



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



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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

"multicultural model", according to which all national groups preserve their cultural, ethnic and other differences (modern Britain, Germany, Sweden).

It should be noted that the position of Muslim immigrants in European countries are not equal by virtue of the differences existing in the national legislation and not favorable conditions for integration. We would like to consider the French model of integration because in France the number of immigrants from the Islamic world is the biggest one.

France has the largest Muslim community in Europe, the number of which according to various estimates reaches 6 – 8 million people, that is 10 % of the population. [4, p.53] They are immigrants mostly from Maghreb (Algeria, Morocco, Tunisia etc). Their number is about 35% of all immigrants. After the Second World War, France began to recruit foreign labor to raise the economy, besides there was an intensive flow of immigrants from former colonies. The first wave of immigration to France was completed in November 1945, at the same time immigration law (Ordinance of 19.10.1945) and the code of the country facilitating obtaining citizenship of French immigrants were adopted. Later (in 1973, 1984 and 1993) some amendments were moved to these documents. The second wave (1945-1974) was more large-scale, the number of immigrants from Africa and Asia increased. In order to establish social peace in the country, the French government supported the construction of mosques, Muslim religious buildings and affordable accommodation for immigrants. The Islam of immigrants of that period can be characterized by restraint and it did not require special conditions for religious practice. This feature distinguished it from the Islam of the following generations, which integrated more deeply into French society and which do not plan to return home or emigrate to other Muslim country. Termination of labor immigration in 1974 after the economic crisis and a sharp decline in production has not stopped the growth of the Muslim community. Measures taken in 1976 were aimed at reuniting families and they contributed to the resumption of the influx of immigrants from Turkey and Africa. [5, p.4] This has led to the growth of children who were born in France and acquired French citizenship. The feature of the 80s was the increasing number of requests for political asylum due to the instability in the world.

Also there are about 50 thousand who converted to Islam. This fact shows growing popularity of the religion among the local population.

In the beginning of the 70s the French authorities took a number of measures to limit the influx of immigrants from North Africa. In 1974 the border of France was actually closed, and the process of family reunification became a lengthy bureaucratic process. In 1977 the scheme of the repatriation of immigrants was developed, and in 1980 the amendments to the immigration laws allowed the deportation of Maghreb's immigrants. In 1990 the immigration laws were tightened: the obtaining citizenship by children of immigrants was postponed to the 18-years age, the flow of immigrants was restricted. As a result the supporters of religious extremism carried out a series of terrorist attacks in 1995 in Paris.

The new policy in this area has not weakened social tensions. In the 1990s indigenous French considered Muslim immigrants as a threat to national security. Mostly due to the media exposure Muslim migrants have become associated with the terrorists. That caused the spread of xenophobia and in particular Islamophobia.

The cases of discrimination in France forced Muslims who lived in poor suburbs of large cities and did not have a permanent job feel themselves "second class" people in a society that was hostile to them. This led to the spread of Islam, which is an element of socialization, mainly among the youth. Therefore, the second and third generation of Muslims born in France and considering themselves as French, on one hand, have little interest in their country of origin, its culture and language, on the other hand, become ardent adherents of Islam. The result of Maghreb's immigrants' dissatisfaction of their position, the growth of Islamist tendencies was unrest in the sleeping areas of Paris and other major cities in October 2005, it took place again, but not on such large scale in October 2006.

The institutionalization of Islam in France began in the early 80s. The first Islamic associations were the Union of Muslim Organizations that includes 15 associations from large cities in France (1983), the National Federation of Muslims of France (1985). Also action groups asking

French authorities to create minimal conditions for sending Muslims worship were formed. Islam gradually became the second largest and important religion in France. The fact that Muslim countries support their diasporas in Europe is also a serious threat to France and Europe.

The growing number of French Muslims raised the question of the status of Islam in traditionally secular state. The main objective of French policy about the "internal" Islam is to integrate it into the social and cultural life of the country but within the existing democratic values and secularism. The problem of institutionalizing Islam in France appeared a long time ago. Over the past two decades the "left" and "right" governments of the state called for rapprochement and dialogue between the various Islamic movements and the creation of institutional structures of French Islam, as it hasn't got central governing body. In 1994 the Council of Muslim representatives of France was formed, which unanimously adopted a charter. After the meeting of President Jacques Chirac with four prominent leaders of the Muslim community in January 2000 a charter allowing Islam to integrate into French political and legal field was signed. But in reality it turned out to be a mere declaration of intentions which did not reflect the positions of all Muslim associations.

The problem of relations between the state and Muslim associations has two aspects:

a) the compatibility of Muslim religion with democratic values of the host country and the requirements of a secular state,

b) the integration of the Muslim population into French society.

After years of tension between the government and the Muslim diaspora defending religious freedom a balance has been achieved, which is, unfortunately, periodically violated. The unrest that began in France on the 27th of October in 2005 made the immigration and the spread of Islam a problem of a big concern. There are three main factors in the basis of the Islamization of France:

-the high growth rate of French Muslims and their "alienation" from the cultural and social and economic life of French society;

- upholding their religious traditions and values,

-the growing influence of Islamists on the non-Muslims.

The majority of Muslims living in France are not fundamentalists or terrorists. According to some researches, only 5% of French Muslims can be referred to fundamentalists and only 3-5% of them (about 10 thousand people) can be considered potentially dangerous.

French "republican" model of immigrant integration means assimilation without taking into account cultural and ethnic differences of the various population groups. Its main elements are education in secular schools for children of all nationalities and religions; mandatory knowledge of the language of the host country, which allows to integrate into French society accepting their local culture, and at the same time the recognition of the "right of blood" and "land rights" in the obtaining citizenship. However, many immigrants consider the idea of forming French identity one-sided and even imposed. French assimilation model of integration was successful during the first wave of immigration from Italy, Belgium and Spain. Immigrants from Portugal and the Maghreb of that period also integrated into French society culturally and politically, but not economically. Later assimilation of immigrant cultures failed, there was a tendency to integration, unity and interaction of cultures without their merging.

State immigration policy in France is based on the principle of equality of all citizens, regardless of nationality or country of origin. Legally, foreigners have the same rights as the titular nation, in fact, there is discrimination against immigrants. Ethnic communities from the Maghreb and Africa are not presented in business and government structures of France. Muslims graduates have difficulties in finding a prestigious job and taking the appropriate to their education place in the social hierarchy. Compared with the native French or other Europeans unemployment rate among the Muslim population is higher (20 - 25 %, and for young people aged 15 to 25 years - up to 45%).

Ethnic inequality in French society is still the same. However, the economic position of the second and third generation immigrants has become better, there are even the representatives of the middle class among them. The representatives of new generation are not satisfied with hard work

and want to have the same opportunities as native French have. They believe that integration into French society is impossible due to differences in national traditions in the way of life, status of women and family values in general. In their opinion, this leads to the appearance of "European racism" as a result of radical economic reforms, the crisis in labor area, segregation in education, marginalization of unskilled labor.

Economic factors play an important role in resolving the "Muslim" problem. After all, the benefits of the French social and economic system were the main reasons according to which most Muslims decided to change their place of living. At the same time they are not willing to adapt to the basic values of French society.

Thus, the source of many contemporary Muslim communities in European countries was the need to attract foreign labor to raise the national economy in the second half of the twentieth century. Although only a temporary visit of qualified personnel was planned, many of them chose to remain in the host country forever. Authorities assumed that they would always control the flow of immigrants and their qualification and get ready to stop it at all, if it will be necessary. Such estimation was wrong and today there is a big number of immigrants in the second and third generation in Europe.

EU countries have chosen different models of integration, realized the various projects, but we may note that none of the countries has achieved the desired result, the total integration of Muslims into European society. We have distinguished a number of common reasons that led to the defeat of integration policy.

First, it is connected with the general crisis of the identity of local population of European countries, which they faced at the end of the XX-XXI centuries. Already formed national identities have to deal with new challenges. For example, France struggles against active demonstration of religion by Muslims. Finding a common basis takes long time, but it is important for the future cohesion of the population of Europe.

Second, the Muslim immigrants have their own identity which is religion. It is much stronger than any other. It unites people from different countries and has a supranational character. It is very difficult to compete with such an identity. That is why countries have to integrate the religion into the framework of existing laws and traditions.

According to the French sociologist M. Wieviorka, "rejection of foreign identities only stimulates the process of their formation, and this is what happening in Europe now." [6, p.168] This means that being hostile to Islam, the Europeans only strengthen religious feelings of immigrants. As a result they do not feel themselves French, British or German, but Muslims.

Third, the liberalism insists on the separation of church and state. This has led to lower role of the traditional for Europe religion. On the other hand, Islam is rising nowadays. This means that their interaction creates difficulties. Another feature of the liberal state, which is freedom of speech and association, facilitates access of the extremists and radicals to the minds of population.

In spite of the pessimistic picture, some experts see steady positive progress in the integration of the Muslim community into the life of Europe. There is a growing number of Muslims who get higher and professional education, many of them are ready to establish contacts with the local population. They believe that Islam and its values can coexist with the norms of the liberal state, and that their rejection to accept them will not lead to a positive outcome for any of the parties.

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MULTILINGUALISM AS A PROGRESSIVE FACTOR FOR INTEGRATION INTO WORLD COMMUNITY

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Kazakhstan, remaining a multiethnic and multi-state, is intensively involved in all geopolitical processes which are taking place in the world. Global integration, deepening international collaboration and cooperation, the growth of professional and scientific exchanges are the main reasons for the increasing role of multilingualism as a major feature of modern realities. Globalization processes lead to the renewal and revival of the different cultures and languages by increasing the number of integral connections, promoting mutual understanding of cultural dialogue participants. In this regard, knowledge of foreign languages becomes the primary integrating factor and prerequisite for the development of multicultural identity, which in turn contributes to the development world, the perception of other cultures and understanding of different mentalities.

"Kazakhstan should be recognized worldwide as a highly educated country, whose population uses three languages: Kazakh language - the state one, Russian as a language of international communication and English language - the language of successful integration into the global economy" – N.A. Nazarbayev. [1, p. 8]

Since the fact that language and culture constitute a unity, the person lives not only in a polycultural, but also in a multilingual space of socium. Polyglossia as a manifestation of "the creative potential of the people through the languages of culture - a progressive concept, since it facilitates the understanding and cooperation of peoples, enrichment and development of native languages, improving the overall human culture as a social subject." The leading demand for a sociocultural situation becomes polylinguism that provides access to the values of world culture. [2. p.98]

The essence of multilingualism is accomplished by reflecting the socio-cultural reality, forming ideas about the picture of the world, the ability to communicate harmoniously in our own society and in other societies, overcoming the conflicts, caused by historical, political and religious differences of cultures. Thus, an efficient foundation for international and intercultural understanding is created through the language.

It happened that Kazakhstan became home for different nationalities, nevertheless representatives of different cultures gradually came to mutual tolerance. Today Kazakhstan easily moves toward multilingual educational process because the country already has all the conditions for its successful implementation, as well as further integration with other countries.

Many countries have a practice to implement education in a multilingual environment. There was formed ethnicity in most multilingual societies, which provide a balanced use of different languages and respect for them in everyday life. Multilingualism - a way of life looking from the perspective of these societies and linguistic communities themselves.

For today, the concept of "multilingualism" is one of the key ones not only in sphere of education, but also in all fields of contemporary Kazakhstani society. Being the requirement of time polyglossia, has become an integral part of the life and activities of all citizens, motivated for