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more new and exact ways of checking pupils' knowledge as well as more and more new sciences and conceptions appear in it. That is the reason why teachers must pay special attention to testing and it's making up in the next century pedagogies, because what teachers do for next generation is in favour of our generation, too.

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### **Multicultural situation and tolerance in Kazakhstan**

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The concept of multiculturalism as theory and policy appeal not only to Western scholars, but also inspire interest of social and political scientists in the post-Soviet as well. It should be noted that almost all post-Soviet countries are multinational states. The case of Kazakhstan, however, is very special.

Kazakhstan in implementing the task of strengthening its statehood and the development of civil society seeks to expand partnerships with the European Union in order to study and use the successful experience in all areas of state's life. In 2008 Kazakhstan adopted the State Program "Path to Europe", implemented in the period of 2009-2011. This programme was based on solving issues of internal development, rapprochement with Europe, strengthening historically-formed relations, joining the European integration experience (and embracing its institutional/legal reforms), as well as intensifying technological, energy, transport, trade, humanitarian and investment cooperation between Kazakhstan and Europe. It is important to note that European Union countries pay special attention to cooperation with Central Asia – with Kazakhstan in particular. EU is one of the main political and economic partners of Kazakhstan. In June 2011, the talks on the new enhanced Partnership and Cooperation Agreement between Kazakhstan and the EU were officially launched in Brussels.

Kazakhstan is home to over 130 ethnic groups and 17 religions, and the issues of inter-ethnic relations and social cohesion are relevant, with the necessary scientific and theoretical studies and modelling of applied research. Kazakhstan as the heart of Eurasia and as the result of historical events has very rich cultural diversity. It should be underlined that before Kazakhstan became the part of first Russian Empire and then the Soviet Union, its population was almost homogeneous, there was only pure Kazakh nation. According to first census held in 1897 by Russian Empire, albeit at that time Kazakh nation made up 81.7% of whole population on its territory, approximately

60 nationalities inhabited the Kazakh territory.

The demographic situation in Kazakhstan during the period of the Russian Empire contributed to the gradual formation of its multi-ethnicity. The process of formation of this multi-ethnicity was intensified during the Soviet period due to the massive displacement of the population in the course of industrialisation, collectivisation and repression, deportation of entire peoples, the evacuation of the population during the World War II, the development of virgin land and the expansion of industry in the post-war period.

According to the historians, in 1920 representatives of 38 ethnic groups were registered in Kazakhstan; the census of 1970 shows there were 114 ethnic groups, and in 1986 there were 120 ethnic groups. According to the 1989 census, representatives of nearly 130 ethnic groups were living in Kazakhstan.

After gaining the independence, the Republic of Kazakhstan has entered a new historical stage of development of profound political transformations on the background of growth of national and religious identity, due to multi-ethnic Kazakh society that has developed in the Soviet period, and its multi-religious character that emerged in the course of democratic reforms.

According to the last national census in 2009, the population of the Republic of Kazakhstan amounted to 16.0096 million people. During the intercensus period (1999 census and 2009 census) the population of the country increased by 1.0283 million, representing an increase of 6.9%. According to the statistics, the population of Kazakhstan on October 1, 2012 was 16.9 million. Compared with October 1, 2011, it increased by 1.5%.

Today Kazakhstan's ethnic diversity consists of Turkic, Slavic, Iranian, Caucasian, Finno-Ugric and other ethnic groups. [7;153-154]

The language policy of Kazakhstan remains a sensitive subject. A considerable percentage of the people still do not speak the state language, despite the fact that since the 1990s, the government has been doing a great deal to promote its usage among the population, regardless of ethnicity.

In his 2007 State of the Nation address, President Nazarbayev announced a trilingual language policy for the country, including Kazakh as the official state language, Russian as the language of interethnic communication, and English as the language of international economic integration. This sophisticated approach aims to increase Kazakhstan's competitiveness and promote the country's image as a highly educated nation where the population is relatively fluent in three languages.

To implement this policy, the state is funding a new methodology of teaching Kazakh in six-level courses to suit the needs of all citizens; and offers a special bonus to incentivize ethnically non-Kazakh civil servants to master Kazakh. [1] In the meanwhile, the Russian language remains a mandatory subject in the secondary schools, while Kazakh is the language of day-to-day instruction. Starting in 2007, the state has begun taking accelerated steps to improve English training in the schools as well, including recruiting qualified teachers from at home and abroad. Knowledge of English, and some argue, Russian, is key to further Kazakh education, science and technology, boosting R&D, and developing information technologies, as well as business and cultural ties worldwide. The government justifiably considers state funding of the needed language training to be a direct investment in the future of Kazakhstan.

Islam in Kazakhstan: moderate and tolerant. With interfaith tolerance being a pillar of state policy, Kazakhstan's leadership maintains the separation of state and religion. Kazakhstan is a secular state, with its predominantly Muslim population adhering to moderate traditional teachings of Islam.

The government is keen on keeping all religions represented within the state moderate and tolerant, and fights any attempts by radical Islamist movements, such as the Salafists or the Muslim Brotherhood, to gain a foothold in the country. Kazakhstan's law enforcement has increased their scrutiny of Hizb-ut-Tahrir al Islami (the Party of Islamic Liberation), which Kazakhstani authorities have listed as an extremist organization. [2] The police are also standing up against the unregistered Tablighi Jamaat movement, which promotes an extreme version of Islam. To date, Astana has been a reliable ally for Washington in the war on terrorism.

In one of his recent interviews, the Kazakh Ambassador to Russia, Nurtay Abykayev, quoted the late John Paul II, who said during his earlier visit to Kazakhstan: "Peace and harmony in the Great Steppe pleasantly surprise and argue that the multiracial country in the world can be saved." [3] The U.N. Committee on the Elimination of Racial Discrimination said in its report that Kazakhstan has created the necessary conditions for the peaceful coexistence of different ethnic groups and faiths. [4]

Nevertheless, some Kazakh politicians have called for alterations in the current inter-religious balance through changes in the Law on Freedom of Faith and Faith- Based Associations. They favor restrictions on "new religions" and some protestant denominations, which they label sects. This follows a trend, which is already in place in Russia.

The Majilis accepted the draft law for consideration in early April 2008, and Prime Minister Karim Massimov backed the bill. A broad public discussion has emerged in Kazakhstan concerning the issue. While a possible crackdown on Protestants and New Age religions may be unnecessary, the law also facilitates screening against violent and radical Islamist activities, and should be viewed in this context as well. The new amendments would create stricter rules for missionary activities and collecting charitable contributions, which sometimes end up supporting radical Islamist communities (jamaats) or terrorist activities.

The bill would also limit the distribution of faith-related materials by small religious groups that do not belong to the "traditional" religions, and impose censorship on imported religious literature. Only missionaries registered with the local authorities may operate in the country, while all religious organizations will have to seek re-registration under the new rules.

According to the expert group working on the bill, there are over 4,000 faith-based organizations in Kazakhstan, and over 200 individual missionaries, therefore the state needs to "bring some order" to this field. [5] The new regulations would outlaw religious groups that encourage their members to break up families, refuse to educate children, or prevent their members from receiving healthcare services.

However, leaders of some religious communities, such as the Lutherans, and human rights activists have criticized the proposed amendments to the law. They quoted uncertainty regarding the rights of smaller denominations as their primary reason for concern.

As Kazakhstan is still forming its new identity, managing the delicate balance of secular statehood, diverse faith activities, and ethnic tolerance is crucial for the success of the country. Ethnic and religious tolerance have thus far helped create the basis for steady and peaceful economic advancement, while forward looking economic policies and growing wellbeing have, in turn, contributed to maintaining a harmonious society. The Kazakhstani middle class is mostly keen on political stability and the economic benefits, which stem from it; and the more affluent and educated strata are a key support base for the President's course on social harmony.

As veteran Central Asia analyst John C. K. Daly noted in his March 2008 presentation, Kazakhstan's leadership views a "stable middle class as a guarantor of social stability against everything from religious extremism to agrarian riots." [6]

We live in an era when our political, scientific, economic, cultural, and personal contacts is rapidly expanding. In this context, intercultural communication - a kind of ethics, which is trying to develop methods to improve mutual understanding and intercultural exchange. In the process of intercultural communication involved almost all countries. Such is the world of today.

As repeatedly noted the Head of State of Kazakhstan have a happy and responsible granted - be the homeland for different nations. Speaking today on the Kazakh culture as an important part of the Eurasian and world cultures, you should pay attention to the feature of the mentality of the Kazakh people, inherent in its historical, religious, social prerequisites. This feature - a willingness to dialogue. The desire for existence in harmony with the environment - if I may say so, "gene nomad." Kazakh people have a remarkable ability to organize the relationship between people of different cultures and successfully develop it. One could argue that hypothetically Kazakh as a representative of their ethnic group has intercultural competence. Of course, many successes of independent Kazakhstan in the international arena based on this mentality originality of the Kazakh

people.

Today, as we see it, we can even talk about some Kazakh form of multiculturalism. Of course, the Kazakh form differs from multiculturalism other countries. For example, in Canada or the United States. For example, the Canadian multiculturalism through the efforts of the federal government, formally based on the Anglo-French bilingualism, ignores the position and condition of the culture and language of the indigenous population. A US multiculturalism, declaring the concept of "melting pot", the result of which must be a single American people, is aggressive towards other cultures. The underlying principle is the Kazakh multiculturalism is tolerance. Maybe someone and stuffed nauséam, the term "tolerance", but let's call a spade a spade. Kazakh people have always been tolerant, it is his nature!

Modern Kazakhstan society fails to carry out the strategy of cross-cultural communication, both inside and outside the state. Intercultural communication is almost elevated to the rank of political strategies of the state, which leads to a real positive results. The situation for modern Kazakhstan is that the citizens of our country can and should be intercultural competence, because only preserving the unity of society, we can stay on the "you" with the Russian language, learn English and other languages, and, most importantly, to develop and promote the Kazakh language. Unity of Kazakhstan - the unity of our multinational people.

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