

REPORT

on results of the project "Strengthening the Role of Community Learning Centres (CLCs) in Ensuring an Ethno-Confessional Consent on the Ground", implemented by the Association "Education for All in Kazakhstan" at the initiative and with the support of the UNESCO Cluster Office, Almaty (29 April - 30 October 2015)



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Introduction

Intensifying migration and demographic processes, increase in the number of ethnically mixed families, and formation of ethnically diverse groups at social institutions of the former Soviet Union countries make it necessary to extend the boundaries of interethnic and interreligious interaction. People are coming across diverse cultures and diverse values that often make such challenge as adaptation to such environment bigger and might lead to conflicts. In the past few years in parallel with other processes Kazakhstan, Kyrgyzstan, Russia and other countries had been facing massive recruitment and advocacy for the extremist ideology. This is done over the Internet, and through illegal import of extremist literature and various pseudoreligious missionaries in the countries. The mass media report that over 150 Kazakhstanis, around 200 Kyrgyz nationals and over 3,000 Russian nationals are taking part in the armed conflicts in Syria and Iraq. It is quite possible that many of them who lack any basic cultural and ethnic tolerance would get morally and spiritually confused and would start searching for justice perceived in their wrong manner.

The above facts make us strongly believe that it is essential to educate the youth and teens so that they know what confessional consent and ethnic competences are. The data collected when surveying 120 members of the Kazakh and Kyrgyz CLCs' target groups also show the relevance and the need for such activity. The absolute majority of respondents recognise that the cultural and ethnical diversity is an attribute of the modern life and they like the fact that all people are different. At the same time, 5% of respondents said "often" to such question as "Are there ethnic conflict issues in your area?" And over 19% said "often" to the second question such as "Have anyone felt badly about you due to your ethnic background?" In other words, over 20% of respondents faced bad attitude towards them due to their ethnic background. According to many respondents the mass media, the upbringing and families have the most efficient positive impact on religious and interethnic concord. (over 70% of answers)

It is obvious that consistent efforts to develop cultural and ethnic competence should be made both as part of formal education and as part of extra / informal education. In a prior collection book of methodologies¹ we highlighted a significant role and capabilities of such institutions in teaching children and youth tolerance giving the community learning centres (CLC) as an example. **The main purpose** of this project is to make managers and trainers of CLCs more competent in ethnic and religious relations considering guidelines offered in Kazakhstan's and Kyrgyzstan's government ethnic policies.

The strategy to accomplish the goals included the following actions:

1. Analyse the current situation and the relevant training needs of Community Learning Centres in Kazakhstan and Kyrgyzstan.

¹ See *Teaching Parents to Develop Skills of Tolerant Behaviour of Children. Methodologies and Reports.* – Almaty, 2014. The collection book was made under UNESCO Almaty project for training facilitators of Community Learning Centres (CLC) to teach parents skills of developing tolerant behaviour of children.

2. Hold a workshop on Contents of Government Ethnic Policies and Methods of Working with the Public to Provide Ethno-Confessional Consent on the Ground.
3. Give recommendations on the CLCs' workshops and action plans to raise awareness of target groups from the centres on the issues related to the implementation of the government ethnic policies on the ground.
4. Implement pilot projects on the ground to follow recommendations given in the workshops and implement CLCs' plans of actions.
5. Hold a workshop where CLCs will exchange experience gained when implementing pilot projects on the ground.
6. Give and release the relevant methodological recommendations. Translate those into the State language.
7. Preparation of interim reports and final report at the end of the project.

1. Contents and Results of Main Actions Taken Under the Project

As the results of the project implemented by the Association “EFA in Kazakhstan” – its points 1 to 3 – were presented in the Interim Report², this section focuses on the description of pilot actions taken by the CLCs on the ground to follow Recommendations given in the first workshop and the results of the workshop to exchange experience.

The Recommendations given in the workshop (15th and 16th June 2015) emphasised the need for increasing “cooperation of all various educational institutions on the ground to morally and spiritually educate the youth and to instil in them confessional and ethnic tolerance and peacefulness.” To actually accomplish this goal, officials of all CLCs made their plans of actions till the end of this year. All the centres planned various training and educational actions to be taken under the project. The focus was made on the involvement of partner organisations chiefly collages, schools and kindergartens in the planned actions. Experience gained in Yeskeldy Centre and Kochkor Centre and that gained at CLC operating based on Almaty College of Tourism and Hospitality (CoTH) can be given as examples.

In its efforts to provide ethno-confessional consent **Yeskeldy Centre** in association with



the district's educational institutions made a focus on education of parents of students and teachers of schools. The questioning of school teachers and psychologists during the course of the workshop held in June, as recommended by the Association “EFA in Kazakhstan”, was the first relevant step. The main purpose of the survey was to figure out the extent of awareness of teachers of confessional and ethnic issues and their willingness to address these issues together

with students. As known now, just 30% of respondents find this issue significant and are

² See *The Interim Progress Report on Implementing the Project “Strengthening the Role of Community Learning Centres (CLC) in Ensuring an Ethno-Confessional Consent on the Ground”*. Almaty, 24th August 2015.

ready for the relevant education of students. After consultation held by the trainers of the centre all attendees of the meetings expressed their interest and willingness to hold events involving students and aiming at gaining more knowledge of confessional and ethnic relations and developing skills of tolerant behaviour. Therefore, on the Day of Knowledge the district's schools gave the lessons of peace and tolerance. Then the class masters arranged for the survey of the senior students (the questionnaire for senior students) and gave lessons referred to as "Instilling in Teens Tolerance During the Course of Intercultural Communication in Education". Based on answers to questions the teachers made significant supplements to their schools' educational plans in light of raised issues related to confessional and ethnic competences of senior students and their parents. Among those the teachers made the following point: answering the question "How do you feel about people with different ethnic backgrounds – respectful, hatred or indifferently?" over 30% of the 9th-year students said "indifferently". It is obvious that indifferent students might be intolerant. When drawing conclusions the teachers made the following point that was an interesting regularity: more successful students appear to be more tolerant than less successful students. This is evidence of a well-known truth, which was repeatedly empathised during the course of the workshop: *"Only well-educated person may keep up historical and cultural traditions. Such person feels belonging to a specific community or ethnic group, such person has cultural needs, strives for morals, meaningful activity, beauty and adheres to the highest spiritual principles.* (G.N. Volkov Etnopedagogika. - M.: Academy, 2009)

Kochkor CLC defined dialogue and microgroup interactive technologies, including trainings, discussions and oral surveys as the main means of developing cultural and ethnic and confessional and ethnic competences of members of target groups. Such efforts were made for the teachers of schools and kindergartners, students and teachers of a local vocational school, parents of children and teens, and women living in the district. As stated by the manager and trainers of the centre, all attendees of the meetings expressed their proactive and sincere interest in the topic as it was very relevant to Kyrgyzstan. It was decided to continue holding similar events this year and following year.



The involvement of the **College of Tourism Industry and Hospitality (CTIH) CLC** in the project allowed to considerably supplement and renew a long-standing education of teachers and students of the college aimed at supporting ethno-confessional consent. This activity carried out by CTIH CLC has objectives, integrated strategy and policy. Appendix 3 supplies an extract from the plan of actions made by the centre's college to develop cultural and ethnic competence of students. The trainers of the CLC are convinced that the time of studies is a crucial stage in shaping the ethnic self-consciousness. This is when the impact on ethnic stereotypes and attitudes might be the most efficient. It is worth looking into experience gained by CTIH CLC, distributing and using it at other technical and

professional educational institutions, information educational institutions and secondary schools.

Activities carried out by CTIH CLC and experience gained by other Kazakh and Kyrgyz centres in developing confessional and ethnic competence of children, youth and adults were presented at a **workshop held in September 2015**. (See the workshop programme in Appendix 1) Like the first meeting (in June), that workshop was attended by managers and facilitators of Kazakhstan's and Kyrgyzstan's CLCs, members of the National Centre for Professional Development (NCPD) Orleu and the staff of the municipal methodical office. Overall 29 people. (See list of attendees in Appendix 2) The purpose of the meeting was to present the new experience and to choose the most interesting examples of presented practice for the centres. The discussion of 2 videos of recruitment of the youth from the former Soviet Union republics by DAESH (ISIS) was an important component of the workshop. The discussion gave rise to proactive emotional reaction and evaluation of acts committed by extremist organisations. The facilitator of the discussion of videos concluded it by suggesting the attendees to offer (either in small groups or individually) methods of interaction with children and youth as parents and professional officials (as chosen by attendees) to prevent situations referred to in videos. It should be noted that the majority of attendees chose to be "officials" and just one third of them chose to be "parents". And that happened despite the fact that almost all attendees had got children. In our opinion such choice can be explained by unwillingness of parents to address together with their children complex issues such as tolerant behaviour, religion, ethnic background etc. It appears that it is easier to make decisions as officials without referring to your own family and children. We believe that unfortunately this is an evidence of general situation with families where for various reasons parents limit their communication with their children to internal domestic matters and are afraid or not willing to go beyond the limits.

Below are some opinions of attendees. **"Professionals"**:

- Local governments and central government are to have better control over upbringing efforts made by educational institutions.
- Make more correct, professional and timely efforts to instil moral and patriotism on the part of non-government and educational institutions.
- Make systemic education and information efforts for parents.
- Promote transparent and trustful relations among workers.
- Educate parents so that they know modern confessional and ethnic situation in Kazakhstan and outside it better.
- Provide trainings for parents and analyse for them situations shown in videos.
- Consistently train and provide refresher training of university professors, school teachers, kindergarten teachers, college teachers and teachers of extra educational institutions on issues raised under the project. (And the most important: do in interactively!)
- Hold a series of workshops and trainings at Orleu and its branches to prevent religious and ethnic extremism. (Chiefly for the relevant principals of educational institutions)
- Use peer learning more widely at PC courses.

- Educate parents and specialists in educating children and youth so that they know mass media and information technology better.
- Educate children and teens so that they value human life as the highest value.
- Recommend school masters to tell their students about recruitment of the youth in ISIS and other extremist organisations. Provincial departments of education are to monitor that.
- The government is to control the publication of extremist reports over the Internet.
- Make the role of families on the media and in education more important.

“Parents”:

- Teach kids to say “no!” to any provocateurs.
- Teach kids to act right in the streets and in various dangerous or critical situations.
- Monitor the environment and monitor kids.
- Trustful relations with children.
- Every day ask at least 4 essential questions to kids.
- Encourage kids to ask their parents various questions, including “uncomfortable” ones.
- Pay more attention to interests and hobbies of kids.
- Create at home, if possible, environment enabling the creativity of kids. (The Nikitins’ experience)
- Encourage families to jointly discuss various issues and information.

All the suggestions make us believe that there is a need to educate parents as they need knowledge of pedagogics and social psychology. It is not accidental that in their plans of actions to develop cultural and ethnic and confessional and ethnic competences of children and youth in 2016 the managers of all CLCs focus on dealings with parents and other organisations and individuals involved in bringing children and teens up.

Overall, the analysis of the results of the second workshop shows that all objectives of the meeting have been achieved. The most significant results of the workshop are: (1) Practical value and possibilities of wide use of experience gained by Kazakhstan’s and Kyrgyzstan’s CLCs in implementing pilot projects for developing cultural and ethnic and confessional and ethnic competences of members of target groups have been determined, and (2) The attendees are now better informed about the project and the role of education and families in bringing children and teens up.



At the end of the workshop its participants thanked UNESCO Almaty and the organisers of the project for the new knowledge and religious and ethnic culture competences. In their wishes they expressed their hope for further cooperation in education of parents and educational institutions.

2. Methodologies Used in Implementing CLCs' Pilot Projects on the Ground

As stated in the interim report, one of the key components of the project is the development of a methodological manual titled *Activities Carried out by Community Learning Centres (CLC) and Other Extra Educational Institutions to Develop Cultural and Ethnic Competence of the Community by Holding Workshops*. **The main purpose** of the manual is to select from various sources and to generalise relevant information, methodologies and practices, domestic and foreign experience, which can be used to develop confessional and ethnic competences of children and youth, and for CLCs and other similar organisations to educate in various forms: through workshops, trainings, business games, consultation, and other training and information events. The manual comprises the introduction, three main sections and conclusion. Apart from objectives of the manual, its introduction discusses the results of questioning of members of the Kyrgyz and the Kazakh CLCs' target groups, and the relevant glossary. The **first** section describes the Kazakh model of ethnic tolerance as domestic and foreign experts believe that Kazakhstan gained an efficient and promising experience in providing the public consent. The **second** section gives examples of different methodologies used in holding events to develop confessional and ethnic competences of children, teens and youth. A focus is made on recommendations on how to train using the most efficient method of developing cultural and ethnic competence of the youth. The **third** section or **Appendix** includes mostly practical material (texts of questionnaires, ready-to-use scripts, programmes of trainings, workshops, sessions etc.) to be directly used in the planned actions, as well as the list of reference literature.

Conclusion

The ways people identify their ethnicity vary considerably depending on what ethnic environment they live in: diverse or not diverse. Kazakhstan and Kyrgyzstan are typical polyethnic and polyreligious countries. And there are some advantages there: ethnic communication gives a man more opportunities to know more about distinctive features of his or her own ethnic group and other ethnic groups; it supports ethnic understanding and development of communication skills and tolerant behaviour. President Nazarbayev believes that "... Kazakhstan is unique and strong due to its ethnic diversity. There is now a unique and cultural diversity on its land... Kazakhstan's cultural diversity is a progressive factor contributing to the development of the society. Eurasian roots of the peoples of Kazakhstan enable to unite Oriental, Asian, Western, European flows and create a unique Kazakhstani way of promoting cultural diversity."

On the one hand, lack of ethnic communication experience makes it less possible to communicate that way. On the other hand, it lowers interest in your own ethnicity.

Therefore, ethnic identity is better realised, and knowledge of distinctions between groups is gained earlier, if people live in an ethnically diverse environment. Therefore, *instilling tolerance in the youth* is a significant factor contributing to stability in a

confessionally and ethnically diverse region. This is the most efficient means of preventing intolerance no matter how it manifests itself. As stated in UNESCO's Declaration of Principles of Tolerance, education should be viewed as an immediate imperative. Therefore, one needs to encourage consistent and rational teaching of tolerance, revealing cultural, social, economic, political and religious sources of intolerance underlying violence and detachment. Only polyethnic education and training enable people to lead active and efficient life in an ethnically and culturally diverse environment, understand well and respect other cultures, be able to live in peace and agreement with people of various ethnic backgrounds, races, beliefs and confessions.

PROGRAMME

Of the workshop on **Experience Gained by Kazakhstan's and Kyrgyzstan's CLCs in Developing Confessional and Ethnic and Cultural and Ethnic Competences of Children and Youth**, organised by the Association "Education for All in Kazakhstan" and supported by UNESCO Office in Almaty, **30th September 2015, Almaty City**

Venue: Grand Hotel Tien Shang, 115 Bogenbai Batyr Street

Objectives of the workshop:

- Build capacity of CLCs to harmonise confessional and ethnic relations on the ground, and to counteract extremist and terrorist ideology;
- Arrange for the exchange of experience gained by CLCs in developing cultural, ethnic and confessional competences of members of target groups and other concerned parties; and
- Make plans of actions to be taken by CLCs to develop cultural and ethnic and confessional and ethnic competences of children and youth.

Expected results:

- ❖ Determine practical value and possibilities of wide use of experience gained by Kazakhstan's and Kyrgyzstan's CLCs in developing cultural and ethnic and confessional and ethnic competences of members of target groups when implementing pilot projects;
- ❖ Draw conclusions and contribute suggestions following the discussion of videos of recruitment of the youth and advocacy for extremist and terrorist ideology; and
- ❖ Make plans of actions to be taken by CLCs to develop cultural and ethnic and confessional and ethnic competences of children and youth in 2016.

09:00 - 09.30	Registration of the workshop participants
09:30 - 10.00	Opening of the workshop <i>Chair: Tasbulatova Shaizada, Director, Association "EFA in Kazakhstan"</i> <i>Welcoming remarks:</i> <ul style="list-style-type: none"> • UNESCO Cluster Office, Almaty • Association "Education for All in Kazakhstan"
10.00 - 10.10	Information about objectives and programme of the workshop. <i>Beloslyudtseva Valentina, Expert, Association "Education for All in Kazakhstan"</i>
10.10 – 10.30	Coffee break
10.30 - 13.00	Session 1. Experience gained by CLCs in supporting ethno-confessional consent on the ground. <i>Chair: Ersa Amina, CLC in Sortobe Village, Kordai District, Zhambyl</i>

	<p><i>Province</i></p> <p>Presentations based on professional experience gained by Kazakhstan's and Kyrgyzstan's CLCs. Questions and answers.</p> <p>Mixed microgroups: What of presented experience can be used by all CLCs on the ground? In what way?</p> <p>Presentations by microgroups. <i>Facilitated by V.N. Beloslyudtseva</i></p>
13.00 – 14.00	Lunch
14.00 - 16:00	<p>Session 2. Counteraction of extremist and terrorist ideology.</p> <p><i>Chair: Dzhusupova Aliya, Director, NGO Forum of Educational Initiatives, Kyrgyz Republic</i></p> <p>Community Mass Media in Kyrgyzstan. Presentation by Sergey Karpov, UNESCO, Almaty</p> <p>Mixed microgroups: Discussion of 2 videos of recruitment of the youth by ISIS.</p> <p>Methodological recommendations <i>Activities Carried out by Community Learning Centres (CLC) and Other Extra Educational Institutions to Develop Cultural and Ethnic Competence of Community.</i> Presentation by V.N. Beloslyudtseva</p>
16.00 - 16.20	Coffee break
16.20 - 17.30	<p>Session 3. The planning of actions.</p> <p><i>Chair: Sydygalieva Elmira, College of Tourism and Hospitality, Almaty City</i></p> <p>Institutional microgroups: Make plans of actions to be taken by CLCs to develop cultural and ethnic and confessional and ethnic competences of children and youth in 2016.</p> <p>Presentation and analysis of 3 to 4 projects</p>
17.30 – 18.00	<p>Certificate awarding.</p> <p>Wrapping up of the workshop: A. Khalafova, Sh.U. Tasbulatova, V.N. Beloslyudtseva</p>

**List of Participants of the Workshop on
Experience Gained by Kazakhstan's and Kyrgyzstan's CLCs in Developing
Confessional and Ethnic and Cultural and Ethnic Competences of Children and
Youth**

30th September 2015, Almaty, Grand Hotel Tien Shang, 115 Bogenbai Batyr Street

	Full Name and Title	Organisation	Address, Telephone and Fax
1.	Aigul Khalafova, Education Specialist	UNESCO Cluster Office, Almaty	Tel: +7 727 279 60 35 E-mail: a.khalafova@unesco.org
2.	Sergey Karpov, Head of Communication and Information Division		
3.	Akmaral Oraziman, Second Secretary	Kazakhstan's National Commission for UNESCO Affairs	
4.	Dzhantemirova Dana, Deputy Director of Innovative Development	JSC NCfRT ORLEU National Institute of Refresher Training of Educational Managers. Researchers and Teachers	Tel: +7 272 67 46 59 Mob: +7 701 799 0891 E-mail: jantemirova.dana@gmail.com
5.	Arzanbayeva Bakhytzhama, Chief, Chair of Personal Education and Socialisation		Tel: +7 272 267 44 66 Mob: +7 701 710 3578 E-mail: barzanbaeva@mail.ru
6.	Dzhusupova Aliya, Director		NGO Forum of Educational Initiatives
7.	Sagynbayeva Gulnara, Manager		Tel: +996 312 880318 Mob: +996 559 873595 E-mail: sagenbaeva-69@mail.ru
8.	Sayakova Farida, Trainer	Osh Province's CLC	
9.	Raboldieva Chynara, Trainer	CLC of Naryn Province's Kochkor District	153 Isakeyev Street, Kochkorka Village E-mail: i_kubat@mail.ru Mob: +996 550 770106
10.	Adambek Sapayev, Manager		Mob: +996 773 686625
11.	Sakin Matsayeva, CLC trainee, member of the Women's Council of Kochkor District, member of the Congress of Kyrgyz Women		Mob: +996 772 276634
12.	Imanaliev Kazy, Trainer		Mob: +996 779 277636
13.	Sydygalieva Elmira, Teaching Psychologist	College of Tourism and Hospitality	7 Chaikovsky Street, Almaty City Mob: +7 777 2316730, E-mail: Elmira2316730@gmail.com
14.	Anayatova Irina, Deputy Director of Research and Educational Methodologies		Tel: +7 727 233 57 41, Mob: +7 777 676 9155 E-mail: 121219891@mail.ru
15.	Azubayeva Gulnaz, Head of Department		Mob: +7 701 403 81738. psh18@mail.ru
16.	Maralbekova Shyraily, Deputy		22 Battalkhanov Street, Otegen

	Director of Education	Polytechnic College Progress / CLC Progress	Batyr Village, Illy District, Almaty Province Tel / fax: +7 727 251 79 09 Mob: +7 701 398 7276 E-mail: maiya_pkp@mail.ru
17.	Dobrenko Irina, Librarian		Mob: +7 701 398 52 02 E-mail: ira.dobrenko@mail.ru
18.	Otegenova Aiken, Professor of Special Disciplines		Mob: +7 705 154 9304 E-mail: aiken_otegenova@mail.ru
19.	Kim Galina, Leader	NGO Yeskeldy CLC	65 Orazbekov Street, Karabulak Village, Yeskeldy District, Almaty Province Tel: +7 728 36 306 59 Mob: +7 701 750 09 33 E-mail: Karabulakclc@mail.ru
20.	Lee Nataliya, Teaching Psychologist	Secondary School after Titov	Tel: +7 728 36 306 41 Mob: +7 777 429 3167 aogiri59@mail.ru
21.	Lebedeva Irina, Teaching Psychologist	Yeskeldy District's Karabulak secondary school	Tel: +7 728 36 312 43 Mob: +7 777 177 18 72 E-mail: Lyiza_63@mail.ru
22.	Ersa Amina, Facilitator	Sortobe Village's CLC	152 Lenin Street, Sortobe Village, Kordai District, Zhambyl Province Tel: +7 72636 31 371 Mob: +996 555 666 014
23.	Idybo Khedger, Director of Kindergarten	Sortobe Village's CLC	Mob: +996 555 358 784
24.	Vansinvin Salima, Trainer		Mob: +996 555 241 259
25.	Kadyrov Daniyal, Leader	CLC CC Arai in Taraz City	Flat 2, 14 7th Microdistrict, Taraz City Tel: +7 7262 34 74 92 Mob: +7 771 159 2786 E-mail: kadyrov1948@mail.ru
26.	Shatokhina Dinara, Course Trainer		Tel: +7 7262 46 14 46 Mob: +7 705 104 7734 E-mail: dinara-shatohina@mail.ru
27.	Tasbulatova Shaizada, Director	Association "Education for All in Kazakhstan"	Room 226, Block 9, 21 Al Farabi Avenue, Almaty, 050013 Tel: +7 727 311 86 45 E-mail: neo@erasmusplus.kz ,
28.	Beloslyudtseva Valentina, Expert		bvalentina57@mail.ru
29.	Begalinova Natalya, Assistant		

Plan of work to be performed by the College of Tourism Industry and Hospitality to ensure ethno-confessional consent

Background

The time of studies is a crucial stage in shaping ethnic self-consciousness. Consequently, the impact on ethnic stereotypes and attitudes in this stage might be the most efficient. These days students becoming socially and professionally active are the driver that can influence the Kazakh society and nation in the near future. Therefore, making the modern youth in our country tolerant can turn into powerful tool to support further transformations.

Purpose: Promote ethnic tolerance, develop relevant skills and competences, as well as models and forms of tolerant behaviours of students.

Objectives:

- (1) Hold a month-lasting event (September 2015) to develop psychological and ethnic competences of students;
- (2) Evaluate intercultural interaction based on tolerance; and
- (3) Use interactive training technologies, and training, reflexive and dialogue exercises.

Expected result:

- Make all parties to the educational process more knowledgeable of laws and ethnic culture
- Improve skills of teachers and students in intercultural interaction and polyethnic education.

No.	Action	Time	Persons in Charge
1.	Question teachers on ethnic tolerance and ethnic self-conscience Purpose: Look into peculiarities of manifestation of ethnic tolerance among teachers and students, and its development potential.	5 th -10 th September 2015	Teaching psychologist E.U. Sydygalieva, Head of Department G.E. Azubayeva

2.	Hold a workshop for teachers.	14 th -15 th September 2015	Deputy Director of Research and Educational Methodologies I.V. Anayatova Teaching psychologist Sydygalieva. E.U.
3.	Hold a workshop involving CoTH volunteers.	16 th -17 th September 2015	Deputy Director of Research and Educational Methodologies I.V. Anayatova Teaching psychologist Sydygalieva. E.U.
4.	Student's festival <i>Friendship Forever.</i>	18 th September 2015	Deputy Director of Research and Educational Methodologies I.V. Anayatova Teaching psychologist Sydygalieva. E.U.
5.	Challenge <i>Kazakhstan is Our Home.</i>	26 th September 2015	Deputy Director of Research and Educational Methodologies I.V. Anayatova Teaching psychologist Sydygalieva. E.U.

Shaizada Tasbulatova

30/10/2015