



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



Студенттер мен жас ғалымдардың
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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.

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Nowadays the increasing number of immigrants and refugees from Eastern countries is one of the most urgent problems in Europe. The immigrants with their different culture and religion seem to be a threat to Europeans who are highly worried about losing their identity. However, not only European people feel concerned about assimilation of their nationalities. The incomers identify themselves with their ethnicity rather than host nation thus raising difficulties to integration. The unwillingness of both sides to accept each other is considered to be the biggest issue for government and people themselves. This concept is distinctly seen in the situation appeared in Germany between Germans and "foreign" Turkish migrants.

It is obvious, that such situation could not be created in one day. The interaction between two countries started from 1960s. After the Second World War German labor market faced the shortage of workers because of the loss of the employable young men. In order to overcome these difficulties, the government decided to use immigrant workers in national industry. As a result, in 1961 the Federal Republic of Germany and the Republic of Turkey signed the Agreement on the Recruitment of Migrant workers. This treaty provided a significant facilitation of the temporary employment of Turkish laborers, who were able to work there during the period of the next two years. However, for German companies it was unprofitable to import permanently new labor force. That is why the treaty was reconstructed and term limit was abolished. In course of time, immigrant employees had started families or brought them from Turkey during their work term. Instead of living in special boardinghouses, they started to rent small apartments in order to settle eventually in Germany.

According to Dr. Friedrich Heckmann, professor of Sociology at the University of Bamberg, we can emphasize some general trends in contemporary integration process. They are as follows:

an understanding of integration as a process of decreasing differences between migrants and non-migrants;

integration is regarded as a process that can and should be steered by political intervention;

in order to compile statistics correctly and to get exact results a new group of migrants, so-called people with a migration background, was formed;

a tendency to make integration measurable and accountable;

a consideration of individual integration as an education and counseling process;

improving relations with Muslim communities. [1, p.2-4]

At the present time there are nearly three million Turks living in the Federal Republic of Germany, who are strongly shaping the portrait of German community. They can be divided in two main categories. The first group consists of first generation migrants, who came to Germany for work, that is so-called "gastarbeiters" or "guest workers". They show a low level of integration, poor knowledge of the German language and strong adherence to their own traditions. Migrants of the second and the third generations, in other words, children and grandchildren of first immigrants, form the next category. Representatives of this group were born in Germany and associate themselves not only with their native land, but also with German society. Many of them know the German language well enough, got an education and tend to accept host country's culture and lifestyle. Moreover, the whole section of the culture created by representatives of the Turkish diaspora was formed. Today writers, directors, journalists of the Turkish origin are often highly appreciated by critics and make a huge contribution in cultural life of Germany.

The Turkish are involved in political processes as voters or candidates for deputy. For instance, Ekin Deligöz is a Turkish-German politician, who represents Alliance '90/The Greens party in the German Bundestag.

Turks are in movies, TV shows, sport and they bring victory, win prizes for Germany. During the Football World Cup Turks not only supported German team with other Germans, they participated directly as, for example, Mesut Özil, a footballer, who plays for Germany national football team. Many Turkish dishes, such as Doner and Kebab, have become elements of traditional German cuisine.

However, despite these facts, there is a feeling of strangeness that can be observed on both sides: rejection of the strange and unfamiliar from the side of the Germans and a strong concentration on religion and tradition from the side of the Turkish. Despite the fact that some Turks feel their membership of host country's society, their belonging to Turkish roots and foundations remains stronger. In terms of the collective identity of Turkish immigrants in Germany, it can be said that Germans treat the incomers quite calmly but still relate them to another social group.

There are many disputes around this theme. The most contradictory point of view was expressed by a German politician, writer, and former member of the Executive Board of the Deutsche Bundesbank, Thilo Sarrazin in his scandalous book "Deutschland schafft sich ab" ("Germany Is Abolishing Itself"). He claims that Muslims do not want to integrate into German society and thereby contribute to fears and xenophobia. "A large number of Arabs and Turks in this city, who have increased in number as a result of wrong policies, have no productive function other than the fruit and vegetable trade," he said. "The Turks are conquering Germany in the same way the Kosovars conquered Kosovo: through a higher birth rate. I don't have to acknowledge anyone who lives off the state, rejects this state, doesn't properly take care of the education of his children and constantly produces little girls with headscarves," he argued.[2]

The Chancellor of Germany, Angela Merkel made a stand for Turkish minority. "When Turks have problems, I'm their Chancellor, too," she claimed. "Many Turks live in Germany, and I think most of them have adapted really well," the chancellor said. "Problems should be openly expressed, but improvements should not be neglected. There are many examples in Germany showing that successful adaptation has taken place." [3]

According to social researches by Berlin Institute for population, Turkish population in Germany are the most non-integrated, unpaid, unemployed and poorly educated. Many of them face language obstacles, which in its turn limits their social contacts, academic achievements and job opportunities.

Today there is high unemployment rate among the Turks (25, 5%) because many of their jobs in industry were cut down. Nevertheless, there is also an increasing number of Turkish who are self-employed. [4] Regrettably, many parents prefer their children to help them doing work, which does not demand any special skills, instead of getting an education. It is clear to notice that this trend also has another side of medal. If we consider that most Turkish families' in Germany have working class roots, the number of children who are studying in university is unexpectedly high.

The next major point that needs to be highlighted is considerable cultural difference. The fact is that Turkish commune conserved their own language, customs and traditions, unwilling to assimilate with German culture. Many Turks are isolated from German society because they do not speak German as well as they do. By the way living in separated communities mainly in industrial districts of Germany plays its own important role. The separation of Turks goes deeper in the issues of religion and cultural values. Many Turks in Germany continue to follow Islamic and Turkish traditions regarding gender roles, which are not accepted by "native" German people. In addition, a significant part of the Turkish population is hostile to "native" German culture, and even punishes members of the Turkish community who adopt German cultural values. [5, p.17]

Many people argue that Germany is not country for immigration; it is just a "host" side, which temporarily accepts residents from other countries. Today the number of Turkish citizens in Germany is decreasing due to the fact that many Turks are taking on German citizenship. According to the law imposed in 2000 children born in the FRG are eligible to take on German citizenship.

Nevertheless, vast majority of German Turks are citizens of Turkey. This fact restricts their civil and democratic rights and freedoms in Germany. It can lead to some forms of discrimination such as no right to vote.

Unfortunately, the most unacceptable kinds of discrimination take place too. The Ministry for Integration of the Federal State of Nordrhein-Westfalen has recently commissioned a survey, which proved that 73 % of Turkish Germans have at least once experienced racist discrimination in their life. [6, p.1] A recent survey shows high levels of anti-Muslim and anti-immigrant sentiments in Germany. Such statistics alarms the country's Turkish community, which fears that such beliefs could cause violence. The study in 2010 indicates that xenophobic feelings are spreading from extremists at the margins of society to the middle-class of the European country. The absolute hostility and intolerance against "strange" different values by definite social classes may lead to the raise of Anti-Turkism movement. [7]

The official authorities consider the problem of Turkish minority integration as one of the most significant issue and try to deal with this question on three main levels.

First of all the problem of Turkish minority integration is solving on a local level. Local officials examine the integration policy as a top priority. Many lands and cities in particular have developed their own integration plans, which take into account peculiarities of migrant situation in one or another settlement. For instance, in 2008/2009 the city of Schwäbisch Gmünd, which has a population of 60.000 and a 34% share of people with a migration background, with help of Institute at the University of Bamberg, has developed such an integration concept, which includes 625 concrete measures or projects. [1, p.6]

On the national level during the whole time of ethnic minorities' formation many measures were undertaken: from the policy of multiculturalism, meaning parallel coexistence of various cultures along with German one, to the Green Card Program, allowing highly qualified workers from non-EU countries to work in the FRG. The 2007 became a key moment in German integration policy. Germany was officially recognized as the immigration country. "Germany is home to some 15 million people with a migrant background,"[8] - states the National Integration Plan, which was adopted as a result of the second Integration Summit taken place in July 2007. "Our society has profoundly changed as a result of our life with the migrants. It took a long time until the nature of this development was really understood: a reality which offers many opportunities and it is fraught with the risk of social tension - a reality which requires a forward-looking and sustainable integration policy."[9]

The Plan includes 400 actions and voluntary commitments - 150 of them initiated by the Federal Government and 250 by non-governmental organizations and 50 of those are organized by migrant organizations. The key fields of action are promoting language training and equal opportunities in education, training and the labor market. The Federal Government allocates therefore a sum of 750 millions euro per year for its realization. The most important issues of the National Integration Plan are:

- to improve integration courses;
- to promote the German language from the very start;
- to ensure good education and vocational training, improving labor market opportunities;
- to improve the life situation of women and girls; achieving gender equality;
- to support integration in the communities;
- to maintain cultural diversity;
- to integrate by the means of sport;
- to use the diversity of the media;
- to strengthen integration through civic commitment and equal participation.[8]

As a result, we can see considerable progress in the field of education. Since 2005, 237,000 of the 360,000 immigrants required to take the courses have enrolled. As of March 2007, over 100,000 participants had successfully completed them. [10] At the same time, there is a small amount of Turkish representatives in big national politics. Therefore, immigrants are better consulted by municipalities and länder than by the national government. However, Germany's labor market

mobility policies are not yet reformed to fully help immigrants to find jobs matching their skills and qualifications.[11] So, it is clear that imposed integration program shows some positive results, but they are not as high as were predicted.

Since Germany is a member of the European Union and the problem of immigrants' assimilation became all-union issue of the day, The EU also contributes in its solution. In 2004, organization accepted 11 basic principles for the integration of immigrants. In order to bar from racism and discrimination of any kind the Fundamental Rights Agency, which is responsible for observing and reporting information on acts of discrimination in the EU, was created. For the fiscal period 2007-2013, the EU has also founded the EU Integration Fund, which supports measures and projects in EU countries. [1, p.9]

Consequently, we can see that situation of Turkish minority in Germany is rather complicated and ambiguous. On the one hand, immigrants of Turkish origin remain as one of the most non-integrated group throughout the Europe. Signs of unwillingness to integrate from the direction of first generation immigrants can be observed. They live in separate settlements, maintain their native traditions and bring up their children in compliance of these rules. Many incomers face not only language and educational barriers but discrimination in labor market as well. On the other hand, the state of immigrants' integration seems more ameliorative in contrast to previous years. Nevertheless, strong attachment to their homeland remains strong.

Official powers take this situation under the control and try their best to improve it. State activities and legislative enactments imposed by the EU show some positive results, but they have not succeeded in integrating Turks in host-society in full measure.

It is important to create better well-thought integration policy, in which all segments of the population will be involved. Besides the motivation from the authorities, Turkish migrants and the accepting society have to express their desire to integrate. The immigrants should unconditionally accept legislation, political system and language of a country they live in, whereas hosting society should show tolerance and readiness to welcome people who live in their country. In this way, Turks and Germans will be able to avoid living in parallel communities, which in its turn will make a huge contribution in progress of immigrants' integration.

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MULTILINGUALISM IN BALTIC REGION AND THE KARAIM NATIONAL MINORITY

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There are fewer countries which have only one language spoken within its territory in the modern world than we could suppose. This is rather the result of various historic reasons than of modern globalization. Some languages developed from one source in the process of expansion and dissemination of its people, as for example happened with the Slavic languages. Other languages came to use in the common territory together with their speakers who moved from a different part of the world, which is the case of English, French, Arabic and Russian in many countries. These communities of newcomers have significantly influenced the culture and way of life of the aboriginal peoples which sometimes led to reduction and even extinction of their own languages. Nowadays a lot of people are born, grow up and live in bilingual or multilingual background. India, China, former Soviet republics, particularly Kazakhstan, are vivid examples. Baltic region presents one of the lesser-known cases.

Multilingualism is the act of using several languages, either by an individual speaker or by a community of speakers. Multilingualism can be defined in different ways but basically it refers to the ability to use more than two languages. A basic distinction when discussing bilingualism and multilingualism is between the individual and societal level. At the individual level, bilingualism and multilingualism refer to the speaker's competence to use two or more languages. At the societal level the terms bilingualism and multilingualism refer to the use of two or more languages in a speech community and it does not necessary imply that all the speakers in that community are competent in more than one language. People who speak several languages are also called polyglots. Multilingualism offers an access and exposure to different cultures. Due to a wider cultural experience, there is a greater tolerance and open-mindedness of differences in creeds and customs. [1]

Different scientific research works suggest that a multilingual person develops creative thinking and an ability to think more flexibly. Such people have two or more words for each idea or object. They are also more sensitive to the needs of listeners as compared to monolingual people. Being multilingual obviously has a positive effect on intellectual growth of a person as well. Multilingual people have a better thinking capability. Being versed in more than one language, gives people the benefit of better understanding. Recent scientific research also showed that multilingualism can slow down the symptoms of ageing by boosting brain performance, and can therefore be an advantage in later life. [2]