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СБОРНИК МАТЕРИАЛОВ
XI Международной научной конференции
студентов и молодых ученых
«НАУКА И ОБРАЗОВАНИЕ - 2016»

PROCEEDINGS
of the XI International Scientific Conference
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«SCIENCE AND EDUCATION - 2016»

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Астана

ҚАЗАҚСТАН РЕСПУБЛИКАСЫ БІЛІМ ЖӘНЕ ҒЫЛЫМ МИНИСТРЛІГІ
Л.Н. ГУМИЛЕВ АТЫНДАҒЫ ЕУРАЗИЯ ҰЛТТЫҚ УНИВЕРСИТЕТІ

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   Жинаққа студенттердің, магистранттардың, докторанттардың және жас ғалымдардың жаратылыстану-техникалық және гуманитарлық ғылымдардың өзекті мәселелері бойынша баяндамалары енгізілген.

   The proceedings are the papers of students, undergraduates, doctoral students and young researchers on topical issues of natural and technical sciences and humanities.

   В сборник вошли доклады студентов, магистрантов, докторантов и молодых ученых по актуальным вопросам естественно-технических и гуманитарных наук.

интеграции, последовательное и поэтапное формирование единого транспортного пространства на принципах конкуренции, открытости, безопасности, надежности, доступности и экологичности. Это подразумевает в первую очередь принятие согласованных мер по обеспечению общих преимуществ в сфере транспорта и инфраструктуры и реализации лучших практик, интеграцию транспортных систем стран Союза в мировую транспортную систему, эффективное использование транзитного потенциала стран — членов Союза, повышение качества транспортных услуг, обеспечение транспортной (технологической) безопасности. В условиях глобализации объемы перевозок между странами приобретают все большие масштабы, предоставляя Союзу новые возможности по реализации совокупного транзитного потенциала, созданию сухопутного моста между Европой и Азией. Использование синергетического эффекта в этой области — одно из главных преимуществ интеграции.

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PECULARITIES OF WESTERN EUROPEAN PRACTICE OF MULTICULTURALISM

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Integration policies of foreign countries are diverse and have many faces; each state has its own peculiarities in conducting such policy. However, in general, the integration policy has two opposite strategies: assimilation and multiculturalism. In this case, both strategies can historically succeed each other under the immigration policies of one country.

Multiculturalism as a philosophical concept and the cultural policy first was emerged in foreign countries for a long time solving the problem of multicultural society through the implementation of practices of assimilation or segregation of ethnic minorities. For the first time, the idea of multiculturalism was officially used in Canada and Australia, and later the elements of a new ideology were partially implemented in the countries of the European Union. In the 1980-90smulticulturalism boom has begun in the Western countries. For many politicians multiculturalism was the only solution to the problems existing in a multicultural society. However, at the beginning of the twenty-first century, the criticism towards the proponents of multiculturalism has started to increase, and soon the leaders of European countries have recognized the failure of multiculturalism in their countries. The European model of multiculturalism, designed to solve the problems of the integration of immigrants, today is considered by many researchers as untenable.

Among the main factors of this problemis not the difficulty of the integration of immigrants, butrather its mass character. This massive immigration over a relatively short period of time leads to rapid changes in the ethno-cultural and social face of the European continent, which raises specific problems in the countries receiving immigrants. In this situation, the multiculturalism obtains particular ideological and political significance. Multiculturalism as a new concept of cultural studies represents a special understanding of the multiethnic society built on the principles of freedom, tolerance, non-discrimination and inter-cultural dialogue. This ideology provides answers to the questions of realization of civil rights and the preservation of their culture. Moreover, the aim of multiculturalism is not to divide society into cultural enclaves, but rather to create conditions for dialogue of cultures, and to soften the indifference tolerance. The aims of a multicultural society alsoinclude the disposal of the ignorance of the masses and the exterminationof the demonization of minority cultures. Multiculturalism promotes cultural relativism on the grounds that all cultural practices are of equal value and that the ethnic groups have the right to preserve their way of life, their culture.

One of the key elements of multiculturalism is tolerance, the purpose of which is the peaceful coexistence of cultures. Multiculturalism ideas are popular in many European countries where there has long been a high level of cultural development. European multiculturalism involves parallel co-existence of European and other cultures of the immigrants living in this geopolitical space.

At the end of XX- beginning of XXI centuries the Western European space have been tried several strategies to integrate other cultures communities. There are three classical schemes that have been used in Germany, France and the UK.

Western European countries had hardly suffered with great human losses in World War II and in order to make good of its deficit has started to receive the population from former colonial countries as cheap labor migrants. The rapid economic growth of European countries after the war exceeded the internal labor. The aging of the local population in Europe and the surplus of cheap labor in the neighboring regions has resulted in the stimulation of Western migration from the countries of the former colonial countries. Currentlymajority of the migrant workers in Europe is Muslims. As a result, since 1950in France, Germany, Belgium, the Netherlands and other Western European countries a new generation of non-Christian immigrants alienated to Western values has begun to develop.

United Kingdom is a country that has enormous historical experience of management of various ethnic, cultural and religious communities in the country. Specificity of multiculturalism in Britain consists on implementation of the hard policy.

Specifics of the policy of multiculturalism in the UK are determined by several factors. First of all, it is necessary to determine the feature and characteristic of British immigrants. Basically the British immigrants are the population of the former colonies, which by virtue of this fact are citizens and have the complete set of the relevant rights and freedoms.

The British society is ambivalent about immigration and multiculturalism issues. In public perception, "immigrants" are people of non-European races. This terminology and the measures of multiculturalism policy do not apply to other immigrants, as they tend to be assimilated. An important aspect in this issue is religion. According to the British population, Muslims represents the greatest danger to society, because the majority of them do not seek to integrate. The terrorist attacks on 11th September 2001 and on 7th July 2005, as well as a number of ethnic clashes in British society, have increased the level of distrust towards Muslim immigrants.

However, most important role for the formation and development of the multiculturalism policy has played a political factor. The Conservative Party has been always advocated a model of assimilation. However, Labour Party believes that the only solution to the integration problem is to carry out the policy of multiculturalism. For a long period of time Labour Party pursued a policy of multiculturalism trying to solve not only the problems of integration, but also the intention of the party to attract immigrants as voters. By the time when the Conservativeshave come to power there were negative sentiments about multiculturalism. Despite the fact that the statements about the failure of multiculturalism have been made by the leaders of Germany and France, according to

experts, it was Cameron's statement that marked the end of the policy of multiculturalism in Europe. However, despite the statement of the Prime Minister, Nick Clegg, the leader of the Liberal Democratic Party, consisting in a coalition with the Conservatives, made an opposite statement which claimed that the party is not going to abandon the doctrine of multiculturalism.[1]

Thus, in the UK there was a specific practice of building relationships with immigrant society and the state. Multiculturalism Policy depends on the alignment of political forces, the electorate sentiments, which is adjusted by the political power. Today, the combination of these two factors, namely the negative attitude towards Muslim immigrants and the coming to power of the Conservatives, gives rise to loud statements about the failure of multiculturalism.

France is a country with a specific tradition of formation of national identity based on republican values. This is primarily a "Liberty, Equality and Fraternity," the humanistic heritage of the Enlightenment, tolerance, the principle of secularism, democracy, as well as commitment to peace and justice.

French society is primarily concerned about the issue of national identity. Current difficulties are primarily concerned with the question of the integration of immigrants from societies with different culture. Conventionally, there are two opposite poles reflecting views on this issue: the conservatives and the humanists. The first group includes those who think that different cultures community threatens the stability of French society and the values and foundations washed away without the support of these parts of society. The second group argues that national identity is threatened primarily due to the rise of xenophobia and racism against a certain part of the French, which is absolutely unacceptable.

The most important aspect of building relationships with immigrants is the issue of religion. One of the fundamental principles of the social system in France is a secular state. However, in modern French immigrants who confess Islam, are insisting on special conditions for their faith. This is one of the biggest problems of mutual relations of immigrants and the French state.

French government has never officially recognized the policy of multiculturalism. The country always has strong assimilative tendencies. At the same time tolerance is one of the basic values of French society. As a result of the interaction of these factors, France has taken the path of "golden mean".

During the presidency of Nicolas Sarkozy France has made the adoption of the European Agreement prohibiting unilateral mass legalization of illegal immigrants. Stiffening of the terms of family reunions, the strong requirement of knowledge of the French language for immigrants, the practice of concluding "receiving contracts and integration", as well as the fight against illegal immigration helped to stabilize the number of migrants and to reduce the number of people seeking an asylum in France.[2] Thus, a specific feature of France is that it has never been implemented its policy of multiculturalism.

Germany is a country that has traditionally been built on the basis of a homogeneous German society. In recent decades, in the context of globalization the migration flows have been greatly increased. Since the second half of the twentieth century, immigration was at the same time in several areas. The recruitment of labor was necessary for the German economy, which began to develop in this period.

German government, admitting to the huge mass of wage-workers, relied on the fact that this is a temporary phenomenon. However, the majority of workers have stayed in the country. For nearly three decades, German society and the state was not interested in the question of integration. Giving immigrants the right to enter the country, they did not represent them an opportunity to integrate into society. However, in the 1980s, the government worried about the issue of integration. In particular, the concern issue was second-generation immigrants, who were born and raised in Germany, but was not included in its society. The desire of the political elite to solve the problem of integration expressed in the policy of multiculturalism. However, some elements of assimilation have been always existed in Germany, such as the requirement to undergo mandatory language and integration courses.

During the whole period of implementing the policy of multiculturalism, any intolerance in Germany had been systematically suppressed. The appearance of the book by Thilo Sarrazin, "Germany abolishes itself" changed the situation. It turned out that the tolerant German society support the statements against immigrants. As a result, the government, which has not been able to develop a mechanism of interaction with immigrants, was forced to declare the failure of multiculturalism.

Considering this fact, B. Parekh once said: "Like any other society multicultural society needs to be shared by the majority of its value to maintain". [3] And further insists: "This culture (multicultural), including in the context of its many cultures, can only form as a result of their interaction and must support and nurture cultural differences". In terms of this approach a multicultural doctrine contributes and strengthens the institution of "civil nation" while preserving ethnic and cultural differentiation within the society. [3]

With all the differences between the strategies all of them are based on historically developed liberal-democratic paradigm emanating from the respect for human rights and non-interference in other cultures of living communities. European states pursued a policy of "multiculturalism" which recognized cultural diversity of the society and created conditions for the public confession of Islam.This concept has both its proponents and opponents.

Proponents of multiculturalism insist that even in the distant future it leaves the possibility of full social integration of immigrants. This strategic choice had largely forced character, as dictated by the changing conditions of existence of Western society with a radical shift of ethno-demographic balance and the failure of assimilation policies.

On the other hand, there are a growing number of critics of multiculturalism. And there are not only from right, conservative and nationalist positions, but also from liberal ones. Multiculturalist policy of promotion and institutionalization of group identity is contrary to such fundamental principles of liberal democracy as the equality of civil rights and the priority of the sovereignty of the individual. After a group is a priority in relation to the individual who has the dignity and rights is not in itself, but rather through belonging to the group. This policy, according to the liberal critics of multiculturalism, leads to self-isolation of migrants in ethnic ghettos blocking their integration into civil society.

Chancellor Angela Merkel has declared the death of multiculturalism in Germany, saying that it had "failed utterly", in what has been interpreted as a startling shift from her previous views. The German leader said it had been an illusion to think that Germans and foreign workers could "live happily side by side": "At the start of the 1960s we invited the guest-workers to Germany. We kidded ourselves for a while that they wouldn't stay, that one day they'd go home. That isn't what happened. And of course the tendency was to say: let's be 'multikulti' and live next to each other and enjoy being together, [but] this concept has failed, failed utterly." [4]

Cultural and civilizational gap in European polities is compounding by the massive disappointment of the local citizens in the possibility of peaceful and trouble-free coexistence of different cultural norms. This frustration has spilled over to the ruling social democratic and conservative parties; as a result of it social consciousness has moved to the right.

In this context, there is a significant increase in the influence of the right-wing nationalist parties. Not long ago the extreme right partieshad been regarded as a marginal and odious political forcewhile now they are becoming important actors in European politics. In the 2014 elections of the European Parliament, many of them (the French Front National, the Austrian Freedom Party, the Danish People's Party, the Italian Northern League party, the Greek Golden Dawn, the Swedish Democrats) have made significant progress gaining points precisely on the issue of migration. A wave of anti-Muslim sentiments in Europe has risen as a result of the Paris terror attack in January 2015. This tragedy sharply actualized discussion about what are the limits of freedom of expression, whether it is compatible with disregard for the feelings of believers. In modern Europe there is clearly expressed the confrontation between supporters of aggressive - nationalistic approach to the "Muslim problem" and supporters of the liberal tolerant attitude towards it.

To conclude, among the European countries, despite the high degree of integration within the European Union, there is no consensus with regard to the integration of immigrants. And, in my opinion, it is the main reason of the failure of multiculturalism policy as it was not officially accepted in the previously mentioned countries.

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НЕЙТРАЛИТЕТ ШВЕЙЦАРИИ В ОТНОШЕНИЯХ С ЕС

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Швейцария – одна из самых развитых стран Европы, с наиболее стабильной, либеральной и конкурентоспособной экономикой. В рейтинге конкурентоспособности на 2011 Швейцария занимает первое место. [1] По уровню ВВП на душу населения - четвертое место в мире. ВВП Швейцарии значительно выше среднего показателя по ЕС. Составив в 2010 г 66 600 USD, он превысил показатель в Великобритании на 84%, Франции на 64% и Германии на 62%.[2]

Еще до середины XIX века страна считалась одной из наиболее бедных. Причиной этому служил разнородный религиозный, этнический, языковой состав населения, отсутствие природных ресурсов и выхода к морю. Но в этом же веке Швейцария совершила резкий экономический скачок благодаря вымеренной социальной политике и введению высокоэффективной общественно-политической системы управления.

Основной особенностью внешней политики Швейцарии является ее нейтралитет, сформировавшийся в результате подписания Акта Венского Конгресса от 8(20) марта 1815 года, Приложения к Акту Венского Конгресса № 90 от 8(20) марта 1815 г., Декларации держав о делах Гельветического Союза и Акта относительно признания и гарантии постоянного нейтралитета Швейцарии и неприкосновенности её территории.[3] Характерной чертой нейтралитета в этой стране является то, что он стал не только отражением внешних вызовов, но и ответом на внутриполитические факторы, объединяющей национальной идеей. Когда мы говорим о Швейцарии, мы говорим о нейтралитете и наоборот.

Швейцарский нейтралитет имеет очень долгую историю. Уже в XIV веке в договорах отдельных кантонов с их соседями употреблялся немецкий термин «stillesitzen» или «stille zu sitzen» (сидеть смирно, тихо), что вполне можно рассматривать как проявление нейтралитета. [4] Многие швейцарские города того времени оставляли за собой право «сидеть тихо».

Историки подразделяют причины возникновения нейтралитета на внешне- и внутриполитические. К внешнеполитическим относят