



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



Студенттер мен жас ғалымдардың
«ҒЫЛЫМ ЖӘНЕ БІЛІМ - 2014» атты
IX халықаралық ғылыми конференциясы

IX Международная научная конференция
студентов и молодых ученых
«НАУКА И ОБРАЗОВАНИЕ - 2014»

The IX International Scientific Conference for
students and young scholars
«SCIENCE AND EDUCATION-2014»

2014 жыл 11 сәуір
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Provenance it is not known. According to Iranian mythology, this day was buried hero Sayavush killed turans Afrasiyab. This legend is mentioned in the Avesta [1, 370]. More detail is described in the " Shahnameh " of Ferdowsi. "From the extant sources it appears that the day of funeral Siyawush was named " Nowruz ", and is celebrated annually as a holiday..." [2, 3].

It is known that this holiday contained animist elements. On the day of Nawruz ancient Indo-Aryans worshiped Sc. " Fravashi " - the spirits of deceased ancestors. This custom was later borrowed by Zoroastrianism, which became the official religion of Iran. One of the seven major holidays Zoroastrians "coincided with the end of winter and spring and crossed the threshold of the feast of remembrance of the souls of ancestors (Nawruz). He fell on the night before the vernal equinox "[3, 69].

British scientist M. Boyce notes that besides all this, in Zoroastrianism this holiday was dedicated to directly fire, which the ancients believed zoroastrist vitality and worshiped him. "Zoroaster this holiday timed to the spring equinox, using the apparently ancient Maying, which he dedicated to Asha Vahishta (" Best of righteousness ") and fire. This festival heralds the onset ahurovskogo seasons - summer - and celebrates the annual defeat the Evil Spirit. According to Zoroastrian customs, at noon of the day New welcomed the return of the spirit out of the ground midday Rapihvina carrying heat and light. After this spirit Rapihvina daily worship in the allotted time midday, which is now called " Rapihva " and urged prayers Asha Vahishta throughout the summer "[4, 45].

Dedication of this holiday fire in the later Zoroastrian tradition, no doubt. On the day of Nowruz Yeshe with Achaemenid and Sassanian periods in temples to worship fire. Iran's rulers of the period took on this day gifts from conquered peoples. [4, 71]

Fires burned everywhere, from the highest places on the rooftops and ending with candles on festive table [3, 72]). Currently, these practices have been partially preserved. Thus, in some regions of Azerbaijan " on all the hills bonfires " [5, 106]). People stand in a circle around the fire and sing folk songs. Candles are also attributes of banquet tables in the day " Novruz " and the days preceding it (begin preparations for it a few weeks before the holiday) [5, 115].

Similar traditions have been preserved in Iran and Central Asia. For example, Negmatov AN writes that residents of Samarkand and the surrounding villages essentially celebrate the attack last Tuesday on the eve of the New Year on the Persian calendar (Nowruz) [6, 38]. After sunset people bonfires, sing songs, play traditional instruments. With the sounds of tambourine they organize a torchlight procession to the edge of the river and there arrange festivities. They jump over bonfires divorced them and bathe in the river. Wealthier Tajiks in the day to organize joint meal for poor citizens. Jumping over bonfires, they wish the nature of an abundant harvest, and seeking protection from evil spirits and jinn. Jump over the fire even women with babies hoping that in this way they are within a year will be spared from the evils and misfortunes.

Preserved at the moment and other attributes of the Zoroastrian holiday. For example, Zoroastrians vessels filled seeds of wheat or barley, filled them with water, and then, when they germinate, attributed them home and put in a special place [3, 72]. Likewise, currently on leave germination seeds of cereals to holiday in Azerbaijan, Iran and Central Asia [6. 115]). Zoroastrians on holiday table set eggs - a symbol of the origin of life and specific sweets. They are present at the festive table and now [5, 115].

As can be seen from this brief review spirit and history of the origin of Novruz holiday, it has pre-Islamic background and his philosophy and ritual are not the Islamic religion in any way.

Moreover, the historical roots of (pagan and Zoroastrian past) and natural-philosophical essence of this holiday is in contradiction with Islam, the essence of which is strict monotheism and denial of worshipping natural forces.

On this day, people have to clean the house, pay off debts and cover with a festive table.

In today's world Nowruz also has a deep meaning - it is the unity of man with nature and the unity of all people, regardless of age or social status. Traditionally, on this day there are a variety of contests, competitions, folk festivals and national games. Dedicate this holiday tree planting arranged subbotniki, tours for children and youth in conservation areas, and other activities.

Nowruz is celebrated as a public holiday in the night from 21 to 22 March in Kazakhstan, Kyrgyzstan, Uzbekistan, Turkey, Turkmenistan, Tajikistan, Iran, Azerbaijan, Afghanistan, Albania, in Iraqi Kurdistan, India, Macedonia, and also at the local level holiday celebrated in Tatarstan, Bashkortostan, China and even Japan. In Georgia, in 2010 it was declared a national.

Each culture has its own traditional dishes that they cook that day.

On the festive table in Azerbaijan to this day have to stand the food, consisting of seven dishes, whose name begins with the letter "s." This sumac sked (milk), Cirque (vinegar), semeni (special porridge of wheat), Sabzi (greens), etc. In addition to these dishes put on the table mirror, candle and painted egg. All of the above has a symbolic meaning : candle - light or fire that protects people from evil spirits. Egg and mirror are required in order to establish termination of the old year and the first day of a new offensive. Traditionally Azerbaijanis put Easter egg on a mirror and as soon as the egg will swing - comes a New Year (Novruz). "[5, 106].

In Turkmenistan, on the eve of the holiday, hostess cook traditional food - seeds - a dish of wheat germ and decorate houses branches of willow, apricot, apple. The holiday begins before dawn, when, wearing new clothes, the whole family gathers around the table, which put new dishes. Table for Nowruz (Nowruz, Nowruz) called " Haft -sin." Certainly on the table must be seven (Haft) products whose names begin with the Arabic letter "Sin " : rue seeds - sipand apple - Seb black bone - siahdane, wild olive - sandzhid vinegar - Cirque, garlic - sire and sprouted grains - sabzi [3, 72].

In Iran and Iraqi Kurdistan festive table, which is called the " Haft -Sin " includes Secchi - coin ; Serke - vinegar, sir - garlic, sumac - spice ; Samana (other peoples Sumalak) - a dish which is used for making sprouted wheat grain ; sandzhed - berry Lohan ; sabzi - greens, sprouted flax seeds in water and grass, symbolizing the revival of nature. Also on the table is placed a mirror and light candles on the number of family members. These candles can not be put out until they burn out to the end. In Tehran and other cities of Iran, on the eve of Nowruz (نوروز - Now ruz - pers.) Decided to cook risotto with fish, and the feast of cooked rice with vermicelli [6. 38]

On Nowruz in Central Asia is preparing pilaf - no celebration is complete without it. But the main desk will Goodge (some peoples khalim or Khalis) and Sumalak (sumalyak, Samana). The process of preparing these dishes a long and laborious and takes up the entire night before Navruz. Cooking Sumalak involved only women, and Goodge or Halima (Khalis) - male. Goodge made from seven types of cereals with meat, all fall apart to the point smooth. Halim (Khalis) is a porridge of wheat and meat, some nations with the addition of peas and vegetables. A Sumalak - halva is prepared from germinated wheat sprouts, which are ground and then boiled in a cauldron on cottonseed oil (some folks on the water) with the addition of flour. These dishes are very good for health as rich in vitamins and amino acids.

In Afghanistan, preparing Sumalak. To prepare the Sumalak have huge boilers gather all the women in a large family, and in cities - a neighbor, in turn, continually stirring them to a dish is not burnt. Night turns to chat with women talking, singing and even dancing. Morning Sumalak distributed to all who participated in the preparation of a dish or did his share of the produce. In turn, these people treat their relatives and friends, spreading it into a bowl home[3, 73].

In Uzbekistan, before the triumph of selected holiday hostess - Ziff Khanum - Spring. It should be a beautiful, hardworking, cheerful and intelligent girl. On another contest selected Dehkan- bobo - grandfather farmer. They can be elder (elder, an honorable man) and a young man. On the third call is selected - Momoer - Earth. The three main characters are dressed in holiday colorful national

costumes and opening celebration : they go around the streets decorated with flowers on the car, accompanied by musicians and invite all the main city square. Chief among the customs of Nowruz celebration in Uzbekistan, perhaps, is New Year's feast " sumalyak " - a dish cooked on a wood fire from flour and sprouted wheat grains, sometimes with spices. Sprouted grains - a symbol of life, warmth, abundance and health [3, 70].

Tajiks, for abundant feast on Nowruz (Navr̄ȳz), the landlord or his elder sons necessarily fried skewers and cook sweet pilau rice and other cereals. The basic meaning of cooking festive treats - wish that was as " sweet " and happy [368].

Tatars and Bashkirs, apparently embraced the celebration of Nowruz (Näürüz, näryrz) of Iranian tribes who formerly lived in the valley of the Ural River. In late March, the weather in these parts is not quite spring holiday and is somewhat reminiscent of Russian Shrovetide. Elected by the entire community manager celebrations now bypasses the young guys take turns all the yards in the village. On this day, one must have 7 items that begin with the letter Persian "c" - vinegar, sumac (exotic), garlic, Sumalak, apples, sea buckthorn berries and fresh herbs. And 7 more items that begin with the letter Persian "sh" - wine, sugar, syrup, honey, candy, milk and rice [3,65].

In the western provinces of China celebrating Nowruz Turkic tribes and the Chinese themselves. On this day, people dress up in funny clothes and colorful carrying flowers sent to the temple. Almost all are clay figurines buffalo. But the main buffalo festival built from bamboo and is coated paper, colored in 5 colors : black, white, red, green and yellow. These colors symbolize the five elements of the universe - fire, water, metal, wood and earth. Near the temple break the clay figurines, bamboo and buffalo szhigayut.V China also prepared special New Year dishes, the main of which was a "special porridge lean seven treasures." Ingredients which are regulated, but having a special " old rice " was mandatory. As components of cereals could also be dates, chestnuts, almonds, beans, beans, plums, pine nuts and walnuts, watermelon seeds, peas, beans and other water lily. Some - where else added and radishes. Cooked porridge poured into cups, sprinkle with sugar and cinnamon and distributed to relatives and friends.

The Japanese also prepare porridge from cereals, but unlike the Chinese, they prefer only 5 cereals, including soybeans, small red beans, grains broomcorn, gaodyan and glutinous rice [4, 68]

For Kazakhs, this holiday is a symbol of spring renewal, the triumph of love, fertility and friendship. In the old days before the arrival of Nowruz people brought their homes and farm in order, in honor of planting trees and flowers. It was believed that if Nowruz included in a clean home to a good host, the disease, failure, misery avoided it. "Nowruz " means " birth of spring." This is the most important and ancient festival of oriental peoples. Strictly speaking, this is New Year according to the ancient oriental calendar. He has another name, Ulys Kuna (" New Year's Day ") or Ulystyn Uly Kuna (" Great Day of the people"). It is believed that a generous holiday Nowruz celebration will bring the house wealth and success of the whole year. These beliefs explain the abundance of festive rituals and customs.

With the advent of the holiday Kazakhs dress in festive clothes, go to each other's homes, and exchange greetings and wishes of prosperity in the coming year. Festively decorated yurt celebrations are accompanied by widespread fun, games, horse racing and other amusements. The main ritual dish this holiday is nauryz -skin, which shall consist of seven ingredients, symbolizing the seven elements of life: water, meat, salt, oil, flour, grains (rice, corn or wheat) and milk. These ingredients symbolize joy, luck, wisdom, health, wealth, speed, height, and divine protection. When Kazakhs celebrate Nowruz, the presence of the number " 7 " is a must - it embodies the seven days of the week - time units infinite universe : contrary elder (white-bearded old man) must be supplied with 7 bowls nauryz -skin. Everyone should visit the 7 houses and invite seven guests. " Koktem Amplitude " (" With the birth of Spring") - so Kazakhs congratulate each other on the streets, in parks, squares and stadiums Nauryz. Thousands of people watch the sharp words akyns competitions, competitions for national sports - kazahsha kures, toguz kumalak, horse racing (Kiz-Koo and bayga). Varied presentation and theatrical sketches, representing national traditions and rituals attract people and teach them to respect their culture and native land, and seek to maintain peace and understanding between different nationalities of Kazakhstan. Festive kontsertBlizhe the

evening begins aitys - verbal contest akyns accompanied dombras. It is open to men and women, old and young. Aitys continues until dawn. The winner is the one who best glorified Welcome ! In the midst of the holiday youth gather in the swing - altybakan. Song to sing, dance, have fun and play in the National Games [7, 224].

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THE ISSUE OF MUSLIMS' INTEGRATION IN EUROPEAN SOCIETY (ON THE EXAMPLE OF FRANCE)

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The theme of immigration to Europe continues to be relevant for more than one decade. The European Union and the governments of European countries invest hundreds of millions Euros to various projects aimed at the speedy integration of migrants, their acceptance of the basic values and adjustment to the way of life and laws of European society. Regular monitoring of the situation by conducting surveys among local population and foreigners are being held.

The analysis of polls shows that the policy of the migrants' integration has not led to considerable success and in some cases it has failed. Speaking on immigrants from the former Soviet Union it is important to note that their integration into the cultural and economic life is valued positively by Europeans. It does not make local people concern about their safety to live next door to them.

A very different picture appears in the analysis of cultural integration of the migrants from Muslim countries. Many Europeans claim that Muslims are a constant source of threat to public safety. At the same time Muslim migrants believe that the Europeans identify them as Islamic terrorists and discriminate them. [1, p.64]

In order to understand completely the situation and find out the reasons of the failure of Muslims' integration, it is necessary to determine the term "integration".

Integration is defined as "the principle of compatibility when the various cultural groups retain their cultural identity and create a single society on other significant for them basis." [2, p.6]

In the scientific papers the integration is divided into four types. [3, p.104] The first one is called "imperial model". It is the integration of different peoples in a multi-ethnic empire with the privileged position of one national group (British Empire). The second is "ethnic model". It is typical for ethnically homogeneous national communities where citizenship is based on Jus Sangruinis (the right of blood). For example, Germany of the XIX - XX centuries. The third type or "republican model" is based on the supremacy of the Constitution and the laws of citizenship, and representatives of non-titular nationality and religion can assimilate by adopting political rules and culture of the host country (France before 1993). The forth and the last type is