



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



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violence and injustice are still on the table whether one considers herself feminist or not. And this, as it has been said, remains a bane of mankind. Therefore the struggle for all people should not be aimed at ourselves but at the society's biggest drawbacks.

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THE CRISIS OF MULTICULTURALISM POLICY IN WESTERN EUROPE

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The process of globalization, the consequences of which are reflected in all spheres of modern life, creates many problems to be considered on international level. Among these issues is the crisis of multiculturalism policy.

Multiculturalism is a body of thought in political philosophy about the proper way to respond to cultural and religious diversity. Mere toleration of group differences is said to fall short of treating members of minority groups as equal citizens; recognition and positive accommodation of group differences are required through "group-differentiated rights," a term coined by Will Kymlicka. [1]

Multiculturalism is closely associated with "identity politics," "the politics of difference," and "the politics of recognition," all of which share a commitment to revaluing disrespected identities and changing dominant patterns of representation and communication that marginalize certain groups.[2] Multiculturalism is also a matter of economic interests and political power; it demands remedies to economic and political disadvantages that people suffer as a result of their minority status.

The case of immigrant multiculturalism is just one aspect of a larger "ethnic revival" across the Western democracies, in which different types of minorities have struggled for new forms of multicultural citizenship, that combine both antidiscrimination measures and positive forms of recognition and accommodation. Multicultural citizenship for immigrant groups clearly does not involve the same types of claims as for indigenous peoples or national minorities: immigrant groups do not typically seek land rights, territorial autonomy, or official language status.[3]

It is important to put multiculturalism in its historical context. In one sense, it is as old as humanity — different cultures have always found ways of coexisting, and respect for diversity was a familiar feature of many historic empires, such as the Ottoman Empire. But the sort of multiculturalism that is said to have had a "rise and fall" is a more specific historic phenomenon, emerging first in the Western democracies in the late 1960s. This timing is important, for it helps to relate multiculturalism to larger social transformations of the postwar era.

More specifically, multiculturalism is a part of a larger human-rights revolution involving ethnic and racial diversity. Prior to the Second World War, ethno-cultural and religious diversity in the West was characterized by a range of illiberal and undemocratic relationships of hierarchy, justified by racialist ideologies that explicitly propounded the superiority of some peoples and cultures and their right to rule over others. These ideologies were widely accepted throughout the Western world and underpinned both domestic laws and foreign policies.

After the Second World War, however, the world recoiled against Hitler's fanatical and murderous use of such ideologies, and the United Nations decisively rejected them in favor of a new ideology of the equality of races and peoples. And this new assumption of human equality generated a series of political movements designed to contest the lingering presence or enduring effects of older hierarchies. It is possible to distinguish three "waves" of such movements:

1. the struggle for decolonization, concentrated in the period 1948–1965;
2. the struggle against racial segregation and discrimination, initiated and exemplified by the African American civil-rights movement from 1955 to 1965;
3. the struggle for multiculturalism and minority rights, which emerged in the late 1960s.[4]

From the 1970s to mid-1990s, there was a clear trend across Western democracies toward the increased recognition and accommodation of diversity through a range of multiculturalism policies and minority rights. Since the mid-1990s, however, we have seen a backlash and retreat from multiculturalism, and a reassertion of ideas of nation building, common values and identity, and unitary citizenship — even a call for the "return of assimilation."

This retreat is partly driven by fears among the majority group that the accommodation of diversity has "gone too far" and is threatening their way of life. This fear often expresses itself in the rise of nativist and populist right-wing political movements, such as the Danish People's Party, defending old ideas of "Denmark for the Danish." But the retreat also reflects a belief among the center-left that multiculturalism has failed to help the intended beneficiaries because it has failed to address the underlying sources of their social, economic, and political exclusion and may have unintentionally contributed to their social isolation. As a result, even the center-left political movements that initially championed multiculturalism, such as the social democratic parties in Europe, have backed away from it and shifted to a discourse that emphasizes "civic integration," "social cohesion," "common values," and "shared citizenship." [5]

Important source of population growth in the countries of Northern and Western Europe is migration. Attractiveness of Northern and Western Europe for migrants is determined by many factors: the high standard of living, a labor demand - both skilled and unskilled, the presence of large ethnic communities of recent immigrants, attracting the country compatriots, as well as relatively soft immigration policy. Great importance also plays a global factor: in developing countries there are tens of millions of people for whom immigration to the richer countries of the West is perhaps the only way to run away from poverty, to escape from local wars and to get an education.

Content of immigrants in Northern and Western Europe varies depending on the historical circumstances. In the 1960s and early 1970s there was a very significant influx from the Southern European countries - Italy, Spain, and Portugal. However, as the standard of living in these countries had increased, they stopped playing the role of a reservoir of unskilled labor population. Currently the migration from Asia and Africa is playing an increasing role. The ethnic content of immigration flows is largely determined by the colonial past of the European powers. For example, in the UK many immigrants are from India and Pakistan, in France they are mostly from the countries of North Africa.

Britain was one of the first European countries that have adopted the ideology of multiculturalism. Unlike Canada or Australia, Britain never proclaimed the official doctrine of multiculturalism, which determines the state policy towards ethnic minorities. Nevertheless, the UK actively implemented the ideology of multiculturalism in practice.

Great Britain is a vivid example of the implementation of the "hard" multiculturalism model: the country has not only designed and actively introduced a broad system of measures to support

national minorities to maintain their identity, culture, traditions and customs, but also it adopted the laws aimed to prevent any form of discrimination based on ethnic or racial grounds.

This history of immigration to Britain has produced today's uniquely diverse nation. There is now an estimated minority ethnic population of more than 4 million, 7.1% of the population. As of 2001 there are now approximately 1.6 million Muslims in Britain, making it the largest religious minority in Britain.

It should be mentioned here the fact that in the beginning of the 80s the whole world understood that immigrants, foreign workers, invited temporarily to France as labour force, have been permanently stayed on the French land. The majority of them were immigrants from Maghreb, former French colonies. Though they worked in difficult sectors of the national economy, they did not want to go back to their countries. Furthermore, through operations of family regrouping and marriages they created their families in France. The children born in the period of 60s and 70s were already considered as French. They have been schooled in France. They considered France as their own country by adopting not only local customs, but also by appropriating the richness of the French language. From that moment the issue of cultural diversity in France started to be viewed differently. Thus the nation faced a difficult problem to be resolved. At the same time, the second generation of immigrants wanted to preserve the cultural identity of their parents by claiming their rights to the cultural difference, and were also proud to belong to the citizenship of the French nation. They have two status which were considered as contradictory: equality in citizenship according the law and full recognition of cultural diversity as not significant part of citizens.

After thirty glorious years marked by a great economic and social development past the Second World War, the economic crisis started in France with its social and financial difficulties. The unemployment stroke a part of the working force in the labor market. The former immigrant workers, once considered as indispensable for the good functioning of national economy, were now more and more seen as a concurrent factor of the professional plan. A part of the French became very sensitive regarding their presence on the national land, considering them not only as the main cause of unemployment, but also as a risk for the protection of the national identity, social cohesion and preservation of the French culture. A feeling of failure in the process of integration characterized the spirit of the new generation coming from families of immigrants, regardless the fact that they are naturalized French citizens.

The collapse of multiculturalism ideas in Germany has long been talked about by top officials of the country. In October 2010, during a meeting with members of the Christian-Democratic Union, German Chancellor Angela Merkel declared that attempts to build a multicultural society in Germany have "utterly failed." [6] Merkel said that the idea of people of different cultural backgrounds living happily "side by side" did not work. She publicly declared that immigrants should be integrated and should adopt the culture of Germany and its values. Her statement came to be a reflection of general sentiments in the European Union, currently in crisis. Of paramount importance is the fact that this statement was made by the leader of a country whose politicians have always evaded harsh criticism against representatives of other peoples over the second half of the 20th century. This statement gave impetus to heated debates in Germany over immigration questions and gave rise to collisions in this area.

Merkel's statement shocked the public with its straightforwardness, especially as the Germans, so delicate on the subject since the Second World War, willingly touched upon a question of domination of their national culture. From the very outset, this statement was received by many analysts quite seriously due to its possible social and geopolitical consequences. The statement set up a greater context of perception: it concerned not only the German response to the problem of immigration but also the reaction of Europe as a whole.

In the beginning of 2011, the UK Prime Minister David Cameron and French President Nicolas Sarkozy agreed with Angela Merkel. Addressing at a conference in Munich in 2011, David Cameron touched upon the issue of multiculturalism saying that "In the UK some young men find it hard to identify with the traditional Islam practiced at home by their parents. But these young men also find it hard to identify with Britain too, because we've allowed the weakening of our collective

identity. We have failed to provide a vision of society to which they feel they want to belong. We have even tolerated segregated communities behaving in ways that run counter to our values.” [7]

In a couple of days the British leader was backed by Nicolas Sarkozy: “My answer is clearly yes, it is a failure. We have been too concerned about the identity of the person who was arriving and not enough about the identity of the country that was receiving him. If you come to France, you accept to melt into a single community, which is the national community, and if you do not want to accept that, you cannot be welcomed in France.” [8]

Subsequently, identical statements were made by Dutch Vice-Premier Maxime Verhagen, CE Secretary General and former Norwegian Prime Minister Thorbjorn Jagland, former Belgian and Australian Prime Ministers Yves Leterme and John Howard respectively, etc. [9]

Under the paradigm of multiculturalism, the cognition of cultural distinctions is a prerequisite for justice while the society is stronger when its members are perceived as they are. A paradox of multiculturalism arises due to the discrepancy between theoretical postulates and practical methods of their realization. In other words, it manifests itself when exaltation of national minorities reaches the point where it gets into a conflict with the main principles of multiculturalism - openness and tolerance.

Causes of tolerant attitude to other nationalities lead to emergence of certain “taboos” within society which limit the majority of its members in displaying their own identity and criticizing the mode of life of migrants.

Multiculturalism policy is also very essential issue for Kazakhstan as it is well known around the world as multinational and peace promoting state. The territory of our country has always been a place of intersection and interaction of civilizations, cultures and religions that have had a huge impact on the course of historical development. Lands of Kazakhstan became a bridge between East and West, turning into one of the key segments of the Silk Road, which connected the countries through trade and cultural exchange. Therefore, a modern ethnic and confessional Kazakhstan is the heir of ancient spiritual and cultural traditions.

Kazakhstan is an example of relationships that are characterized by mutual understanding of different social groups, which exclude hatred, discord and any form of violence. Our multiculturalism implies openness and tolerance. Ethnic peace that exists in Kazakhstan is caused not so much by the friendliness of the foreign ethnic groups but rather by the multiculturalism of the Kazakhs. Therefore, the crisis of multiculturalism policy in the West cannot have a big influence on the situation in Kazakhstan.

Concluding all mentioned above, I would like to point out that the key moment in the formation of political nations is cultural compatibility of the participants of these processes. With all the national differences philosophical foundations of different nations were not antagonistic. Basic prohibitions and restrictions of different nations, which constitute the concept of culture, were generally the same. It is a fundamental coincidence that made possible joint livelihoods of different nations in the format of one state and society.

Precisely, the absence of cultural coincidence is the reason of the failure of multiculturalism policy in Europe. The idea of the neo-liberal culture of the modern West is the destruction of traditional cultural taboos for unlimited expansion of individual freedom. The immigrants, natives of traditional societies, are not ready to organically join the European neoliberal society, abandoning their own cultural identity, and finally to assimilate or even to co-exist peacefully with this society in one state and under its own cultural autonomy for the European model of multiculturalism. Neo-liberalism, which was developed in the radical form for the last few decades, is aimed to destruct the foundations of traditional culture.

Thus, the root cause of the failure of multiculturalism policy in the European Union is not a “clash of civilizations” and not a “clash of cultures”. It is a clash of traditional culture and liberal anti-culture, the contradiction of which are antagonistic and, therefore, irresistible. However, multiculturalism policy in Kazakhstan is based on openness and tolerance which can be served as an example for the European countries.

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КАЗАХСТАН И ИРАН. ИСТОРИКО-КУЛЬТУРНЫЕ ВЗАИМОСВЯЗИ.

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Статья будет посвящена историко-культурным связям Казахстана и Ирана. Предварительно выбирая тему для данной статьи, я остановилась именно на теме "Иран и Казахстан". Причиной такого выбора является недавно организованная выставка в стенах нашего университета представителями Иранской делегации. Здесь были представлены различные виды искусства, от великолепных ковров ручной работы и керамических изделий до шедевров живописи, которые не оставили равнодушными ни одного посетителя данной экспозиции. Рассматривая экспонаты, я увидела тонкую нить, связывающую наши народы. Оставшись под глубоким впечатлением, меня охватил интерес проследить эту нить и расширить свои представления и знания об историко-культурной общности и взаимовлияния народов, населявших Казахстан и Иран. Ретроспективный анализ взаимодействия этих народов позволил мне выявить то синкретическое культурное единство, которое присутствует в регионе с древнего времени по настоящий период. При освещении вопросов историко-культурных связей Казахстана и Ирана необходим подход к отбору источников, что позволило мне увидеть материалы с различных сторон. В персоязычных исторических сочинениях содержатся ценные сведения о кочевых племенах Дашт-и-Кыпчака и об их взаимоотношениях с соседними народами на рубеже XII-XVII вв. Среди источников следует отметить Тарих-и Джагуншай. Автор персидской хроники второй половины XVIII вв. Ал ад-Дин ата Малик Джувайни (1225-1283) находился на службе у Хулагуидов Ирана. [1]