformation in political-ideological and content-social aspects.

The article attempts to consistently reveal the nature of theoretical and applied developments in inter-ethnic relationship, examines the world practice of harmonization of policy in this sphere based on the history of APK establishment, from local regional initiative to a recognized state institution. The Assembly's social and legal interdependence determined by the need to adapt to changing conditions. The analysis is carried out on current constitutional and legal status of the APK and prospects of this structure development in the coming years.

Key words: Assembly of people of Kazakhstan, ethnic group, tolerance, adaptation, Constitution of the Republic of Kazakhstan.

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ҚАЗАҚСТАН ХАЛЫҚЫ АССАМБЕЯСЫНЫҢ САЯСИ ЭВОЛЮЦИЯСЫ

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Түйіндеме. Ұсынылған мақала этносаралық жағдайды реттеу саласындағы теориялық және қолданбалы әзірлемелердің сипатын дәйекті түрде ашуға бағытталған. Қазақстан халқы ассамблеясының (ҚХА) қалыптасуы мен дамуы тарихына шолу жасалды. Жергілікті аймақтық бастамадан танымал мемлекеттік мекемеге айналуы негізінде этносаралық қатынастарды үйлесімді реттеудің саясатын әлемдік тәжірибиені қолдана отырып жүзеге асыруын зерттейді. Сонымен қатар қоғамдық және құқықтық өзара ара қатынасты ашып көрсетеді, ҚХА-ның қазіргі құрлымы қарастырылып, оның алдағы жылдарда өзгеру барысы туралы болжамдар жасалады.

Мақалада Қазақстан халқы ассамблеясы біздің еліміздегі этносаралық қарым-қатынасқа маңызды әсер етуші, ең алдымен мәнді саясат жүргізудің негізгі құралы ретінде қарастырылды. ҚХА қызметінің ерекшеліктері анықталып, оның саяси-идеологиялық және мазмұндық-әлеуметтік аспектілері көрсетілді, бұл мәселені зерттеу тарихи салыстырмалы, құрылымдық-функционалды және институционалды әдістер арқылы жүзеге асты.

Кілт сөздер: Қазақстан халқы Ассамблеясы, этнос, толеранттылық, бейімделу, Қазақстан Республикасының Конституциясы.

ПОЛИТИЧЕСКАЯ ЭВОЛЮЦИЯ АССАМБЛЕИ НАРОДА КАЗАХСТАНА**Уалтаева Алтын¹, Бидахметова Шынар²**¹кандидат исторических наук, доцент, ведущий научный сотрудник Института истории и этнологии им. Ч.Ч. Валиханова, e-mail: altyn.lazzat@mail.ru²Магистр, Институт философии, политологии и религиоведения, e-mail: shinar81@mail.ru

Аннотация. В предложенной статье исследована эволюция развития Ассамблеи Народа Казахстана как значимого инструмента воздействия на межэтническую ситуацию в нашей стране, прежде всего через призму политических отношений. Для этого были задействованы исторический, компаративный, структурно-функциональный и институциональный методы изучения данной проблематики, для выявления специфики функционирования АНК и трансформации ее статуса в политико-идеологическом и содержательно-социальном аспектах.

В статье раскрываются теоретические и прикладные разработки в межэтнических отношениях, рассматривается мировой опыт гармонизации политики в области межэтнических отношений на основе экскурса истории образования АНК региональной инициативы до признанного государственного института. Показывается взаимобусловленность общественного и правового статуса Ассамблеи, определяемая необходимостью адаптации к изменяющимся условиям. Анализируется конституционно-правовой статус АНК, и делаются предположения о перспективах развития данной структуры в ближайшие годы.

Ключевые слова: Ассамблея Народа Казахстана, этнос, толерантность, адаптация, Конституция РК.

Introduction. The interaction of ethnic groups in any multi-ethnic country that claims stable development and sustainable economic growth is highlighted as one of the most important priorities of the study, being in the crosshairs of society and the state. Moreover, each state develops its own specific approaches and methods to solve the problems of harmonization of inter-ethnic relations, based on its own historical background and existing opportunities, formulating original concepts of inter-ethnic interaction that are relevant to local characteristics and situations. As an example, there are differences in the implementation of the concept of multiculturalism, which is variously interpreted in each of the countries of the European Union.

From this perspective, Kazakhstan, as a multi-ethnic state, also pays special attention to the sphere of inter-ethnic relations, considering domestic political stability as one of the most important priorities of state attention, which ensures the successful implementation of the country's strategic development plans. Kazakhstan has also been trying to find its own formula for harmonious interaction of representatives of all ethnic groups throughout the years of sovereign development, where the interests of not only the state would be taken into account – forming ethnic group-the Kazakhs, but also representatives of other ethnic groups, and having both a significant number and representation in the General population (Russians, Uzbeks, Uighurs), and sometimes symbolic (Finns). In confirmation, we can cite the words of the demiurge of modern Kazakh statehood, the first President of the country and Chairman of the Assembly of people of Kazakhstan N. Nazarbayev, who noted the following in one of his main works: “We are building a multi-ethnic state with equal rights and opportunities for all” (Nazarbayev, 1999: 4).

One of the important elements of the overall ideological structure to ensure inter-ethnic stability in the country is the Assembly of the people of Kazakhstan, which is supposed to be an effective tool for influencing relations between different ethnic groups. For a long period, since the establishment in 1995 until the present time, this body was focused on the harmonization aspects of interethnic communication, which is directly correlated to the overall state rate, which is well illustrated by the preamble of the Constitution of 30 August 1995, in which the first row focuses on the creation of some new community, regardless of the source of ethnicity for citizens of countries that determines their equality and equal historical

responsibility for the future of the state: “We are the people of Kazakhstan, United by a common historical fate, creating statehood on the native Kazakh land... “ (Konstituciya RK, 2005: 495).

It can be noted that even despite the existing public controversy and certain theoretical discrepancies, we are talking in this case about the formation of the so-called “civil nation”, i.e. the identification of Kazakhstanis on the primacy of their citizenship.

As the events of the last ten years show, the state and society are facing new challenges in the form of various precedents of inter-ethnic clashes and conflicts, which make us think about the effectiveness of previously adopted efforts to foster inter-ethnic stability and an atmosphere of tolerance between representatives of different ethnic groups. The events in January 2019 in Karaganda and in February 2020 in the Korday district of Zhambyl region, which require separate scientific study and research by ethnologists, are striking examples of recent times where the ethnic background is clearly observed.

Such challenges, accordingly, are such not only for the General policy of the state in the field of interethnic relations, but also for the Assembly of people of Kazakhstan, as a generalizing state body for the implementation of the policy of interethnic stability in the country. Moreover, questions have to be put in new perspectives, such as strengthening the APK’s preventive activities to prevent inter-ethnic conflicts, effectively predicting the growth of inter-ethnic tension, and forming a proactive approach to inter-ethnic problems.

The APK’s natural reaction may be to reform its activities, to change the nature of its work in order to adapt to the new reality. The ways in which the APK will develop is an important and topical issue that shows the vectors of development of the state’s policy in the field of interethnic relations, and one of the indicators is the transformation of the constitutional and legal status of the Assembly of people of Kazakhstan, together with the change in the semantic content of this structure. Therefore, the issue of scientific research of these aspects is a timely and relevant task of great applied importance.

Materials and methods. As a methodological basis, various General scientific methods were used, in combination with the use of methods of disciplines related to political science, primarily historical, comparative, structural and functional methods. In particular, they were used to study the stages of evolution of the status of the APK in historical retrospect, to compare the Kazakh model of interethnic interaction with foreign models, and to correlate the concepts of the status and content of the Assembly of people of Kazakhstan.

The theoretical foundations are the concepts that are characteristic primarily of Ethnology, namely constructivism and ethnosymbolism, which adapt to local conditions the theory of “civil nation”, which shows great potential for application in the future, especially in view of the officially designated tasks of the APK, in terms of promoting the formation of Kazakhstan’s identity, through the consolidation of ethnic groups, which is probably possible only on the primacy of the “civil nation”. At the same time, taking into account the need to maintain a balance for the objective coverage of inter-ethnic relations in Kazakhstan, an instrumentalist approach was also used to explain some phenomena, for example, to explain the phenomenon of ethnic groups ‘ adherence to the official interpretation of inter-ethnic interaction.

Some aspects of the activities of the Assembly of people of Kazakhstan as a tool aimed at harmonizing inter-ethnic relations in society, in relation to changes in its constitutional and legal status, which allow to increase the level of relevance of this structure to the changing situation in society, and, in General, to the needs of society, were studied.

New scientific results obtained by the dissertator in the framework of the research are seen in the following:

- for the first time, the evolution of the constitutional and legal status of the Assembly of people of Kazakhstan was studied through a socio-political prism, showing the mechanisms of adaptation of this body to the changing situation in the ethnic sphere.

- for the first time, the perspectives of the existence and functioning of the APK were highlighted, which can be attributed to the implicit tasks of this structure, while at the same time playing a significant role in legitimizing the state policy in the ethnic sphere both within the society itself and in the international arena.

- for the first time, the position that the future of the Assembly of people of Kazakhstan is closely linked to the continuity of the political course currently being implemented is presented in a reasoned manner. In the case of a radical revision of political attitudes, the need for this structure may be called into question, even in spite of the existing social demand, which may lead to leveling the status and significance of the APK to some extent.

The problems of research related to the study of interethnic interaction and the work of various tools for the harmonization of interethnic relations should be considered primarily in inseparable connection with the basic theories and concepts of Ethnology. In this aspect, particular interest are the directions that were developed by such authors as Benedict Anderson, Ernest Gellner, Roger Brubaker, and Donald Horowitz, namely constructivism and ethnosymbolism. Thus, the work of B. Anderson, "Imaginary communities" (Anderson, 2016: 416), provides a key to understanding how modern Nations are constructed, what influence General symbolic events have on the processes of identification of citizens, how the General information field affects the mass consciousness of people and their sense of ethnicity, which is critical for understanding the concept of "civil nation", being one of the cornerstones of the Kazakh model of inter-ethnic harmony and the work of the Assembly of people of Kazakhstan.

The concepts of ethnic borders, categories of nationalizing nation, preventive work to prevent ethnic conflicts and reduce the level of inter-ethnic tension are taken from such works as "Nations and Nationalism" by E. Gellner (Gellner, 1991: 794), "Nationalism Reframed: Nationhood and the National Question in the New Europe" by R. Brubaker (Brubaker, 1996: 216), "Ethnic Groups in Conflict" by D. Horowitz (Horowitz, 2000: 720).

Among the domestic scientists who have made a significant contribution to the study of ethnic processes in Kazakhstan, it is necessary to note such authors as R. Kadyrzhanov and M. Shaikemelev, whose works had a great influence on the presented dissertation work, in terms of General ideology, understanding and approaches. In particular, the modern concept of constructivism and ethno-symbolism linked to the Kazakh soil is presented in the monograph of R. Kadyrzhanov "ethno-cultural symbolism and national identity of Kazakhstan" (Kadyrzhanov, 2014: 168), which outlines ways to overcome the problem of ethnic differentiation in Kazakhstan's society, examines the mechanisms of formation of national identity of modern Kazakhstan.

Own, unique point of view on the ethnic and civil vectors of nation-building in the context of the national idea of Kazakhstan, the Kazakh model of national identity in the context of globalization is revealed in the book by M. Shaikemelev "Kazakh identity" (Shaikemelev, 2013: 272), which also deeply examines the essence and content of the work of the Assembly of people of Kazakhstan.

Collections of scientific conferences held under the auspices of the Kazakhstan Institute for strategic studies, in particular, "Kazakhstan's experience of interethnic and interfaith harmony: proposals for the OSCE" (2009), are devoted to a comprehensive analysis of the formation of the Kazakh formula of interethnic harmony, one of the main elements of which is the APK Institute) (Kazahstanskii opyt. mat. konf., 2009: 160), and "Kazakhstan's model of inter-ethnic harmony: status and prospects" (2007) (Kazahstanskaya model'. sbornik mat. konf., 2007: 143), as well as the books "N. Nazarbayev-the founder of Kazakhstan's model of interethnic and interfaith harmony" (2005) (sbornik mat. konf., 2005: 212) and "Kazakhstan's model of interethnic tolerance of N. Nazarbayev: from idea to practical implementation" (2009) (sbornik mat. konf., 2009: 48).

One of the works that examines the issues of national unity of the people of Kazakhstan, through the prism of statistical data and forecasts for the future, is the collective work of M. Kassymbekova, B. Temirbolat T. Chigumira "Model of Nazarbayev" the well-known story in a new context" (2016) (Kasymbekov, Temirbolat, Shajgumarov 2016: 164).

The Center for the study of interethnic and interfaith relations of the Academy of public administration under the President of the Republic of Kazakhstan conducts a great deal of research on the specifics of interethnic conflicts in Kazakhstan (Kasymbekov, Temirbolat, Shajgumarov 2016: 236).

In General, it should be noted that the presented dissertation work, to a certain extent, closes the existing gaps in the topic of the evolution of the constitutional and legal status of the Assembly of people of Kazakhstan.

Discussion The Assembly of people of Kazakhstan was established on the basis of the Decree of the President of the Republic of Kazakhstan dated March 1, 1995 (Ukaz Prezidenta RK ob obrazovanii, 1995: №2066). It is well known that the author of the idea is N. A. Nazarbayev, who in 1992, as the Head of state and speaking at a public meeting dedicated to the first anniversary of the country's Independence, expressed this idea.

Both then and now this idea is relevant. Especially now, at the current stage of deepening

and expanding globalization processes, when innovative communication technologies created to unite people, but in fact leading to even greater isolation of people from each other, are important for the integration potential of this structure -its ability to consolidate the interests of all ethnic groups in the country, to conduct a constructive dialogue with the authorities. The Assembly has become not just a body of inter-ethnic communication, but has become the most important instrument of national policy in the country.

The revival of ethnic consciousness and culture, the formation of a unified political, legal, cultural field of ethnic processes in the Republic would be impossible without the existence of the Assembly of people of Kazakhstan, without its constituent structural elements - ethno-cultural centers. It is these institutions of civil society that have ensured and still contribute to the preservation of peace and harmony in the country.

In the autumn of 1992, the 1-st Congress of Germans of Kazakhstan was held, where a new body was created-the Council of Germans of Kazakhstan, later renamed The Association of public associations of Germans of Kazakhstan "Vozrozhdenie". All regional public associations of Germans in Kazakhstan became part of this Association, which became one of the first registered ethnic structures in the Republic. by the time the President of the Republic of Kazakhstan N. A. Nazarbayev expressed his idea to create the Assembly of people of Kazakhstan, the Association of public associations of Germans in Kazakhstan had accumulated a certain organizational baggage.

Other ethnic associations that exist in Kazakhstan have followed the same path, such as the Association of Koreans of Kazakhstan, which was formed in 1990, the APK celebrates its 30th anniversary in 2020.

In the early 90th former Soviet republics experienced bloody conflicts on national grounds. Although in those years, the leadership of Kazakhstan, headed by N. A. Nazarbayev, first of all sought ways to solve the most difficult economic problems, nevertheless, it sought to avoid any inter-ethnic conflicts, preserve peace and harmony, because only this way could ensure the stable development of the country.

Therefore, the creation of such a structure as the Assembly of people of Kazakhstan, which promotes communication between representatives of numerous ethnic groups and the creation of a solid Foundation of Kazakhstan's society, was natural. And it was a two-way movement; as a result, the initiative of the head of state N. A. Nazarbayev was actively supported by all ethnic and cultural associations.

Although the implementation of this initiative seems to be a simple process from the height of the present time, there is no denying the existence of various groups of influence that have opposed it even at the parliamentary level. Some parliamentarians considered it a priority to carry out effective economic reforms to create conditions for the functioning of the market economy. Another obstacle was the lack of an appropriate legislative framework.

In October 2008, an event occurred that became a milestone in the development of the Assembly of people of Kazakhstan. This is the adoption of the Law of the Republic of Kazakhstan "on the Assembly of People of Kazakhstan", which defined the status, formation and organization of the work of the Assembly of people of Kazakhstan, aimed at implementing the state policy to ensure public consent and national unity, improving the effectiveness of interaction between state bodies, organizations and civil society institutions in the field of interethnic relations (Unikal'naya model' tolerantnosti, kazpravda)

This law de jure consolidated what was already defined de facto, namely the purpose, main tasks and activities of the Assembly of people of Kazakhstan. It should be noted that earlier, namely in may 2007, the Parliament of the Republic of Kazakhstan adopted a number of amendments to the Constitution, and the Assembly, which since the release of the Decree of the President of Kazakhstan on its creation was called the Assembly of Peoples of Kazakhstan, became known as the Assembly of People of Kazakhstan. This change was fundamentally important, because it is correlated with the Constitution of our country, which begins with the words "We, the people of Kazakhstan", and emphasizes the unity of the people of our country, despite its multi-ethnic composition.

The multi-ethnicity of Kazakhstan and the existence of long-term development goals of the country cause increased attention to the development of an authentic formula for inter-ethnic harmony, the element of which is the Assembly of people of Kazakhstan. As previously noted, this structure is unique and specific only for our country in a number of indicators, while it has a certain potential for development, taking into account timely adaptation to changing realities.

Before proceeding to the consideration of modern ethnological approaches and orientations, we focus our attention on the ethnosocial processes that are characteristic of both Kazakhstan and the whole world. As a result of globalization in modern socio-cultural conditions, the nature and status of ethnological relations are changing everywhere, and the socio-ethnic structure of society is being transformed. Globalization is full of complexities and contradictions, we see, on the one hand, the strengthening of integration processes, and on the other hand, the emergence of many examples of ethno-cultural fragmentation, localization and regionalization. That is, there is a convergence and unification of cultures, and the strengthening of the desire of representatives of ethno-cultural groups to revive their original traditions, preserve the unique characteristics of their ethnic group.

By ethnosocial processes we mean those changes that occur in ethnosocial communities, in particular, changes in socio-economic parameters that are the most dynamic, therefore, determining the change of ethnosocial systems. Ethno-cultural parameters are more stable, so ethnic processes are less dynamic compared to socio-economic parameters.

One of the most important tasks of Ethnology is the study and theoretical understanding of modern ethnosocial processes, their role in ethno-cultural associations, as well as the problems of establishing a dialogue of civilizations and cultures.

Today, the constantly changing social reality determines the priority of new directions of ethnological research. In recent years, researchers have focused on the political and sociological aspects of Ethnology. The reason for this was the need to resolve inter-ethnic conflicts, the need to resolve them. Such Sciences as sociology and political science possess methods of solving interethnic conflicts. Nevertheless, due to the growing number of interethnic conflicts, the need for specifically applied research of ethnosocial processes is increasing.

Therefore, in the modern world, one of the main conditions for maintaining social stability is the search for tools and mechanisms for maintaining intercultural dialogue. The analysis of the experience of multi-ethnic Kazakhstan, which has managed to avoid major ethnic conflicts over the years of independence, can help to solve this problem.

The basis of the model of interethnic and interfaith interaction created in the Republic of Kazakhstan was largely based on deep-rooted historical traditions that predetermined the ability of the Kazakh people to co-exist and non-conflict perception of a different mentality and culture. It should be noted that the culture of nomadic peoples has always been distinguished from the cultures of traditionally sedentary peoples by their ability to adapt to new territorial conditions. In many ways, it is the steppe customs that form the basis of the strategic course in the sphere of national policy of the Republic of Kazakhstan. Therefore, outside of the historical context, it is impossible to understand many modern realities of Kazakhstan's life, including the state model of relations between ethnic groups that is being formed.

The main feature of the Kazakh model of interethnic relations, formed over the years of independence, should be recognized as a combination of national specifics inherent in the Kazakh ethnic group, the introduction of best international practices in the field of ensuring interethnic dialogue and the formation of an optimal regulatory framework for Kazakhstan's realities in the field of intercultural interaction.

The main stage of formation of the national legislative base of the Republic of Kazakhstan in the sphere of interethnic and interfaith relations covers the period from 1997 to 2007. It was during this period that long-term and short-term priorities for the evolution of the country's socio-political system along the path of democratization were formulated, in combination with measures to strengthen Kazakhstan's statehood.

The strategy of long-term development of Kazakhstan was outlined by the President of Kazakhstan N. A. Nazarbayev on October 10, 1997 in the Address to the people of Kazakhstan "Kazakhstan-2030. Prosperity, security and improving the well-being of all Kazakhstanis".

One of the key directions Of the strategy "Kazakhstan-2030" was declared the spiritual development of the peoples of Kazakhstan and the implementation of the triune language policy. To this end, the leadership of Kazakhstan initiated the cultural program "Trinity of languages" in 2003. N. A. Nazarbayev formulated his position on this issue: "first, continuing the work carried out under the program "Cultural heritage", it is necessary to study the issue of creating a "Fund for the Spiritual Development of the Peoples of Kazakhstan".

The Foundation should regularly monitor and support the development of cultural values

and traditions of our peoples through public-private partnerships and the involvement of relevant public organizations. The Fund should be managed on the basis of corporate governance principles.

Secondly, I suggest starting a phased implementation of the cultural project “Trinity of languages”. Kazakhstan should be perceived throughout the world as a highly educated country whose population uses three languages. This is the Kazakh language – the state language, Russian as the language of international communication and English – the language of successful integration into the global economy” (Nazarbayev, 1997: 435-436).

The new principles of language policy are reflected in the Law “on languages in the Republic of Kazakhstan” No. 151-1 of 11 July 1997 (as amended on 20 December 2004). In accordance with the Constitution, article 6 of RK Law “On languages in the Republic of Kazakhstan” secures the right of every citizen “to freely choose the language of communication, upbringing, education and creativity. The state takes care of creating conditions for the study and development of the languages of the peoples of Kazakhstan” (Nazarbayev, 1997).

According to the Law, it is the duty of every citizen of the Republic to master the Kazakh language, which is an important factor in the consolidation of the people of Kazakhstan. At the same time, Russian is officially used in state organizations and local self-government bodies along with Kazakh (Zakon RK O yazykah, 1997).

As a result of the measures taken in the field of language, by the mid-2000s, significant positive changes in this issue were clearly evident.

The first President of Kazakhstan described the results of the work done during that period: “We have achieved a balanced language policy. Kazakhstan is one of the few countries in the post-Soviet space that has resolved these problems without acute conflicts and social upheavals. And you know that they were in the former Soviet Union. There is a natural process of mastering the state language by citizens of the country, especially young people. This does not happen by force, but by the voluntary desire of people who feel the need to know the state language. I am sure, that this desire will increase every year” (Nazarbayev, 1997: 438).

These principles of language policy were reflected in the period under review and in the Law of the Republic of Kazakhstan “on education” of July 27, 2007: “All educational organizations, regardless of their ownership forms, must ensure that students learn Kazakh as a state language, as well as learn Russian and one of the foreign languages in accordance with the state mandatory standard of the appropriate level of education” (Zakon RK Ob obrazovanii, 2007).

In accordance with articles 4 and 36 Of the law of the Republic of Kazakhstan “on education” of July 27, 2007, the state guarantees all citizens of the Republic of Kazakhstan, including representatives of all national minorities, to receive free General secondary education within the limits of the state compulsory education standards. In practice, children of foreign citizens, oralmans, stateless persons, and refugees permanently residing in Kazakhstan receive free General secondary education in state educational institutions.

The principle of equality of citizens of Kazakhstan, regardless of national or religious affiliation, also applies to the sphere of employment. In accordance with the Constitution and The law “On public service” of 23 July 1999, citizens of the Republic, including representatives of all national minorities, have the right to equal access to public service. The requirements for a candidate for the position of a civil servant are determined only by the nature of their official duties and are established by law.

Equal access to public service is ensured by competitive selection, which involves a series of sequential stages: the publication of an announcement on the competition in the Kazakh and Russian languages, testing for knowledge of legislation of the Republic of Kazakhstan in Russian or Kazakh languages, the interview (Zakon RK O yazykah, 1997).

In addition, it should be noted that there is no mandatory requirement for knowledge of the state language in Kazakhstan’s legislation on public service.

In accordance with the provision of article 12 of The law on public service, no direct or indirect restrictions may be imposed on entering the public service based on gender, race, nationality, language, social origin, property status, place of residence, attitude to religion, beliefs, membership in public associations, or any other circumstances.

In General, the criminal code of the Republic of Kazakhstan, which entered into force on

January 1, 1998, defines liability for violations of equal rights of citizens, depending on race, nationality, attitude to religion, which have caused harm to the rights and interests of citizens. Nor can freedom of conscience and religion be restricted, even in a state of emergency, which has become very relevant for 2020.

The constitutional Council of the Republic of Kazakhstan, by resolution No. 6 of 26 October 1996, clarified this constitutional provision in the sense that the human rights and freedoms listed in paragraph 3 of article 39 of the Constitution cannot be restricted by anyone, including the state, and under any circumstances, including during a state of war or emergency.

In April 2002, the constitutional Council once again confirmed this explanation and declared unconstitutional the Law adopted by the Parliament on amendments and additions to the Law “on freedom of religion and religious associations”, which restricts freedom of conscience and religion. Hindering the implementation of the right to freedom of conscience and religion is subject to criminal liability (article 149 of the Criminal Code of the Republic of Kazakhstan). As part of the improvement of the system and mechanisms for ensuring the observance and protection of citizens’ rights and freedoms, the post of human rights Commissioner was introduced in September 2002.

In order to conduct a political dialogue between the state and civil society institutions, a permanent Meeting was formed in November of the same year to develop proposals for further democratization and development of civil society. All these steps, which have been consistently implemented, reflect a systematic approach to carrying out changes in the inter-ethnic and inter-confessional spheres.

Active legislative activity in the field of interethnic relations in the late 1990s and early 2000s was accompanied by the strengthening of the role of the Assembly of people of Kazakhstan in the socio-political processes taking place in the Republic. First of all, the formation of a single Kazakh nation based on the primacy of civil identity continued at this stage. At the seventh session of the APK in December 2000, the President set the task of forming a civil community based on Kazakhstan’s patriotism. In his report at this session, Nursultan Nazarbayev stated: “We created Kazakhstan, now the task is to create Kazakhstanis” (Nazarbayev, 2000).

This task became one of the key directions of the APK Strategy adopted at the end of the IX session of the Assembly of people of Kazakhstan in 2000. The main goal of the APK Strategy was announced to increase the role of the Assembly of people of Kazakhstan in the implementation of the objectives of the strategy “Kazakhstan-2030”, strengthening stability and harmony in society and the process of forming the Kazakh people, its strong statehood, and open civil society.

Overall, since the mid 2000’s begins a gradual process of evolution of the Assembly of people of Kazakhstan of the Advisory body under the President of the Republic of Kazakhstan to the authority with broad powers and responsibilities enshrined in the Constitution. One of the most important moments in the sphere of inter ethnic integration and religious relations was the stage of creating the legal framework in 2008-2011.

The main milestones of this period were the adoption of two important documents: the Law “on the Assembly of people of Kazakhstan” and the Doctrine of national unity. In addition, the norms of regulation of inter ethnic and interfaith spheres of the Republic of Kazakhstan are reflected in the amendments adopted to the Law “On education” (dated 19.01.2011). In 2008 in the Republic of Kazakhstan was carried out Constitutional reform, the results of which the Assembly of people of Kazakhstan received the right to elect deputies of the Majilis. At the same time, the Law “on the Assembly of people of Kazakhstan” was issued, which formed the legal instruments for ensuring the activities of this body and provided political recognition and the role of the APK in strengthening peace and harmony in the Republic. Thanks to the steps taken in this direction, the Assembly of people of Kazakhstan has become a full-fledged subject of the country’s political system.

Since 2008, the interests of ethnic groups have been ensured through the parliamentary guaranteed representation of the Assembly in the Parliament of the Republic of Kazakhstan. This measure allowed Kazakhstan to implement the main principle of paragraph 31 of the Document of the Copenhagen meeting of the CSCE Conference on the human dimension, signed in June 1990, as well as the Lund recommendations of September 1999 on special measures to ensure ethnic representation in government (Nazarbayev, 1999:4).

In May 2010, an important step was taken towards the formation of a single Kazakh nation

as a civil community – adoption of the Doctrine of national unity “based on the desire to create equal opportunities and stable conditions of life for all citizens of Kazakhstan, recognition of the universal Declaration of human rights, awareness of responsibility for the fate of the nation, creation and strengthening of national statehood on the ancestral Kazakh land and other fundamental principles set forth in the Declaration on state sovereignty, the constitutional law on state Independence and the Constitution of the Republic of Kazakhstan” (Doktrina nats. edinstva Kazahstana, 2010).

The main objective of this document is to create conditions under which representatives of all ethnic groups and nationalities living in Kazakhstan will be able to overcome the dominant idea of national identity in their minds and feel like representatives of a single whole, which can be defined as the Kazakh nation. At the same time, the formation of a common Kazakh identity should not detract from the importance of national consciousness and socio-cultural values of Kazakhs and other peoples of Kazakhstan. These tasks define the structure of the Doctrine based on three principles:

- One country – one destiny,
- Equal opportunities
- Development of the national spirit.

Thus, during all the years of independence, the legal provision of inter-ethnic and inter-religious relations has been the most important direction of the national policy of the Republic of Kazakhstan. Kazakhstan’s model of interethnic interaction was initially built on the basis of legislative acts that ensure constructive interaction between civil society institutions and the state.

In 2010, the Doctrine of national unity was adopted - not a legislative or By-law, but a document of the highest level, reflecting the requests of almost all citizens of the country. The backbone of the doctrine of national unity was the idea of President of Kazakhstan - Leader of nation N. Nazarbayev in his address to people of Kazakhstan “new decade - new economic growth - new opportunities of Kazakhstan” about the fact that the main value of Kazakhstan is its independence, created on the primordial Kazakh land.

The doctrine develops the spiritual state of the people of Kazakhstan, its aspiration to new goals and ideas, fixing the foundations of national unity based on universal values: “One country - one destiny”; “Different origins - equal opportunities”; “Development of the national spirit”. At the XV session of the Assembly of people of Kazakhstan, President N. A. Nazarbayev stressed that the unity of the people of Kazakhstan is based on three main pillars: first, it is our common history; second, it is common for all Kazakh ethnic groups values. And finally, the third pillar is our common future. These methodological provisions are developed and deepened in the Doctrine of national unity.

At the meeting of the Council of the Assembly of people of Kazakhstan on April 19, 2010, the Doctrine of National unity of Kazakhstan was approved. At the new stage of the country’s development, the achievement of National unity based on the recognition of a common system of values and principles for all citizens was recognized as a strategic priority. If at the stage of formation of the state the main task was to consolidate society on the basis of interethnic tolerance and social harmony, at the new stage of development of the country, the achievement of National unity based on the recognition of a common system of values and principles for all citizens becomes a strategic priority. The doctrine of National unity is the basis for people’s awareness of the need to unite in the face of the challenge of time, a way to understand what brings us closer and makes us one, and the impulse to move forward together in the future (Nazarbayev, 2009).

Based on this, the following principles of National unity of Kazakhstan are proclaimed: “One country - one destiny” - awareness of the common destiny of each citizen and his homeland - the Republic of Kazakhstan.

The doctrine served as the basis for creating an integrated system of legal, socio-economic, political, state and administrative measures aimed at strengthening the unity of the people, developing democracy, and dialogue of cultures and civilizations. The implementation of the Doctrine is aimed at activating and mobilizing the human and intellectual potential of the country in order to accelerate the development of Kazakhstan, achieve a decent standard of living for each of us, respect and protect the rights and freedoms of citizens guaranteed by the Constitution of the Republic.

In accordance with the Strategic development plan of the Republic of Kazakhstan until 2020,

the doctrine has become the main tool for the consolidation of Kazakhstan's society. Ensuring national unity is an important condition for creating a democratic, secular, legal and social state. Economic growth, social progress and democratic development of the country are possible only if the unity of society is consolidated and preserved.

So, one of the priorities of the cultural policy set out in the Strategy of the Assembly of people of Kazakhstan for the medium term period up to 2011, it was named "the involvement of civil society in addressing important social projects in the field of interethnic relations, development of civil society institutions in the sphere of interethnic relations" (Ukaz Prezidenta RK, 2002:№856).

It can be stated that Kazakhstan as a whole successfully managed to solve the task of ensuring inter-ethnic peace within the country set in the early 1990s. To date, the main components of Kazakhstan's model of interethnic interaction have been identified.

First, inter-ethnic relations in Kazakhstan are fundamentally depoliticized. According to article 5 of the Law "on political parties", it is prohibited to create and operate political parties whose goals or actions are aimed at inciting social, racial, national, religious, class and ancestral discord. It is not allowed to create parties based on race, ethnicity, or religion. Paragraph 2 of article 39 of the Constitution of the Republic of Kazakhstan establishes that "any actions that may violate interethnic harmony are recognized as unconstitutional" (Konstitucionnoe pravo RK, 2001: 21).

Secondly, the Kazakh model of inter-ethnic interaction was initially built on the basis of legislative acts that provide for the constructive interaction of civil society institutions (represented by ethnic and cultural associations) and the state. So, one of the priorities of the cultural policy set out in the Strategy of the Assembly of people of Kazakhstan for the medium term period up to 2011 was named "the involvement of civil society in addressing important social projects in the field of interethnic relations, development of civil society institutions in the sphere of interethnic relations".

Third, ethnic groups have a high civil and social status. Their representatives do not act as national minorities, but are treated as citizens with full rights. According to article 12 of the Constitution of the Republic of Kazakhstan, "human rights and freedoms belong to everyone from birth, are recognized as absolute and inalienable, determine the content and application of laws and other normative legal acts". At the same time, "everyone has the right to use their native language and culture, to freely choose the language of communication, education, training and creativity" (Konstitucionnoe pravo RK, 2001: 34).

Given the specifics of the formation of Kazakh society, traditions and peculiarities of the mentality of the Kazakh ethnic group, it is hardly possible to say that Kazakhstan's experience of interethnic and interfaith harmony is a universal model. However, of course, the basic principles and tools of intercultural dialogue created in Kazakhstan are of great scientific interest.

Research result The results of the study are seen in the fact that they can be used in the process of improving the efficiency of the APK, and as a source material for the analysis of the activities of this structure by domestic and foreign experts. In addition, some of its provisions may be useful for updating the scientific discussion on the ways of forming a civil nation in Kazakhstan, as well as on the future of the Assembly of people of Kazakhstan in the coming years.

In theory, the provisions on the typology of models of interethnic harmony, which includes Kazakhstan, as well as on the latent functions of the APK to legitimize the political course being pursued in the Republic of Kazakhstan, may be of some interest.

The absence or low level of trust between representatives of various ethnic groups creates a fertile environment for the widespread dissemination of concepts, ideas and myths about the superiority of certain ethnic groups over others, "cultural", "civilizational" dominance, which clearly leads to an increase in the level of tension and the gradual maturation of hotbeds of future conflict.

Seemingly unnoticeable at first, and sometimes difficult to measure, the growth of inter-ethnic contradictions can potentially lead to social conflicts that are heavily involved in national issues, as has already happened in the countries of the Middle East region, Sudan, Tunisia, Libya, etc.

It should be noted that in Kazakhstan, despite various precedents of inter-ethnic clashes, which from time to time overshadows a generally very positive picture of inter-ethnic relations, there

has not been any large-scale conflict that would have divided society into opposing sides for a long time.

Moreover, the above-mentioned precedents show that the country has its own special, specific mechanisms of social and inter-ethnic harmonization, which help to solve existing problems in an adequate way, without bringing them to the level of intervention of the international community and without giving them a state scale.

This is largely due to the fact that Kazakhstan has always paid special attention to the issues of the above-mentioned inter-ethnic harmonization, through the formation of a set of organizational and legal measures, together with socio-cultural regulators, which were aimed at identifying, mitigating and resolving existing contradictions.

Today, Kazakhstan is an independent state that is able to build constructive relations not only with its neighbors, but also with the whole world. And we can agree with the opinion of a number of researchers that Kazakhstanis are an open nation with an inclusive identity. One of the most important achievements of our state is interethnic and interfaith harmony, when the unity of the people of Kazakhstan is most important for the citizens of the country, i.e. they connect themselves primarily with the state, not with their nationality or religion. One of the main political know-how that contributes to the strengthening of statehood and has no analogues in the world is the Assembly of people of Kazakhstan, which since its creation has quickly gained credibility, attracting the attention of the whole world. And this attention does not wane, but continues to grow to this day.

In our country, inter-ethnic harmony is a priority, the Foundation of constitutional democracy, the rule of law, and respect for rights and freedoms at the national level, so it is not surprising that we created such a unique body that occupies a special place in the country's democratic structure.

Conclusion This year, 2020, has been extremely difficult for our country and society. The adverse economic situation, coupled with the coronavirus pandemic, has a strong impact on the social well-being of citizens of Kazakhstan, exposing hidden problems and actualizing existing contradictions, primarily political and managerial. All this is also reflected in the sphere of inter-ethnic relations, which is always sensitive to the growth of social tension in society. In a certain sense, we can say that Kazakhstan's model of inter-ethnic harmony is currently undergoing a series of tests that should show how viable and effective it is. In this regard, the Assembly of people of Kazakhstan is also going through another test, as an important element of the overall system of harmonization of inter-ethnic relations of our country, which also has a symbolic meaning.

At the same time, there is reason to believe that both the APK and the Kazakh model of public consent will successfully overcome all difficulties, since it has previously faced similar challenges and has always found an adequate response, and only in the main, fundamental way, which involves taking into account the views of all parties and a firm commitment to the principles of tolerance and dialogue between ethnic groups. Of course, this does not mean that the APK should not or will not change, moreover, it is obvious that it is through modernization and reform this structure can increase its relevance to the ongoing processes, as has already happened before. After all, it is the flexibility of this body that has predetermined its adaptability to the changing socio-economic, demographic and sometimes even geopolitical situation.

The constitutional status of the Assembly was also changed, reflecting the transformation of the content and functions of this body, which, positioning itself as a deliberative body, it has other important inter-ethnic harmony additional tasks, such as consolidation of ethnoes on the primacy of the "civic nation" ("kazahstanskoe") and increase the level of trust between members of different ethnic groups, promoting their effective integration into the Kazakhstan society. Therefore, the study and analysis of this status is important for understanding the direction in which the APK is being transformed and what this means for the domestic model of inter-ethnic interaction.

If earlier, it seems, the moments of consolidation of ethnic groups around the built power vertical were of particular importance, now the problems (or opportunities, depending on the chosen point of view) of effective integration of ethnic groups into the Kazakh society, taking into account the existing demographic trends and proportions, come to the fore. In this aspect, we can predict the further evolution of the constitutional and legal status of the Assembly of people of Kazakhstan, which reflects the role of this structure in the sphere of

interethnic relations in the next five years, until 2025. Summing up the dissertation research, we can say that the theme of the evolution of the constitutional and legal status is of great importance for understanding the functioning of the Kazakh model of inter-ethnic harmony, which is now on the threshold of its new stage of development.

It is difficult to predict exactly what path and how this development will go, but, nevertheless, it is clear that the best option for preserving inter-ethnic and political stability in General will be to take into account the views of all interested parties and open public dialogue with the involvement of ethnologists, especially given the General mass demand for maintaining the economic growth rate in the country, from representatives of all ethnic groups that make up the “national outline” of the Republic of Kazakhstan.

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