

B. Zh. Saparov¹, A. Tashkyn²¹KazNU named after Al-Farabi, Chair of religious studies and cultural science, Almaty, Kazakhstan,²Necmettin Erbakan University, Konya, Turkey.

E-mail: s.baha81@mail.ru

**ABOUT THE MAINTENANCE OF THE KAZAKHSTAN POLICY
OF SPIRITUALITY AND TOLERANCE**

Abstract. After acquisition of the state sovereignty our country has proclaimed itself as the secular state, with the Basic Law of the Republic of Kazakhstan. Our country is multi-religious society, where the religious tolerance acts as priority policy of the state in the field of religion. Promotion of eternal, boundless, invariable value is focused on interior, which defines spirituality of modern Kazakhstan society. During the transition period from one system of public administration to another, the social shocks in any society influenced on religion, minds and consciousness of the people. Therefore attendants of cult try to occupy actively developed vacuum in the spiritual sphere, conduct promotion of religious views. From the moment of appearance of mankind the religion acts as the universal value, the kind of culture. All cult constructions, religious and philosophical works, church rituals and ceremonies have influenced to the internal contents. According to the current legislation in Kazakhstan the religious associations are separated from the state. It is impossible to give some preference to any religion. The situation in the sphere of religion and the interfaith relations for the last two and a half decades has considerably changed.

Key words: globalization, state and religion, religious perspective, religious ethics, religious examination, faiths, polyconfessionalism, interfaith consent, pseudo-religious trends, dialogue platform.

The influence of processes of globalization is felt by Kazakhstanians in all spheres of society: the national economy adapts to the requirements of the global market and its main players, political reforms are carried out not without the influence of international democratic institutions and organizations; the reforms implemented in the system of higher education are aimed at its entry into the world educational space, etc. In the context of the claims of the Islamic fundamentalists to establish a new totalitarian political regime of a religious nature, and to unleash them at the beginning of the 21st century, a special sound is acquired in the religious perspective. the terrorist war not only against the Western civilization, but also moderately-minded Muslims, building their lives on the basis of universal human values.

Religion as a bearer of spiritual and moral ideals and cultural traditions has a high value in the eyes of Kazakhstanians. The power of religious ethics is actively used to form the moral and spiritual world of the rising generation. Islam and Orthodoxy are one of the main cultural components in the life of the Kazakh and Russian peoples and it is no coincidence that the state recognized Kurban-ait and Christmas as official weekends. Each religion in its language carries universal human values, enshrines norms of behavior in society, acts as the guardian of the spiritual values of the people.

Kazakhstan is a natural border between the world's largest religions – Islam, Christianity and Buddhism, which is why our country is rightly called the "crossroads of civilizations." Representatives of different peoples and ethnic groups lived and worked here for centuries. Here there were strong cultural and economic ties that contributed to mutual enrichment and prosperity. And this enormous wealth of the people of the country seeks to preserve and pass on to its descendants.

It should not be forgotten that it was precisely in the religions that the wealth of cultural and valuable material was accumulated and preserved, the centuries-old wisdom of mankind, its dreams and expectations, aspirations and hopes are concentrated. Therefore, the involvement of young people in the cultural

heritage of religious experience will contribute to the expansion of their world-view positions and cultural enlightenment.

Historically, Kazakhstan is a country of religious pluralism. In the structure of its confessional space, the main part in the number of parishioners is the unions of Muslims and Orthodox Christians. Among the population of the republic there is an increase in the prestige of religious organizations, new religious formations have appeared, and there is a tendency towards religion of people who were previously indifferent to it. Today, our compatriots began to pay more attention to true spirituality, and not to reduce their religious interest exclusively to external forms.

If viewed from the point of view of geography, then the most religious regions are the southern and western regions of Kazakhstan. Although in Kazakhstan traditionally strong positions of Protestantism are strong. Despite the mass departure from the country of the German population, the Baptist, Lutheran, Adventist organizations, as well as numerous Protestant associations occupy a definite place among denominations common in the territory of Kazakhstan. Over the past years since independence, there have been a number of different missions and communities, whose doctrine was only recently known to a narrow circle of religious scholars, namely the religious organizations of methodism and neo-protestantism, such communities and cults as Vera Baha'i, Scientology, the Church of the Unification, Krsna consciousness, Church of the last covenant, Church of Jesus Christ of Latter-day Saints (Mormons) and so on [7].

The arrival of religious confessions in Kazakhstan, which had not previously been known to our society, can be attributed to the consequences of globalization, freely or involuntarily eroding to a certain degree the cultural identity of Kazakhstanis. The attitude towards these confessions is ambiguous. The population of Kazakhstan has never been inclined to fanatical faith, it is distinguished by tolerance and tolerance in the inter-confessional sphere.

By adhering to the policy of noninterference in the internal life of denominations, the state stimulates the development of dialogue between them, promoting their full realization of their functions.

At present, Kazakhstan has a rich, historically priceless experience of peaceful coexistence of different religions, cultures and civilizations, which contributed to the formation of similar value orientations of the majority of the country's population, the creation of a tolerant atmosphere of interfaith harmony and mutual respect.

This statement of facts is important because, against the backdrop of interethnic and interconfessional conflicts in the world, the unique Kazakhstan experience in strengthening inter-religious and interreligious dialogue has appeared to be in demand at the global level. The beginning of identity is laid down in the sphere of spirituality, its priorities are found in religious culture. At the same time, religious identification is often a component of cultural identity. A person accepting a certain group attributes himself to the religion accepted within the framework of this culture.

According to the norms of international law, members of the United Nations have a duty to develop and promote respect for human rights and fundamental freedoms for all, without distinction on the basis of race, sex, language, nationality, religion or state of health, and to combat intolerance [1]. But at the same time, we must understand the importance of the issue of national security, which is the foundation of the existence and sovereignty of the country.

On June 30, 2002 in Astana, the Astana Declaration on Tolerance and Non-Discrimination was adopted at the OSCE Conference [2]. This Conference is a confirmation of Kazakhstan's commitment to the development of the dialogue of civilizations and the deepening of mutual understanding between peoples and religions. These rights are enshrined in national laws such as: Article 1 of the Constitution of the Republic of Kazakhstan states that Kazakhstan is a democratic, secular, legal and social state, the highest values of which are man, his life, rights and freedom. [3]. On October 11, 2011, the Law "On Religious Activities and Religious Associations" confirms the right of every person to freedom of conscience, guarantees the equality of everyone regardless of his religious belief, recognizes the historical role of Islam in the Hanafi direction and Orthodox Christianity in the development of the culture and spiritual life of the people, respects other religions, combined with spiritual heritage the people of Kazakhstan, recognizes the importance of interfaith consent, religious tolerance and respect for the religious convictions of citizens [4].

Today, in the Central Asian region, spiritual currents with gazes that can affect a well-established religious situation have spread. Favorable soil for such trends is the lack of faith in religious dogmas, the

lack of a clear life position, as well as the trustfulness of Kazakhstanis. The followers of the aforementioned currents are extremely intolerant towards all who do not share their political views, including cohabitants. Under the guise of teaching Islam, they spread extremist ideas: they organize groups that call for a struggle for "Islamic orders", establish close contacts and unite with other extremist groups. Religious intolerance based on intolerance can cause substantial damage to the spiritual security of any society, while affecting centuries-old foundations of religions that are traditional for one or another state, including Islam.

It should not be forgotten that terrorism is quickly gaining momentum and finds its followers thanks to the development of the Internet. The history of terrorist groups in cyberspace began not quite long ago, it was roughly dated from the beginning of 2000. Now it's a very dynamic phenomenon on the World Wide Web. Web sites with an extreme and terrorist context suddenly appear and often change the format, and then also rapidly disappear. In many cases, this is only the appearance of disappearance, only the address of the site changes, the content remains unchanged.

According to the head of the Center for the Study of the Problems of Terrorism and Extremism in Kazakhstan, the Internet by its nature in many respects is an ideal field for the activities of terrorist organizations. Thanks to free access, a small influence of censorship and other forms of state control, and sometimes even their absence, the anonymity of communication, the rapid movement of information, the multimedia component and much more, the Global Network in "skilled hands" becomes a weapon of mass consciousness.

According to the prosecutor's office, the Internet is the main source of information and channels for spreading the idea of religious extremism. As a result of the inspection, more than 150 Internet resources providing information on the manufacture of self-made explosive devices, as well as propagandizing extremism and terrorism, have been suspended.

As experts-religious scholars point out, extremism and terrorism in Kazakhstan have not a ideological but a criminal basis. Pseudo-religious rhetoric conceals criminal activity that undermines the foundations of society. Nation Leader N. A. Nazarbayev set the task of "severely curbing the activities of non-traditional sects and dubious pseudo-religious movements," to strengthen the prevention of religious extremism in society, especially in the youth environment, to take advantage of the Congress of Leaders of World and Traditional religions and to create a new platform for resolution on the basis of this dialogue platform. conflicts on religious grounds [5].

A state program on countering religious extremism and terrorism for 2013-2017 has been approved in Kazakhstan, Tengrinews.kz correspondent reports. The corresponding decree of the head of state Nursultan Nazarbayev was published in the official press on October 2 [4].

The main objective of the program is to ensure the safety of man, society and the state by preventing manifestations of religious extremism and preventing the threat of terrorism.

Given the fact that religious consciousness often acquires an ethnic color, it is important to use the authority of the leaders of national diasporas, national cultural associations in opposing the propagation of the ideas of religious radicalism. In many respects, due to the active work of the leaders of denominations and national diasporas, there is no religious confrontation and interethnic conflicts in the country. And we should actively use and propagate this huge positive experience and potential.

Today, the main influence of interreligious dialogue on interethnic relations, their humanization can go through its educational impact on the population. Such a dialogue affects the consciousness of people of different nationalities and religions in the spirit of tolerance, non-violence and the culture of peace. In resolving issues of internationalism and ethno-tolerance, the crucial importance is given to the formation, development and implementation of educational concepts that contribute to the consolidation of society.

The unprecedented pressure of cultural globalization reduces the chances of becoming a global culture as a dialogue and contributes to the growing resistance of the "periphery" of the "center" that engenders clashes and conflicts of cultures. Global culture becomes a source of instability, the lines of the breakdown of civilizations, and confessional values turn into samma sharp forms of quasi-religious fanaticism, when a person practically removes responsibility for his actions, shifting the burden of guilt on the values and norms of creed.

It should be noted that the real high level of religiousness of modern youth in many respects can be conditioned by the formation of its world outlook without clear ideological and political orientations, settled moral stereotypes.

Kazakhstan's policy of spirituality and tolerance seeks to initiate new, topical priorities on the humanitarian and moral basis. One of the main prerequisites that our country adheres to in its foreign policy is to say that in order to continue its history, mankind needs to learn how to coordinate not only its own local but also global activity with its own capabilities [6].

Kazakhstan has managed to turn the factor of the vulnerability of a polyethnic society into a source of social and cultural wealth, a dynamic development of interethnic relations. Religion in Kazakhstan does not act as a competing identity that opposes itself to ethnic or political communities, but as an additional element of the spiritual culture of Kazakhstani, giving the society a unique diversity and at the same time a unique identity.

The general historical past and ethno-cultural traditions of the ethnic groups of Kazakhstan have had a decisive influence on the nature and features of religious traditions. Their important distinguishing feature is the mutual gravitation to each other. Good relations have developed in the country between Islam and Orthodoxy, as well as other religions. Under the influence of this factor, the activities of the most numerous denominations acquires unique, unique features. This, in turn, contributes to the effective state development of the country and further consolidation of national unity and tolerance.

In each country, based on the prevailing customs and norms of life, and the laws of historical development, there has been a certain relation to non-traditional religions, which is not definitely positive or negative. Since the personality of religion is a very private, individual problem, then all issues related to religiousness are solved mainly not on the state, public, namely on the individual or family level.

A modern man is faced with the need to independently develop his own individualized multidimensionality in a crisis of the traditional type of worldview identity and the onset of cultural globalism. On the one hand, faith must be a purely personal business of each, on the other hand, religious faith preserves the quality of its practically - true universality and the structure of world-view values of the modern world.

The new generation is new aspirations. They are the future of our country. For in whose hearts there are high feelings of civility, patriotism, industriousness, they live ahead of their time and contribute to the unity of the Kazakh society.

REFERENCES

- [1] UN Declaration of Principles on Tolerance [Electronic Resource]:
http://www.un.org/en/documents/decl_conv/declarations/toleranc.shtml
Astana Declaration on Tolerance and Non-Discrimination <http://www.osce.org/ru/cio/68973>
- [2] Constitution of Republic of Kazakhstan. 2007. P. 4.
- [3] The State Program on Combating Terrorism and Extremism is approved in Kazakhstan [Electronic resource]:
http://www.tengrinews.kz/kazakhstan_news/gosprogramma-po-borbe-s-terrorizmom-i-ekstremizmom-utverjdjena-v-kazahstane-242752/
- [4] ON. Nazarbayev is the founder of the Kazakhstan model of interethnic and interconfessional consent / Sost.: AN Nisanbaev, AG Kosichenko. Almaty, 2010. P. 266.
- [5] Burova E. Trends in new religiosity in Kazakhstan (the experience of the socio-humanitarian dimension): A monograph. Almaty: Institute of Philosophy, Political Science and Religion, KN MUN RK, 2014. 200 p.
- [6] Shaukenova Z.K., Dunaev V.Yu. Ideological construction in the Republic of Kazakhstan: milestones of evolution and development path in the context of the strategy "Kazakhstan-2050": A monograph. Almaty: Institute of Philosophy, Political Science and Religious Studies, Ministry of Education and Science of the Republic of Kazakhstan, 2013. 438 p.

Б. Ж. Сапаров¹, А. Ташкын²

¹Әл-Фараби атындағы Қазақ ұлттық университеті, Алматы, Қазақстан,

²Н. Эрбакан атындағы университеті, Конья, Түркия

ҚАЗАҚСТАНДЫҚ РУХАНИЛЫҚ ПЕН ТӨЗІМДІЛІК САЯСАТЫНЫҢ МАЗМҰНЫ ЖАЙЛЫ

Аннотация. Мемлекеттік тәуелсіздік алғаннан кейін біздің еліміз өзін зайырлы мемлекет деп жариялады, ол Қазақстан Республикасының Ата Заңында белгіленген. Біздің еліміз көп конфессионалды қоғам болып есептеледі, онда діни толеранттылық мемлекеттің дін саласындағы саясатының басымдықтағы белгісі болып табылады. Қазіргі қазақстандық қоғамның руханилық құндылығын, адамның ішкі жан дүниесіне мәңгілік, шексіз, өзгермейтін, адам жанының бастауларын дәріптеу негізгі бағыт болып есептеледі. Бір мемлекеттік басқару жүйесінен басқаға өту, әлеуметтік дағдарыстардың күшейуі, қандай қоғамда болмасын адамдардың сана сезіміне діннің әсерлерін күшейтеді. Сондықтан да діни дүниетанымды уағыздаушы діни қызметтегі адамдар, осы рухани өмірдегі пайда болған вакуумды толықтыру үшін өздерінің іс-қимылдарын жандандыра түседі. Адамзат пайда болғаннан бері дін әрқашанда жалпы адамзаттық құндылықтарды уағыздады, сөйте отырып мәдениеттің бір түріне айналды. Барлық діни культке қызмет ететін сәулет ескерткіштеріне айналған ғимараттар, діни-философиялық туындылар, діни дәстүрлер, адамның рухани болмысын жетілдіре отырып, оның ішкі мазмұнына тікелей әсер етеді. Қазіргі Қазақстандағы қолданыстағы заңнамаларына сай діни бірлестіктер мемлекеттен бөлек орналастырылған. Сондықтан да мемлекет ешқандай дінге ерекше көңіл бөле алмайды. Қазіргі қазақстандық қоғамда дін бағытындағы және конфессия аралық қатынастардағы жағдайлар соңғы жиырма бес жылда төбегейлі өзгерген.

Түйін сөздер: жаһандану, мемлекет және дін, дін мәселесі, діни этика, діни экспертиза, конфессиялар, поликонфессионалды, конфессия аралық келісім, псевдодіни ағымдар, пікір таласу алаңы.

Б. Ж. Сапаров¹, А. Ташкын²

¹КазНУ им. аль-Фараби, кафедра религиоведения и культурологии, Алматы, Казахстан,

²Университет им. Н. Эрбакана, Конья, Турция

О СОДЕРЖАНИИ КАЗАХСТАНСКОЙ ПОЛИТИКИ ДУХОВНОСТИ И ТОЛЕРАНТНОСТИ

Аннотация. После приобретения государственного суверенитета наша страна провозгласила себя светским государством, что было зафиксировано в Основном Законе Республики Казахстан. Наша страна является многоконфессиональным обществом, в котором религиозная толерантность выступает как приоритетная политика государства в области религии. Пропаганда вечной, безграничной, неизменной ценности ориентирована на внутренний мир человека, который определяет духовность современного казахстанского общества. В переходный период от одной системы государственного управления в другую, когда происходят социальные потрясения в любом обществе усиливается влияние религии на умы и сознание людей. Поэтому служители культа пытаются активно занять сложившийся вакуум в духовной сфере, ведут пропаганду религиозных воззрений. С момента появления человечества религия выступает носителем общечеловеческих ценностей, разнообразию культуры. Все культурные сооружения, а также религиозно-философские произведения, церковные ритуалы и обряды, милосердие обогащают человечество, влияя на его внутреннее содержание. В соответствии с действующим законодательством в Казахстане религиозные объединения отделены от государства. Оно не может отдавать предпочтение какой-либо религии. Ситуация в сфере религии и межконфессиональных отношений за последние два с половиной десятилетия значительно изменилась.

Ключевые слова: глобализация, государство и религия, религиозная проблематика, религиозная этика, религиозная экспертиза, конфессии, поликонфессионализм, межконфессиональное согласие, псевдорелигиозные течения, диалоговая площадка.

Information about authors:

Saparov B.Zh. – doctoral candidate, Chair of religious studies and cultural science, Kazakh national university named after Al-Farabi, Kazakhstan, Almaty

Akhmet Tashkyn – PhD, N. Erbakan university, Turkey