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B.Zh. Saparov

KazNU named after Al-Farabi, Chair of religious studies and cultural science, Almaty, Republic of Kazakhstan
s.baha81@mail.ru

**ABOUT THE KAZAKHSTAN'S MODEL OF THE RELATIONS
OF THE STATE AND RELIGIOUS ASSOCIATIONS**

Abstract. It has historically developed so that our country was created as the multiethnic and polyconfessional state. Therefore for further strengthening of statehood and creation of tolerance between the people of Kazakhstan the main priority his politicians in the spiritual and cultural sphere act interethnic and interfaith consent which cornerstone development of constructive dialogue between the state and the religious organizations is. This dialogue is based on the legislative and legal basis regulating all parties of their relationship that promotes strengthening of stability of society. It is natural that the Law on religious associations adopted in 1992 was one of the first laws of our state. The normative legal act has legislatively recorded bases secular (but not atheistic) the states. The Law specified by us corresponded to the spirit of that period leaning on historical, socio-political, ethnic and religious factors, the strategic objective of the realization of constitutional rights of the person and the citizen aimed at providing on freedom of worship, strengthening of interethnic consent, prevention of the interreligious conflicts. Further events have shown the verified strategy of the state in creation of new model of relationship of the state and religious associations where were accurately and the main priorities of good breeding of the state are clearly formulated.

Keywords: state, polyethnicity, religion, policy of the state, religious associations, faiths, interfaith consent, congress of world religions, constitution, freedom of worship and religions.

Introduction. After the disintegration of the Soviet state and creation of the sovereign, independent Republic of Kazakhstan, the Declaration of the creation of the secular democratic state was adopted. This means that on the territory of our country the new laws started to work, including towards the relation of the state to the religion associations.

Methods. The basis of the methodology of this article is the dialectic method, exempted from the materialistic or idealistic monism, and based on pluralistic, multiple line interdependence of all public phenomena. Also the method of the socio-cultural and religious analysis of the problems of the relation of state and religious entities, dialectic interdependence and interaction were used. Among them: theoretical and empirical, historical and logical, induction and deduction, etc.

Results. Now in our republic was formed its own unique model of the relations of the state and religious associations, which is based on the principles of partnership, mutual respect, tolerance. Kazakhstan acts as such secular state, which doesn't declare any of religions as the important, main.

Discussion. Today our state fulfills the reforms in the field of the social, economic modernization and political democratization. The strategy of preservation and strengthening of the civil world, which is carried out in the country, interethnic and interfaith consent has the aim to provide the social base of the development of the democracy. Research of the problems of the relation of the state to the religion associations is investigated by the various scientists, representing the most different areas of the sciences.

The famous article of the Leader of the nation-President of the Republic of Kazakhstan N.A. Nazarbayev named "Prospection: modernization of the public consciousness" takes the very important place in the spiritual revival of our country. He stressed: "It is impossible to understand the new approaches in the world development, the new technologies, and new circle of the historical cycle. Now the special model of

consciousness and thinking was formed. Therefore it is important to concentrate, change the conditions, the relation of the state to the religion associations in a new era" [1]. Actually the modernization of consciousness of the people of Kazakhstan, where the main priority is given to education and tolerance as the essential bases for further strengthening of our state.

In one of his Messages to the people of the country the President of the Republic of Kazakhstan N.A. Nazarbayev has noted: "We keep and develop the ancient traditions, language and culture of the Kazakh people, providing at the same time interethnic and cross-cultural cooperation, progress and flourishing of the people of Kazakhstan" [2]. This policy is implemented in the sphere of the interethnic relations, announced by the President of the Republic of Kazakhstan N.A. Nazarbayev in December 1991, after the disintegration of the former USSR, and the creation in our republic "an advanced multiethnic civilization, with the priority of Kazakh nation" [3]. This process needed the political, cultural, spiritual and moral priorities of Kazakhstan's society. That's why Kazakhstan is well-known as tolerance, developed, multiethnic and many confessional states, where all people, nationalities, ethnics, religious feel themselves free and protected in the future. The Kazakhstan's model of interethnic and interfaith consent has proved its viability and efficiency. From the creation of the independence, our state has decided to create the civilized civil society, with ethnic community, combination of the interests of the people of Kazakhstan.

During 26 years of independence Kazakhstan has paid a lot of attention to the approval of norms and principles of interfaith consent, the creation of bases of civil society, respected the rights and freedoms of all citizens, irrespective of their ethnic, cultural, religious and political self-identification.

The famous Kazakhstan researchers in the field of religion and philosophy write about the existence of Zoroastrian, Manichean, Buddhist, Christian, Judaic communities, which have appeared before the distribution of Islam. Wide distribution on the territory of Kazakhstan of world religions Islam has started in the 9-th century. The religion of the prophet Muhammad has turned into one of the main factors of the cultural development, science and education. During the era of formation on the territory of Kazakhstan Islam promoted consolidation and unification of society.

Resettlement on the territory of Kazakhstan through the different historical periods of representatives of various people has led to appearance in the country such large communities as Orthodoxy, Catholicism and Protestantism. The attitude of the state towards the religious communities, including to Muslim, was under construction within all-imperial administrative management, which assumed strict control of religious activity of the population and of the religious organizations.

The Soviet stage of history of Kazakhstan (1917-1991) in the sphere of the state and confessional relations, despite the formal declaration in the Constitution of the right to religious freedom, was characterized by the domination of the state in the relations with the religious organizations. The religion always was under the total state control and considered as an undesirable element for the state and society.

Disintegration of the socialist system has led to reforming of many social and state institutes. Democratization and liberalization of public and state life have led to a cardinal change of the model of the relations of the state and religious associations.

Since independence the Constitution and laws of the country adopted the principle of poly-confessional. The fundamental provisions in this field were fixed in the Strategy of the development of Kazakhstan-2030, the Strategy of the development of Kazakhstan - 2050 and Messages of the President of the country to the People of Kazakhstan, also in the State program of improvement in Kazakhstan the model of interethnic and interfaith consent.

Today Kazakhstan has constructed the own model of relationship of the state and religious associations, based on the principles of respect of the rights and freedoms of the person, balance of public and religious interests, cooperation and aspiration to the mutual understanding.

It is well-known, that in the 21-st century, there were many conflicts in the religious sphere in the world. The initiatives, announced by our country, were directed to the achievement of interethnic tolerance. Later it became the serious impulse for the further development of global dialogue of the religions. Despite of all difficulties of the first years of independence, the Republic of Kazakhstan in 1992 has declared the I World Congress of the spiritual consent, which has joined together the representatives of the various faiths, scientists and politicians. Moreover, every year we celebrate October 18 in our republic as the Day of spiritual Consent.

The creation of the optimum model of state-religious relations in the Republic of Kazakhstan as the secular multi-confessional country is one of the most relevant issues of today. We would like to identify the features of a cooperative model of state-religious relations in our country. Having analyzed the legal framework and the practice of implementing this model in the Republic of Kazakhstan, we came to the conclusion that, despite the constitutional principles of the secular state and the equality of religious associations in our country under study, certain elements of state religious preferences exist, however, they fall within the specified model. Experience and the policy of the republic directed to peacekeeping and consent between representatives of the various religions have once again confirmed to world community a possibility of an equal and fruitful dialogue of religions. Model of state-religious relations in secular multi-confessional countries, which is one of the most relevant issues of today

As Fayzullina, Albina R. and Mukhametzhanova-Duggal, Regina M. noted: "...Series of contradictory and ambiguous trends were manifested in many secular multi-confessional countries: a shift from the basic ideas and principles of a secular state; the striving of religious organizations to influence the foreign and domestic life of the countries and peoples. The government agencies, in their turn, are turning to them for support in solving problems related to virtually all spheres of public life. The constitutional principles are diluted, such as the separation of religion and state, the secular nature of education in state educational institutions, the legal equality of religious organizations, and equal rights of believers and non-believers. There is evidence of discrediting scientific knowledge and secular non-religious ideology. All these lead to the forced clericalism of public and state institutions, to the politicization of religious organizations as well as to the strengthening of the role of religion in the political socialization of people" [4].

We can say, that multi-confessional space of any country remains largely the "territory of State responsibility". That means, the Republic of Kazakhstan as the secular state, has formed a special model of state-confessional policy, adopted in most Western countries. Systemic principles of the secular state in the Republic of Kazakhstan are: the separation of religion and state, and the inadmissibility of an all-state religion. In accordance with the Kazakhstan's concept of secularism, the state is called to be equally objective with respect to many existing religions, instead of weaning religion from politics, since the latter guide the lives of their parishioners.

Experience and the policy of the republic directed to peacekeeping and consent between the representatives of the various religions, which have confirmed to the world community the equal and fruitful dialogue of the religions.

The I Congress of world and traditional religions has taken place on September 23-24, 2003. There were represented more than 17 religious delegations and members of the international organizations. Leaders of world faiths have declared that all religions have to join for cooperation, tolerance and mutual perception as the essential instruments of peaceful co-existence of all people.

The II Congress of world and traditional religions has taken place on September 12-14, 2006. It became a new step in the strengthening of interfaith consent. There were represented more than 29 religious delegations and members of the international organizations. Representatives of Islam, Christianity, Buddhism, Judaism, Taoism, Shintoism and other international religious organizations have been invited to the Congress. The humanistic ideas of the Forum have made the contribution to the strengthening of mutual understanding between the people and religions. The President of the Republic of Kazakhstan N.A. Nazarbayev has emphasized: "It is necessary to realize and explore other civilizations, cultures, religions, and their deep and considerable history, the peculiarities and mentality" [5].

At the end of the Congress the participants have adopted the Declaration, which called to refuse from conflicts, wars, mutual hostility, contentions, and to live in the atmosphere of mutual respect, friendship and recognition of the cultural, religious entities. Also the participants of the Congress have elaborated the decision on creation of the Permanent Secretariat of the Congress. Since that time the leaders of traditional and world religions held the meetings in the capital of our country once in three years, in the Palace of Peace and Reconciliation. Today the Palace of Peace and Reconciliation is very famous not only in Kazakhstan, but also in the Central Asian region. According to the architect N. Foster, "the pyramid is unique, full of light and space, that contradicts traditional ideas" [6].

In 2007 in Astana has passed XIV Inter-parliamentary Assembly of Orthodoxy, with the participation of deputies of parliaments and experts from 15 countries. Later, in September 2007 was held the

International Scientific Conference named “Islamic Civilization in Central Asia”, where took part more than 120 scholars and deputies from 21 countries. Now it is the tradition to hold the international conferences on problems of Islam, Christianity and other religions annually.

The President of the Republic of Kazakhstan N.A. Nazarbayev insisted on the establishment of stability and mutual understanding on the Earth. This idea was put forward from the tribune in New York, 62 session of the General Assembly. He has declared to call one of the next years the International Year of Cultures and Religions.

We would like to say, that nowadays, unfortunately, the number of the objective negative tendencies, concerning the growth of religious radicalism and extremism, have place in our society. For example, the fight against the spread of extremism in the Middle East, Europe, and around the world is quite successful.

It is well-known, that each person has unique, extraordinary status. And today Kazakhstan is ready to share its own experience with the foreign countries in the formation of the harmonious relations in poly-confessional society.

In the conclusion we would like to say, that now in our republic was created own unique model of the relations of the state and religious associations, which is based on the principles of partnership, mutual respect, tolerance. Kazakhstan is known as the secular state, where developed the peaceful co-existence of different religions, nations and ethnos. Therefore it is possible to say that the freedom of worship in our country was not only proclaimed, but also carried out in reality. Moreover, it was fixed in the Law “About Religious Activity and Religious Organization” [7].

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Б.Ж. Сапаров

s.baha81@mail.ru

МЕМЛЕКЕТ ПЕН ДІНИ БІРЛЕСТІКТЕР АРАҚАТЫНАСЫНЫҢ ҚАЗАҚСТАНДЫҚ МОДЕЛІ ТУРАЛЫ

Аннотация. Тарихы жағдайларға байланысты біздің еліміз полиэтностық және поликонфессионалдық мемлекет ретінде қалыптасты. Сондықтан да мемлекеттілікті одан әрі нығайту үшін Қазақстан халқы арасында толерантты қарым-қатынас орнату үшін мемлекеттің саясатының рухани-мәдени бағытында негізгі басымдыққа ие этносаралық және конфессия аралық келісімді қалыптастыру, оның негізінде мемлекет пен діни бірлестіктер арасындағы конструктивті диалогты жетілдіру жатыр. Бұл диалог өзінің бастауларын құқықтық заңнамалық қатынастарды қалыптастырудан алады. Оның негізінде аталған қатынастар дұрыс жүргізіліп қоғамдағы тұрақтылыққа қол жеткізіледі. Осы жетістіктердің заңды негізі деп мемлекетімізде 1992 жылғы қабылданған діни бірлестіктер туралы Заңды айтуға болады. Бұл нормативті-құқықтық акт зайырлы (атеистік емес) мемлекеттің негізін қалады. Біз көрсеткен Заң сол кездегі әлеуметтік- мәдени жағдайлардың негізінде қабылданды, сондықтан да еліміздегі тарихи, әлеуметтік-саяси, этникалық және діни факторларды есептей отырып, стратегиялық бағыт ретінде адамдардың ар-ождан бостандығын

конституциялық дәрежеде жүзеге асырды. Стратегиялық жағынан қарағанда этнос аралық және конфессия аралық келісімді қалыптастырды. Содан кейінгі елімізде өткен тарихы қабылданған құжаттардың өміршендігін дәлелдеп мемлекет пен діни бірлестіктер арасындағы қарым-қатынастың қазақстандық моделін жасап, зайырлы мемлекеттің саясатының негізгі бағыттарын көрсетті.

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Б.Ж. Сапаров

КазНУ им.аль-Фараби, кафедра религиоведения и культурологии, г. Алматы, Республика Казахстан
s.baha81@mail.ru

О КАЗАХСТАНСКОЙ МОДЕЛИ ОТНОШЕНИЙ ГОСУДАРСТВА И РЕЛИГИОЗНЫХ ОБЪЕДИНЕНИЙ

Аннотация. Исторически сложилось так, что наша страна сформировалась как полиэтничное и поликонфессиональное государство. Поэтому для дальнейшего укрепления государственности и создания толерантности между народом Казахстана основным приоритетом его политики в духовно-культурной сфере выступают межэтническое и межконфессиональное согласие, в основе которого лежит развитие конструктивного диалога между государством и религиозными организациями. Этот диалог строится на законодательно-правовой основе, регулирующей все стороны их взаимоотношений, что способствует укреплению стабильности общества. Закономерно, что одним из первых законов нашего государства был Закон о религиозных объединениях, принятый в 1992 году. Это нормативно-правовой акт законодательно зафиксировал основы светского (а не атеистического) государства. Указанный нами Закон соответствовал духу того периода, опиравшегося на исторические, социально-политические, этнические и религиозные факторы, своей стратегической целью направленной на обеспечение реализации конституционных прав человека и гражданина на свободу совести, укрепления межэтнического согласия, недопущения межрелигиозных конфликтов. Дальнейшие события показали выверенную стратегию государства в создании новой модели взаимоотношений государства и религиозных объединений, где были четко и ясно сформулированы основные приоритеты светскости государства.

Ключевые слова: государство, полиэтничность, религия, политика государства, религиозные объединения, конфессии, межконфессиональное согласие, съезд мировых религий, конституция, свобода совести и вероисповедания.

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