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MULTICULTURALISM IN KAZAKHSTAN: THE HISTORY OF METHODICAL CHURCH FORMATION IN PAVLODAR

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Abstract. Introduction. Nowadays the humanity faces one of the main challenges of forming tolerant relations between the representatives of numerous religions. Its solution presupposes an objective research of the history and identity of each of the confessions. The article identifies the features of the formation and development of the Methodist Church in the city of Pavlodar as an ethnic and ethno-religious community. The activities of the Methodist church in Pavlodar are uncovered, the processes of influence and effect of the Protestant denomination on the population of Pavlodar are revealed, the role of the growing interest in the Methodist church is determined. The necessity of scientific research of the problem of interdenominational relations is determined by modern processes of globalization and at the same time by the intention of ethnic groups to preserve their historical, cultural and religious identity. So, with the formation of the national Korean cultural center and methodical church, residents of Pavlodar and the region got the opportunity to get acquainted with the original history and culture of Koreans.

Keywords. protestantism, religion, methodists, history cultural, Koreans, interdenominational, relations., Pavlodar, ethnic, culture

ҚАЗАҚСТАНДАҒЫ МУЛЬТИКУЛЬТУРАЛИЗМ: ПАВЛОДАРДАҒЫ МЕТОДИКАЛЫҚ ШІРКЕУДІ ҚАЛЫПТАСУ ТАРИХЫ

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Аңдатпа. Кіріспе. Қазіргі таңда адамзат алдында тұрған басты міндеттерінің бірі көптеген діндердің арасындағы толеранттылық қарым-қатынасты қалыптастыру болып тұр. Оның шешімі діндердің әрқайсысының тарихы мен жеке тұлғасын объективті зерттеуді көздейді. Мақалада Павлодар қаласындағы методисттік шіркеудің этникалық және этно-діни бірлестік ретінде қалыптасуы мен дамуының ерекшеліктері көрсетілген. Павлодардағы методисттік шіркеудің қызметі сараланып, протестанттық конфессияның Павлодар тұрғындарына әсері мен әсер ету үдерістері анықталды, методист шіркеуіне өсіп келе жатқан қызығушылықтың рөлі анықталды.

Конфессияаралық қатынастар мәселесін ғылыми тұрғыдан зерделеудің қажеттілігі қазіргі жаһандану процестерімен және сонымен бірге этникалық топтардың өздерінің тарихи, мәдени және діни ерекшелігін сақтауға деген ұмтылысыменмен айқындалады. Осылайша, мақалада корей ұлттық мәдени орталығы мен методисттік шіркеуінің құрылуы, Павлодар облысындағы кәрістердің тарихы мен мәдениетімен танысуға қол жеткізілген.

Түйін сөздер: мәдени тарих, методисттер, дін, протестантизм, Павлодар, этникалық мәдениет, кәрістер, конфессияаралық қатынастар.

МУЛЬТИКУЛЬТУРАЛИЗМ В КАЗАХСТАНЕ: ИСТОРИЯ ФОРМИРОВАНИЯ МЕТОДИЧЕСКОЙ ЦЕРКВИ В ПАВЛОДАРЕ

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Аннотация. *Введение.* В настоящее время человечество сталкивается с одной из основных задач формирования толерантных отношений между представителями многочисленных религий. Его решение предполагает объективное исследование истории и личности каждой из конфессий. В статье определены особенности становления и развития методистской церкви в городе Павлодаре как этнической и этно-религиозной общности. Освещена деятельность методистской церкви в Павлодаре, выявлены процессы влияния и воздействия протестантской конфессии на население Павлодара, определена роль растущего интереса к методистской церкви. Необходимость научного исследования проблемы межконфессиональных отношений определяется современными процессами глобализации и одновременно стремлением этнических групп сохранить свою историческую, культурную и религиозную самобытность. Так, с образованием национального корейского культурного центра и методической церкви жители Павлодара и области получили возможность познакомиться с самобытной историей и культурой корейцев.

Ключевые слова: история культуры, методисты, религия, протестантизм, Павлодар, этнокультура, корейцы, межконфессиональные отношения.

Introduction

Christianity is one of the world religions. During its long history, it has undergone a lot of changes, separations, modernization, and, as a result, three main schools have been formed: Orthodoxy, Catholicism and Protestantism. The latter, in its turn, is not an integral dogma, but a combination of a number of schools or denominations. Protestantism has modernized Christianity to a modern society. Due to the geopolitical position of Kazakhstan it has also been influenced by migration flows, primarily from Russia, which have a great impact on the course of ethno-religious processes and determined the identity of the modern multi-religious and multi-ethnic aspects of the country. In Kazakhstan there are fourteen small communities of Methodists with six religious structures. The formation of Methodist churches was caused by the activities of missionaries from Korea (Trofimov, 1996: 116-117).

Methodism has its origin in the 18th century as the modernization movement within the Church of England. Its founders are brothers John and Charles Wesley, who led a small group of students at Oxford University. The group stressed the importance of personal devoutness and allegiance to fellowmen; the

first was expressed by the prayers and the study of the Bible, the second – by the beneficence, such as visiting prisoners, working with the poor. This activity was carried out by the group members according to strict daily schedule, which led to the emergence of the ironic nickname "Methodists". "Societies" organized by them were not intended as a substituting organizational structures of the Anglican Church, but as their addition. Largely, for these reasons, Wesley has adopted the preaching of the laity and developed a system of districts in which the itinerant priests could convey the word of God to the most remote parts of England and Ireland (Methodists.[Electronic resource] // <http://dic.academic.ru/>)

Since the 1760-s, the movement of Wesley has spread beyond the British Isles, first to North America and the Caribbean, and then to other parts of the world. [3. 4] After the denial of Anglican bishops to devote the followers of Methodist movement to the priesthood Wesley has begun to devote his own preachers. And yet, despite of his radical actions, John Wesley did not leave the Church of England. Only after his death Methodists began to form an independent Church (Methodists.[Electronic resource] // <http://dic.academic.ru/>)

Within a few years after John Wesley's death in 1791, it was obvious that the British Methodists were in fact an independent denomination. A few years before Wesley's death there had been the separation of the American Methodists from Anglicans. [3, p. 6]

It was difficult for Methodists to join the people in the Protestant heritage of faith without any prior preparation and fears. Our most interesting discovery which was directly related to this problem was the fact that women in these contexts were the main supporters and "stabilizers" of religious education – religious experience and knowledge. Women also tended to be more open-hearted and sensitive to the impulsion for changing. Despite of the fact that this discovery was not recognized as an official and had no right place for the leadership in the structures of Churches, it provided the spiritual leadership in family life formed, as in the private sphere (Paul, 2014: 3-4).

Such schools have a specific mechanism of the formation and further development. As a rule, a preacher from abroad having arrived with the visa of either a missionary or a specialist in any sphere with his family, national, cultural or business ties, makes contacts with the faithful. The aim of the mission is to establish organizations, which are oriented to attract new adherents. According to Donald A. Mc Gavran, one of the theoreticians of the movement for increasing of Christian churches, "the activities of the missions should be improved so that not only particular people but "individuals and society" become the proselyted. Governmental bodies of cities and countryside should consist of Christians." According to the opinion of Nelson and other anti-enlighteners, Methodism was the doctrine, which stipulated that redemptive faith should involve subjective qualities of the Godacceptance and this acceptance was something that was obtained by an actual witness of the Spirit (Daniel Ritchie, 2015: 1859–1867). An example of how family and national ties are used can be various Protestant associations, which were founded by Korean missionaries from the United States of America and South Korea.

Historical sources show that churches subsidized a large number of refugees with different beliefs or traditions, encouraging cultural diversity, leading to a more pluralistic identity. Subsidizing meant to follow the requirement of good neighborliness. This research, therefore, re-opens and evaluates the contribution of the missions in this international activity (Hiromi Chiba, 2014:)

Despite of small percentage of the Korean population in Kazakhstan, they found dozens of communities, missions, republican and regional centers. And if a pastor and his drawn near are Koreans, the membership of these religious communities of mostly Korean population became completely international in 2-3 years. A serious financial and personnel support from abroad allows such communities rather successfully taking up the positions in the Republic in the absence of a seemingly strong base for them (Trofimov, 1996:125-130).

Interdenominational harmony in Kazakhstan is based upon Christianity and Islam, as it is Sunni Islam and Christianity with its three schools - Orthodoxy, Catholicism, Protestantism – have a long

tradition and rich experience of participation in social and political life of the state; they also take the leading position in the number of believers in Kazakhstan. Their peaceful coexistence is the guarantee of stability of our social and spiritual life. Thus, Kazakhstan gives the example of its experience of constructive interdenominational dialogue and religious tolerance between the adepts of Islam and Christianity, the largest religions in the world. This becomes even more urgent in connection with the world escalation of conflicts based upon religious contradictions. So, scientific novelty is determined by the fact that problems of world religion expansion and their confessions in the regional aspect are researched for the first time. There revealed the peculiarities of formation of multi-religious population in the second half of the XIX - XX century, which is evident in the identification of a population of ethnic and religious component, active migration movement and missionary activity. On the basis of these sources new information about the origin of the first Protestant communities, their number and geographical displacement on the territory of Pavlodar region is provided.

Methods of the research

The article shows the author's experience of using the methods of conversation, interview and expert assessments on practice. It is supposed that the use of dialogical interviewing methods allows obtaining the actual exclusive, evaluative and prognostic material, characterizes the steps and reveals the features of different interviews, specifies the rules the following of which increases the efficiency of the methods presented. Also general scientific, systematic and analytical, statistical and comparative research methods were used in the article.

Main results and their discussion - conversation and interview as important dialogic methods can be used at different stages of the research, both for the primary orientation and clarification of the results obtained by other methods, such as observation. Some kinds of conversations can be relatively observed as a specific interview method: actual and estimating information can be obtained in the process of their implementation. The course of the conversation was not recorded, but it was possible to make some notes, which allowed restoring the whole course of the conversation. It is known that the researcher will be able to get more accurate information if the respondent is interested in obtaining the given information. It always makes a respondent more sociable. If one can get a person into such state and listen to him unaffectedly – it is an art.

Results

The development of vast territory by Koreans which is related to the modern Russian Far East has a long history recognized in scientific circles of Korea and Russia. The beginning of a new history of Korean immigration to the Russian Far East is considered as the first half of the 60-s of the XIX century. This chronological connection is determined by, at least, two important historical facts: first, the inclusion of the Russian territories in the beginning of the second half of the XIX century, the Amur region (according to the Treaty of Aigun of 1858) and Primorye (according to the Convention of Peking of 1860); second, officially recorded settlement of the first group of Korean immigrants on Russian territories.

The "Korean problem" or reasonability of Korean immigration was of the great urgency due to massive Russian colonization. In 1886 in Khabarovsk there was the second congress of governors and other local officials of Amur River region [7]. The decisions of the Congress were considered to preventing further migration of Koreans and moving the emigrants to inside territory of the region. Korean immigrants had to leave the lands they had already developed and which would be used by Russian peasants-settlers (German Kim, 1999).

A significant immigration of Koreans to Russia after its losing the Russian-Japanese War caused the great-chauvinist reaction of the czarist autocracy. Paul Unterberger, who was appointed by the

Governor-General of Amur River region in 1905, was a supporter of settlement of Amur River region only by Russian population and an opponent of "yellow colonization." His governorship coincided with the beginning of Stolypin's agrarian reform during which the number of Russians in the Far East grew at a great pace. Measures taken by Paul Unterberger and the authorities of Amur River region against the resettlement of Koreans, could not affect the reduction in the number of immigrants. For example, according to the commercial port management of Vladivostok, 7,360 Koreans came in 1908, 5,656 Koreans – in 1909, 2,611 Koreans – in 1910 (German Kim, 1999).

The establishment of Soviet power did not improve the situation of Korean immigration in the Far East of Russia. On the contrary, the rapid whirl of activity of civil war and foreign intervention, change of government, lack of accounting and control of migration led to the fact that no measures were taken to resolve the vital issues of immigrants' resettlement.

G.V. Kan, who thoroughly studied the background of Koreans in Kazakhstan and the historical fate of the first voluntary immigrants of the late XIX century – 1920-s, concludes that "the history itself prepared here the ground for a shelter for Koreans persecuted by terrible twists and turns in their homeland, colonialism, totalitarianism. The long-suffering, broad and grateful Kazakh steppe held out its vast spaces giving a shelter to them" (Kan, 1995: 39).

Governmental party decision on the 21st of August 1937 on the resettlement of Koreans obligated "Soviet people's committees of the Kazakh Soviet Socialist Republic and the Uzbek Soviet Socialist Republic to identify immediately the areas and places for settlement and to outline measures for ensuring the economic development in new places with necessary assistance to them." (German Kim, 1999).

Resettlement of Koreans to Kazakhstan had two phases: the first one began with the departure out of the Far East region and ended by temporary displacement to drop-off points; the second phase of inter-republican of economic and territorial resettlement of Korean population began in spring in 1938 and completed by the end of the year (Kan, 1994:69-73). In December 1, 1938 in Kazakhstan, according to the sources reported by the regional executive committees, 18,525 Korean farms were settled as follows: Alma-Ata (4,191), Kyzyl-Orda (7,613), Karaganda (1,225), Aktobe (758), Kustanay (1,040), Gurevskaya (1,075), North Kazakhstan (778), West Kazakhstan (512), South Kazakhstan (1269). The total amount of region farms calculated – 18,461 does not coincide with the amount which is given in the document – 18,525 (Belan:10). "Deportation of Koreans on the pretext of "the suppression of Japanese espionage penetration", - G.V. Kan says, - should be regarded as one of the moments of "big politics", as the Soviet Union's demonstration of stability of inter-allied relations with China, Japan (Korea was in a colonial dependence on Japan, and Koreans were Japanese nationals), its positions in the Far East policy (Kan, 1995: 46-47).

The other reasons for deportation of Koreans, taken place in the country, which had a secondary importance, are mentioned as follows (Kim, 1999):

1. By 1937, the Korean population has been largely integrated into the socio-political, economic and cultural life of the Far Eastern region. However, the nature of their spatial settlement – rather compact areas with a significant or predominant proportion of the Korean population – was of concern and did not comply with the principle of «divide et impera», i.e. "divide and rule".

2. Education in 1934 in the areas of their living in the Jewish Autonomous Region, according to some foreign researchers, could lead to the requirements of the Korean population of Far East region to create its nation-state autonomy. As it is known, the national state autonomy of Soviet Germans was not an obstacle for the Decree of the 28th of August, 1941, which liquidated the Volgian Autonomous German Republic, on the basis of which hundreds of thousands Soviet Germans were deported to Kazakhstan, Siberia, Altai and other regions of the country (Kim, 1999)

3. The forced resettlement of Koreans into the country over a thousand kilometers distance from the border with Korea and Manchuria also had certain political and economic aims. It can be assumed

upon the following: first, resettlement to Central Asia and Kazakhstan, the area of which is ten times larger than that of the Far East region, means the dispersion and separation of the Korean population groups in settlement areas. Second, in Kazakhstan and Central Asia in the result of criminal methods of forced and complete collectivization without specific way of household managing millions of people died and hundreds of thousands migrated outside their republics and country. Only in Kazakhstan direct losses in the 1931-1933 of famine, epidemics and other hardships amounted to 1,700 million people. 1,030 million people migrated outside the country, including 616 thousand people who migrated irreparably (Kim, 1999).

Thus, there is a critical shortage of manpower, which was partly made up by immigrants, in this case, by the Koreans. It is possible to assume, that the settlement of immigrants mainly in the southern regions of Kazakhstan and the republics of Central Asia presupposes their occupation in traditional agricultural activities: rice growers and vegetable growing (Kim, 1999).

However, these reasons were not the main ones. The basic reason was the implementation of the great power line, both in internal and external politics of the totalitarian regime.

In the context of the sovereignty the peoples of the former Soviet Union began to rethink their history and move the "white spots". The absence of resources, access to documents, "unpopularity" of the issue were an obstacle for many years in historical dramatic ups and downs in the life of Koreans in Kazakhstan. One of the brightest examples of how Koreans deported to Kazakhstan lived and how the Koreans treated to a "new Home" - the Republic of Kazakhstan - can be understood by the interview of Leonard Tsoi, a son of repressed Koreans. In December 2008 he gave an interview for Azattyk radio.

Many peoples of the USSR were deported to Kazakhstan. The experts' opinions differed in assessing whether it is right that the government pays compensation to all victims of political repressions. In this case, the victims of famine in 1930 were passed up. Leonard Tsoi started talking about people deported to Kazakhstan during the Second World War and the years leading up to it. According to Leonard Tsoi's opinion, Kazakhs are not to blame for deportation of many peoples to Kazakhstan. And so, it is wrong for these people to claim compensation from the Kazakh government for repression. Moreover, in his opinion, Koreans and other peoples, deported to Kazakhstan, should be grateful for the warmth and shelter provided by the Kazakhs to them in that difficult time. Particularly, Leonard Tsoi said the following:

- In 1997, Kazakhstan Koreans celebrated the 60th anniversary of deportation. And then the government of Kazakhstan decided: the Koreans, who have been retired, should get rehabilitation money as victims of political repressions. In 2003, I was retired. And I was said the following in the center of post-employment benefit: "Bring all the documents to deposit rehabilitation money". I refused from money, even though I live only on a pension and I have no other income. And this rehabilitation money, though small, would not go amiss. But I refused.

- And why did you refuse?

- The fact is that my father, during his lifetime, always said to me: "Son, we are obliged to Kazakhs for saving our family. Always remember this. They shared all they have with us: shelter and bread." I was born in 1940 in Kokchetav region, and all of these stayed in my childhood memory. I remember that we lived in the same house with the Kazakhs. I remember how we - small children - were sitting at the same boiling kettle and eating together that God would send.

Leonard Tsoi offers Koreans claiming the money for repression from the Russian government:

- My life in Kazakhstan was worthy. I graduated, got married, put down roots. I have children and grandchildren. I was got the responsible work in the education system. Today I am retired, I live a wealthy life, but I do not complain. The main thing is that I have my own apartment and I get a pension on time. And when I learned that the Kazakh government began to charge money for repression for Koreans, and my people should get it, I was not happy. I think: it is wrong, unfair. I said this openly to my Korean

friends. I told them: "If you need rehabilitation money, contact the Russian government. What is that to Kazakhstan? It was not the Kazakhs who repressed you. "

He feels another use of rehabilitation money:

- And then, I'm not blind and I can see that many Kazakh families are still in distress, homeless, not settled. Let the government take care of their needs. Solve their problems. Therefore, even from a moral point of view, seeing all this, I cannot take this money. I do not want my Koreans to take offense of me, but I believe that I am doing the right thing (Ryskozha, [Electronic resource]).

One of the main tasks in this work is to learn how Koreans were settled to Pavlodar region, how they managed to not only survive, but also to preserve their appearance, creativity by an example of

studying methodical Church established in Pavlodar on the initiative of the Korean ethnocultural association of Pavlodar region. It should be emphasized that the study of the problems of the Korean diaspora in Kazakhstan in such directions as ethnographic, sociological, cultural, and the like. But for unknown reasons, the most poorly studied direction now is historical, documentary background of the dramatic beginning of Koreans of Kazakhstan. According to M.A Em, while the deportation of Koreans in 1937 from the Far East to Central Asia and Kazakhstan the resettlement of the people arrived was primarily by family groups, in part, with a professional orientation. Settlers were not taken to Pavlodar region. But, according to secret report of a lieutenant of state security Skele, № 35527, on the 1st-2nd of February 1938 in the name of Pliner, the head of the resettlement department of the People's Commissariat for Internal Affairs of the USSR, there were settled 3073 families with total number of 14792 people in neighboring Karaganda region, as it planned by the Council Regulation of People's Commissars of the Kazakh Soviet Socialist Republic on the 9th of October, 1937. These were people, who were familiar with the mining industry, i.e. mine workers. Apparently, some of them were moved to Maikain village and sent to work in "Maikaingold" factory located in Bayanaul region referred to Karaganda region in that time. In accordance with the Decree of the Presidium of the Central Executive Committee of the Kazakh Soviet Socialist Republic on February 4, 1938 "On the regional administrative-territorial division ..." Bayan-Aul district was isolated from the Karaganda region to Pavlodar region. Thus, Bayan-Aul district and Maikain village since 1938 have been considered as Pavlodar region's ones. That is why in Pavlodar region where Koreans were not resettled, there appeared Korean families which were relocated to Maikain village of Karaganda region in 1937 with a total deportation of Koreans (Em, 2003: 27). According to the results of Russian census of population in January 15, 1959, in Pavlodar region there lived 307 people of Korean nationality. Earlier information resources on the number of Koreans are absent. Meant that until 1956 the free movement of Korean people was restrained, we can assume that in the period of 1937-1943 years of repressions in Pavlodar region there lived approximately the same number of people as in 1959, i.e. 307. According to census of population in 1999 there lived 805,900 people in Pavlodar region, and 307,800 people lived in the city of Pavlodar. The number of Korean people in the region was 1017, in Pavlodar - 535 people. Thus, the number of Koreans in Pavlodar is 0.17 percent - that is a very small amount. However, despite this small number, they are recognizable, they have a certain opinion about, they are recognizable in the city, they take different activities now. (Em, 2003: 30).

In 1995 the Assembly of Peoples of Kazakhstan is forming, bringing together all the national public organizations. Quite naturally, that the Association of Koreans in Kazakhstan and Pavlodar Cultural Center joined the Assembly. At the regional level, the Small Assembly of Peoples of Kazakhstan takes place, which includes all national cultural centers of the region. Thanks to the efforts of the Small Assembly the offices of all cultural centers are combined into one building, which contributes to international communication and joint cultural events. Great achievement of the Small Assembly is the organization of national school, in which there are different classes of various nationalities studying the national language, culture and history.

In the nineties, when political freedom allowed organizing national schools, the society was not ready for this. Organization of the Korean public schools forced many schools to establish schools for learning the Korean language, as the first step towards national rebirth. It was not easy. There were no programs, methodical literature, textbooks, teaching aids, and, that is most important, there were no qualified teachers. First, Sunday School was organized in Pavlodar. Class-rooms were located in rented school premises of working youth number 1 in Lenin St., 138. Only two groups were formed -primary education and secondary education groups. Kim Dek Tin (Valentin Vasilyevich) taught primary education group. Childhood pupils attended this group and the learning began with ABC. Kim Chenam Cherkhvanovich taught in the second group, where there were mainly adults, who had initial understanding of the Korean script. Taking into account the fact, that the teaching was implemented by people without teaching skills and textbooks, it can be assumed that the quality of teaching was poor, but the people were glad to have it. The opportunity to learn at least the basics of their national literature and native language inspired and pleased them.

In 1993 Pavlodar Koreans organized a cultural center, and on the initiative of this centre Kim Sung Soo, a missionary from South Korea, was invited. In October 1998, there was opened a methodical Church in a purpose-built premise, where Koreans and parishioners of other nationalities gather for service of blessing on Sundays (13, p. 159). The arrival of a pastor Kim Sung Soo of Seoul improved teaching process. He was the only person with higher education in the Korean language. At his lessons people first heard Korean speech on South Korean dialect which significantly differed from the language that local Koreans spoke. Subsequently, thanks to the efforts of the Small Assembly of Peoples of Kazakhstan, a school of national rebirth was opened, in which there were the classes of all national cultural centers. There was a full-time teacher of the Korean language. One of them is Mukanova Narzangul Nurlanovna, who works as a translator in the Methodist Church and a teacher of the Korean language, music, culture and modern dance in the House of Friendship in the Korean ethnocultural association of Pavlodar region.

In August 22, 1991, the Ministry of the Republic of Korea established the Korean center of education in the capital of the Republic of Kazakhstan – Alma-Ata. The activity of this center has had a great positive impact and provided real assistance in the organization and functioning of the Korean national schools in the regions of the Republic. The center provides schools with textbooks, methodical materials, visual aids, national culture objects. Narzangul Nurlanovna has been studying the Korean language in a methodical Church for three years. In order to become a Korean language teacher, Mukanova N.N. had to take courses of Korean language teachers in this center in Almaty city.

National Korean culture has ancient roots, it has evolved on the basis of Buddhism and Confucianism, borrowed from China and India. It is believed that religious and philosophical teachings of these schools appeared in Korea in the era of Samguk (three states of Goguryeo, Baekje and Silla). As for the Koreans living in Pavlodar, brought up in the local environment away from the historic homeland and in the absence of communication with it, it is clear that no development of national culture could be. Culture of Pavlodar Koreans is the synthesis of European, Asian, Russian, Kazakh and a bit of Korean heritage. And that is not a sorrowing, as a perception of cultural achievements of different peoples by Koreans enriches and stimulates their spiritual and intellectual development. Recently, in connection with the establishment of contacts of local Koreans with historical homeland, they began to get the elements of national Korean culture that stimulate the mind and encourage learning and mastering the elements of this culture. Now representatives of the Korean center are singing Korean songs, dancing and playing the Korean instruments, adequately representing the Korean culture.

Atheism of the Soviet period put an end to traditional beliefs, religions and ritual practices of the Koreans, such as shamanism, Buddhism, Confucianism and Taoism. Citizenship of the Russian Empire, among the other things, implies the adoption of Russian Orthodoxy, the confession officially supported

by the authorities. Koreans have preserved only ritual part in the Confucian funeral and commemoration rites. The older generation gave the younger one mostly mechanical experience of ceremonies, without deepening into their religious and semantic content. Until the end of the last century, some Koreans, before making an important decision on the changing their housing, choosing the University for their children, marriage, addressed to soothsayers (paksu), who gave advice with the help of beans or old books with the secrets of geomancy. Many female Koreans themselves read fortune with "hato"cards. The acquaintance of Koreans with Christianity began in the seventeenth century through the Korean missions in Beijing, where they first met Catholicism. Initially, this religion spread among politicians, dismissed from political power, and subjected to repressions. In the early nineteenth century Catholics were imprisoned and even executed. Active missionary of South Korean Churches attracted a part of the Korean diaspora in Christianity, mostly Protestant, but the number of proselytes is difficult to account for, as any official statistics is not kept, and pastors do not provide with such information. Attempt to settle in post-Soviet countries was taken by munnist Church in the late 1990-s, but it was not successful. In recent years, won Buddhism community appeared in Almaty. In general, the religion does not have a significant impact on the lives of Koreans in Kazakhstan (Kim, [Electronic resource]).

Currently, Christianity in South Korea has become widespread. The pastor who came to Pavlodar represents Seoul Methodist Church. The main Methodist Church parishioners in Pavlodar are local Koreans (who came here during the deportation, virgin lands development), Russian, Kazakhs (about ten people), Tatars (four people) and visiting students. Every Sunday in the church there is a compulsory Sunday service. Methodists celebrate such Christian holidays as Christmas (in December, 25 as Catholics), Easter. The service begins with a celebration, followed by a canticle. The church has a group of celebration and choir, which hymns with the help of classical musical instruments (drums, guitar, piano), and, that is very surprising, Kazakh national instrument - kobyz. Interior in the Methodist Church is very similar with the Catholic Church, on the walls there are no icons of the saints, and they do not put candles. The church makes donations of parishioners - thanksgiving and tithing. Thanksgiving is a fee, which is carried out by a parishioner. Tithing is a fee, which implies to give a tenth of income to the needs of the Church because the Church is supported by donations of parishioners.

Pastor Kim Sung Soo, who took a lot of effort, demonstrated great activity and effort in building the Church, has been serving in the Korean language with an interpreter and translation of the sermon into Russian is carried out by Kim Yong Ro (the son of a pastor, candidate for a master's degree of Pavlodar State University named after S. Toraighyrov studied "Russian philology" specialty), but it does not scare the parishioners and their number is not reduced. In the sermon, the pastor covers such urgent problems as the relationships between man and woman, the relationships between parents and children, how to behave before God, how to live properly, and others. If a parishioner wants to confess or ask questions to a pastor, he can do it after the main sermon alone with a pastor. In Church there is a certain order of saying prayers. Parishioners first pray for themselves and their family, and then for the people around them. In order to do this, the parishioners are grouped. Those who most of all want to be prayed for - all the parishioners, have a seat in the first row. Parishioners prepared for such a holiday as Christmas in advance, and it takes place in concert form. Serving in the Church are divided into age groups: adults, youth and children. The adult group includes chipsanims and konsonims. The youth group includes leaders. Each age group has to master a certain amount of knowledge to get the title of the group. If they have already mastered this knowledge, this title is assigned to them until they reach the age to go to another group. Also the groups are changing as their marital status changes. In the Church for such groups there are matrimonial services. Title chondosonims is taken by only preachers of the adult group. All age groups are taught in the seminary at the Church. Pastor of the Church is not limited to spiritual and Church activities, he is successfully engaged in training of the national fight – Tae Kwon Do. Children of parishioners have free access to the Tae Kwon Do school. There is the sport center at the Church, pupils of which successfully participate in sports competitions at various levels.

Methodical Church against other Protestant denominations is distinguished by its active charity. One of such examples is the article, which describes the situation of the poor district in Johannesburg and the Central Methodist Mission, which strongly supports all those in need. After series of xenophobic attacks in 2008, the number of migrants and refugees has grown exponentially, whom the church helped (Square, 2015). Pavlodar methodical Church also has a different charity. Scholarships are given for students from low-income families. Every Saturday all poor and homeless get food and clothing. For these purposes, the parishioners invite people from the streets; the Church has even regular visitors. At the Church there is also a language school in which everyone can learn the Korean language without payment for three years. For these purposes, the Church has special class-rooms with blackboards and others. Korean students come to Kazakhstan to study Russian language here, but there are examples of successful study of Kazakh. As a teacher of Korean, Narzangul, says: "People come to the northern

regions of our country to learn Russian, and to the southern regions to learn Kazakh. An example of a successful study of the Kazakh language is a teacher of Korean Kim E Chang, who came to the city of Almaty, from Republic of Korea. Pastor Kim Sung Soo is actively involved in all public events held by local Koreans, and has well-deserved reputation among them. Kim Sung Soo is a very competent man, he received an excellent education, graduated from the Institute of Theology of the Methodist School in Seoul Scientific Center of missionaries. He attended lectures courses at Pavlodar State University. He was the organizer and the head of rapidly developed ecclesial community in Pavlodar, having become a missionary and the leader of the society. The establishment of the Korean Church in Pavlodar was a notable event for the Korean community and, despite its otherness from Orthodoxy and Islam, it became of a high demand. Apparently, a long absence of any church influenced this, and people went to the Church which existed then. Particularly interesting fact in the study of this question is the fate of Mukanova Narzangul Nurlanovna, a Korean language teacher and a parishioner of Methodist Church. She was born in a family of ethnic Kazakhs, but was baptized from the birth. She was baptized in the Catholic Church. Her mother's friend Clara influenced this and she became her godmother. Despite this, Narzangul's mother is emshi and Moslem, and her father and brother are atheists. Owing to close relationships between methodological Church, ethnocultural associations of Pavlodar region with the Republic of Korea, ten students from this country study at Innovative Eurasian University on different specialties.

Conclusion

With the formation of the Korean national cultural Center and methodical Church the citizens had the opportunity to meet with members of the national Korean culture. In recent years, the goods from South Korea and traditional labour of local Koreans – vegetables, cucurbits crops, and salads – have become widely spread in the city. There were also cafes with national Korean cuisine. But the main thing is not in this, the main thing is the labour of a small group of Koreans who have been living in Pavlodar since the fifties of the last century to the present days. Their activity was significant in people's minds and in the history of the city, they concentrated all their abilities to solve their tasks, demonstrating positive examples of discipline, fulfilling and hard-working features.

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