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THE RELIGIOUS HARMONY IN MODERN KAZAKHSTAN

Abstract. The religious harmony in Kazakhstan based on integrity of Christianity and Islam, Muslims in Kazakhstan are mostly Sunni; Christianity represents in Russian Orthodox Church, Roman Catholic Church and Baptist Church. Their peaceful co-existence acts as the guarantor of stability of our social and spiritual life. In this way Kazakhstan shows to the world example of constructive interfaith dialogue and religious tolerance between followers of Islam and Christianity – the two largest religions in the world. Nowadays it's even more important when most part of the world emerging into the religious conflicts. It was the Government's responsibility to protect the freedom of worship and religion and to guarantee the exercise of that right, provided that doing so did not jeopardize public order, public morality or public security. The complexity of a modern religious situation, various problems in the relationship between state and religious confessions require special knowledge and additional efforts and initiatives of local authorities. We concerned that the problem of international religious terrorism and ISIS requires effort from all nations and states. One of the reasons of increasing activity of extremist organization its support of different political and ideological forces which under cover of Islam are threaten by national security. Islam achieves broader acceptance from new believers and followers, some of them tend to prefer radical views. All this changes need a deeper understanding and state control.

Key words: religion, Islam, Christianity, religious tolerance, extremism.

The collapse of the USSR and communist ideology and formation of new independent countries caused changes in national identity and personal life. In Soviet past people didn't have opportunity to satisfy their religious needs, the main inspiration for communist was his ideological party, no God, only social accepted style of behavior. The communist party and Soviets controversies church, most of churches, mosques had been destroyed in early thirties. The beginning of 90 was a difficult, no social stability, no jobs, no money, and growth of criminal cases. Majority of people lost guaranty in a future, financial and social. This process was typical for Kazakhstan and that time the religious interests and activity rapidly increased. The Government of Kazakhstan present themselves as a secular state. However, at present religious situation in Kazakhstan has changed, growth number of radical religious communities (ISIS) and development of nonconventional religious beliefs.

The current religious situation in Kazakhstan characterized as complicated and ambiguous, historically Kazakh showed dualistic beliefs, they believed in souls of their ancestors – “aruakhs”, but they also were Muslims. Ethnical diversity in Kazakhstan more 130 nationalities shaped a mentality, where strengths of a nation could possibly described by world “tolerance”.

When we speak about tolerance we used this definition Religious tolerance should be considered as the complex phenomenon of public consciousness in which world outlook and social mental sets, combine and allow legitimacy of multiple religious traditions. Religious tolerance should be perceived as well as specific actions at the levels of individuals, public structures, the states. In other words, religious tolerance can be understood as the value and social norm of civil society shown in the right of all his individuals to be various both on a religion, and on confessional accessory.

First of all, it should be noted that as a result of the centuries-old co-existence of Islam and Orthodoxy in Kazakhstan, a certain religious balance and tolerance has formed, where each of the two religions formed a niche. This balance of interests for many years was due to the stability and tolerance of the entire religious life of Kazakhstan society. Islam (Hanafite Madh'hab form of Sunnism) is one of strongest religion in Kazakhstan [1].

According to the Statistics Committee of the Republic of Kazakhstan at the beginning of 2016 the population was 17,670,000 people. The density of population in Kazakhstan is extremely low and it's about six and a half people per square kilometer. This is due to two factors - the vastness of the territory of Kazakhstan and of little parts of these areas of life. The city with more than a million people in Kazakhstan its former capital of Almaty (population of over 1.6 million people), the population in other cities is much less.

Kazakhstan as well as other CIS countries, is a multicultural state, more than a hundred different nationalities live on its territory. Most of the population (over 65 percent) identify themselves as Kazakhs; the second largest nation is Russian (more than 23 percent of the population). 70% are faithful Muslims in Kazakhstan; another 26% of populations are Christians (Orthodox).

Leadership in these two confessions is carried out by the largest religious centers - the Spiritual Administration of Muslims of Kazakhstan (SAMK) and Russian Orthodox Church (ROC).

At present, there are 1766 Muslim religious associations in Kazakhstan. In the world today there are more than 3.6 million mosques. Kazakhstan occupied a leading position by building of mosques in the post-Soviet Asia. According to International Center of Culture and Religion the total number of religious buildings is 3244, but only half of them was officially registered [2]. However, it should be noted that SAMK takes into account only those mosques registered in the Ministry of Justice of the Republic of Kazakhstan. Many other mosques, especially in rural areas, didn't register in the SAMK. Basically, these are ethnically oriented small-town mosques, functioning in places of compact settlement of some ethnic groups. For example, Uyгур and Dungan mosques located in Almaty region, Uzbek mosques in the Sayram district in the South Kazakhstan region [2].

In addition, a number of religious organizations and communities considered by SAMK as pseudo-Muslims a rapidly increased in Kazakhstan, since they all contradict the Hanafi mazhab, officially professed in the Republic. Among such communities, SAMK includes followers of Ahmadiyya, Bahá'í communities, Ismatulla teachings, Mahdia, Salafiya (Wahhabism), Takfir, Sufi current Kurban ali and Shia [3].

The Russian Orthodox Church (ROC) in Kazakhstan is the second largest religious denomination. According to official data, the number of Orthodox institutions is 221 parishes and 8 monasteries. Organizationally, they were divided in 1991 by the decision of the Holy Synod of the Russian Orthodox Church for the three diocesan administrations: Almaty and Semipalatinsk, Shymkent, Urals. In 1999, the Almaty and Semipalatinsk diocese was transformed into the Astana and Almaty diocese, which additionally included the Orthodox structures of Astana. Unfortunately Russian Orthodox Church didn't receive any support from for a long time from the Patriarch of Moscow and All Russia Alexy II, but in 1995 made his first visit to the Republic. Only in May 2003, the Synod of the Russian Orthodox Church made a decision to create in the territory of the Republic the Metropolitan District, whose head was appointed Metropolitan Methodius [4].

At present, the ROC occupies rather influential positions, strengthening and expanding its influence throughout the republic. The positions of the Roman Catholic Church in Kazakhstan have significantly strengthened. Catholics have more than 70 different church institutions on the territory of the Republic, including the Greek Catholic parish, run by the four Apostolic Administrations. In general, there are more than 90 Catholic communities and 160 Catholic visiting groups in the country, there are about fifteen monastic congregations, including members of the fundamentalist Catholic Order Opus Dei, which was banned in some countries. The total number of followers of Catholicism is 1% of the faithful population of the Kazakhstan [5].

The active missionary activity of Western preachers led to the emergence of new Protestant churches in the republic and, accordingly, to a significant expansion and strengthening of the position of Protestant religious associations and communities, the number of which already number about 1000. On the whole, there are more than 500 Protestant churches [6].

The largest of them, accounting for more than 70% of believers, are located in the big cities of the country - Almaty, Karaganda, Shymkent. There are also concentrated their main republican and regional offices, focal points, interfaith missions, etc. For example, Evangelical Christian Baptists today, according to their center, are united in 269 communities and 124 groups [7]. According to some reports, today in each city of the Republic there is at least one Baptist and Adventist church, the Pentecostal communities and the community of Evangelical Christians are widely represented as "the spirit of the apostles" [8].

Likewise, the Lutheran Unification of the Synod of Missouri is strengthening in the Republic. It provides great spiritual and material assistance to the Lutheran communities of the Republic, actively distributes church literature in German, English, and Russian. The New Apostolic Church has been operating in the Republic since 1991, thanks to the active missionary work of German preachers. Currently, there are about 40 communities with an approximate population of 2,500 [9].

There are also small communities of Methodists in Kazakhstan, whose origin is caused by the activity of foreign, mainly Korean, preachers. The number of followers of this direction was about 300 people of different nationalities.

Today, Jewish communities operate in all regional centers, whereas until 1998 there were only four communities - 2 in Almaty and one in Shymkent and Kyzylorda. At present, there are 24 of them. The total number of synagogues in the country is 10. In December 1999, the Jewish Congress of Kazakhstan was formed, which seeks to promote the preservation and popularization of national customs and traditions, the cultural and religious heritage of the Jews of the Republic. It developed a program of synagog's construction in Kazakhstan - Astana, Pavlodar, Aktobe, Kostanay Petropavlovsk, Ust-Kamenogorsk [10].

For non-traditional Protestant denominations are the so-called charismatic. These in our country are the following religious communities: "Grace," "The Living Vine", "Agape", "New Heaven", "The Good News", "New Life", etc. The most significant, in the number of believers and the community is. religious association "New life", which arose in Kazakhstan in recent years, a multi-ethnic composition. They organized a Bible college "New Life". Currently, about 40 community of the country, covering about 3,500 believers. In the "Grace" Church in Karaganda, there are more than 50 branches, including in Astana, Petropavlovsk, Abai, Sarani and other cities. In the whole country, the number of believers is close to 7 thousand. The largest communities are located in Almaty and Karaganda. In order to better manage the community and providing it greater influence Karaganda Grace Church is divided into "cells". Each "cell" includes 6-10 families of believers, headed "cell" stands leader. "Cells" meets regularly in homes of believers, where services are held, the analysis of biblical texts, informal discussions on various topics [11].

Widespread among ethnic Koreans Republic received the Pentecostal movement, especially the church, "Sung Bok They", as well as the direction, called "Christians of Evangelical Faith", to create a community in almost all regions of the country. Active in the northern regions of the Republic also launched the "Church of God" (in Kostanai, Kokshetau and Karaganda oblasts). Presbyterian Church includes over twenty organizations. The most famous among them - "Aksai", "Center", "Almaty Regional Presbyterian Church" [12] as well as the "Grace-Grace", "Holborn", "Onsezan", "Korea", "Peace", "Hope", "Zion", "First Presbyterian Church" and "Assembly of Presbyterian Churches." Movement especially prevalent among Korean minority, often from 80 to 90 percent Presbyterian flock. The largest is the union of "Grace-Grace", consisting of 10 thousand members. Some Presbyterian seminaries were created, such as the Presbyterian Theological Academy in Almaty and Kazakhstan Evangelical Christian Seminary. Methodist Church organized the parishes that integrate a significant number of followers. New Apostolic Church, independent of the Presbyterians and the Methodists, significantly strengthened and was able to gather about fifty communities and about 3 thousand followers [13].

In general, the charismatic movements appear under different names: "Agape", "New Life", "New Heaven", "Elijah," "Good News" of Jesus Christ Charismatic Church, and so on. The most powerful movement - the church "New Life", which shows a real missionary dynamism, forming communities, which consist exclusively of Kazakhs and Uighurs, and even has a company engaged in the evangelization of the Jews. In Kazakhstan, there are currently more than forty communities which consist of about five thousand people. There are also a few communities of Mormons who settled in the capital of Kazakhstan, Astana [14].

Among the organizations that have achieved the greatest growth in Kazakhstan - "Jehovah's Witnesses". The movement has a congregation in almost every town in Kazakhstan, there are more than hundreds of communities. In particular, the position of the sect "Jehovah's Witnesses" are strong in the south of Kazakhstan. For example, they are active in wards Shymkent Turkestan Kentau Lenger, Sarah-Agash, Zhetyesai and other densely populated areas populated predominantly ethnic Kazakhs and Uzbeks [15].

The South Kazakhstan seems also becomes the center of nontraditional cults like - Bogorodnichesky Center, White Brotherhood, Sai Baba Avatar, Ivanovstvo, tantric cult of the Universal Church and the triumphant, Christadelphians, Mormons, Church of the Last Testament, Scientology, Sri Chinmoy and others. [16]

Considering amendments in law about activity of religious organization especially in their registration, all of them till October 25, 2012 passed the state re-registration.

Number of Religious Organization in Kazakhstan	Before Registration	After registration
Islam	2811	2229
Russian Orthodox Church	304	280
Old ROC	400	189
Protestants	364	100
Catholics	118	79

The Constitution of the Republic of Kazakhstan fixed the secular nature of the state, determining and guaranteeing the rights of citizens to freedom of speech, thought and expression, which is also no provision for patronage or special relationship with any particular religion, declared by an equal and tolerant attitude to all religions. Accordingly, the basic principles of the Republic of Kazakhstan state policy of regulation in the field of interfaith relations as a whole are quite liberal. They clearly stated the position on religious freedom, equality, tolerance, and pluralism. The legislative and regulatory framework of interfaith relations regulated by the Law "On Freedom of Conscience and Religious Associations" of 1992, which, according to experts, to fully comply with

international standards. For a complete legislative support in this sphere, settling phenomena, not provided for by law in 1992, a law was passed "On amendments and additions to some legislative acts of Kazakhstan on issues of religious freedom." There were some imbalances in education - cancel the course of religion, abolished the Religious Affairs Committee [17].

At the same time, open borders and liberal religious legislation of Kazakhstan contribute to strengthen and expand the field of activity of various religious groups and cults, which contributes to the massive movement into the country of foreign religious missionaries and emissaries of numerous religious and pseudo-religious communities and organizations. Some of them work illegally, as part of a secret community, but many of them quite legally engaged in the propagation of their faith by promoting an early treatment of the population of the republic in non-traditional religion for him, distant and alien to the traditional culture, the mentality of Kazakhstan.

To achieve its goals the foreign missionaries have financial incentives convert, find them jobs, contribute to the employment of their relatives and friends that find a wide response among people with low educational and cultural level and low financial status. The mechanism of expansion of the social base of foreign missionaries debugged quite effectively, as evidenced by an increased contingent convert the population. In this case, the emphasis is on the training of local personnel. For example, most of the alien religious communities, such as "Grace", "Agape", "New Life", "Bahá'í", "Jehovah's Witnesses" and a number of others are headed not foreign pastors who arrived in Kazakhstan or guidance from abroad, and ethnic Kazakhs.

Thus, on the face of the fact of religious proselytism, ie the process of the active population in the treatment of other religious, implemented in Kazakhstan due to the huge financial injections from abroad. In this particular danger is the fact that the number of foreign missionaries professed non-traditional anti-systemic teachings banned in many Western countries.

5th June 2016, Aktobe, terrorists attacked a military base and a weapon, civilian victims. Victims of the attack began to 19 people, among them - four civilians and three soldiers.

The Ministry of Internal Affairs of Kazakhstan acknowledged took place in Aktobe attack an act of terrorism. Throughout Kazakhstan introduced moderate "yellow" mode of the terrorist threat, which will be valid for 40 days. According to information provided by the press service of Ministry of Internal Affairs of RK, killed 13 of the organized terrorist attack in Aktobe terrorists, four wounded. In addition, detained eight people suspected of involvement in extremist.

From March 2017 Parliament, President Nazarbayev N.A., ministry of religion, initiated law which would ban strictly religious attributes (e.g. paranja, nikaab) for citizens.

The Ministry of Education and Science, Justice, Religious Affairs and civil society of Kazakhstan said that the wearing of religious clothing and headscarves are not allowed and were not allowed before. Ministry of Education and Science, Justice, Religious Affairs and civil society in Kazakhstan declared a ban on hijab in schools. In this regard, the Ministry of Education and Science of Kazakhstan by order of 14 January 2016 number 26 introduced common rules for school uniforms, according to which every public education institutions need to adhere to certain rules. According to the rules, uniforms include a jacket, jacket, pants, shirt front, casual shirt, skirt, blouse classical (winter variant forms: knitted vest sundress, turtleneck). Spiritual Administration of Muslims of Kazakhstan declared about the wearing of the hijab in schools in Kazakhstan. The SAMK noted that first of all children should receive education. According SAMK parents should not encumber their underage daughters for wearing a headscarf.

The study provided on 5534 participants showed that 51% of them supported hijab ban, 8% answered that religious dresses couldn't be part of official places as schools, and universities; 37% didn't support changes.

In the last decades, the religious situation in the Kazakhstan has changed: the rapidly growth of believers, construction of religious building, increased number of discussions about religious education and growth number of fasting people. Data of sociological researches show that if in 2003 number of people who have called themselves "religious people" were 38,7%, results of study in 2013 showed a rapidly increased "religious people" - 73,9%. As we see in last 10 years the percent of religiousness in youth has practically doubled.

Institute of Philosophy, Political Science, and Religious Studies MES RK provided monitoring studies. The sample consisted of 3000 adult respondents from 14 regions of Kazakhstan, and Astana and Almaty (in 2012-2013) with coverage of 1000 respondents (in 2014). Participants were students, undergraduates of pedagogical and technical specialties, and civil servants, former adherents of religious movements, pensioners, etc [18,19].

One of the first questions in the study was: "How did you choose your worldview?". The majority of respondents 37.8% answer that the choice of the world outlook has been formed since childhood, this fact confirms the existing theories of duality of religion in Kazakhstan and the strong influence of folk traditions inculcated since childhood. More than 25% have formed a current worldview over the past 10 years. Unfortunately, the researchers do not comment on this fact, and we do not know which religion the respondents chose. However, the fact that most

of the respondents were students; and the fact of the growth of religious self-awareness in the last 25 years, may become possible answers to this question.

The study shows that the religious choice of participants is largely predetermined by the closest environment: relatives, friends, neighbors (46.9%). The second most important motivational factor is the mood in the society (15.4%). The third place in the motivational structure of each tenth respondent associated with the impact of special literature and Internet resources (10.3%). Missionaries (8.0%) are in the fourth place in terms of influence on the religious choice of the individual, and on the fifth - the influence of fashion trends on religiousness in society (5.1%).

Researchers have noted the fact that in comparison with earlier studies (2000, 2005) sociological monitoring of 2014 shows the essential growth of respondents who project the future of Kazakhstan as a religious country (dynamics, according to the measurements taken in similar methodological tradition and a methodical paradigm increases from 4,1% at the beginning of 2000 up to 7,8% in 2005 to 13,6% respectively in 2014).

The data analysis of participant's expectation towards future of their children investigated with a question «How do you think what kind of relationship with Religion would have your children?» showed a strong family influence on a choice of religion. For third part of respondents (32.6%) the future of their children have a strong ties with religion, and 66,7% would like to see them respecting religion. 12,1% would prefer that children would be indifferent to religion, and 9,3% hope that they would be atheist.

Another interesting result was shown in a recent study (Telebayev, 2013). Participants answered on a question "Did you hear about volunteers from Kazakhstan who are involved in Syria conflict?". More than 40% of youth gave a positive respond:

–the third part of participants claimed that “volunteers” were "representatives of the radical, fundamentalist direction", "representatives of criminal groups, bandits and criminals" (32,6%);

–the large group of youth tried to understand them and showed "sympathizing", believing that it were "ordinary people who have no work, of money, prospects", "the people who have got under influence of criminal groups and people" (39,3%);

It should be noted that some participants shared their opinion that terrorist activity in Syria conducted by “true Muslims” in defense of Islam (5%).

Another serious question is existence of real threat of religious terrorism in Republic of Kazakhstan, many experts declare a stable situation in a country. More likely, it is connected with the fact that most of them don't see distinction between traditional Islam and its radical form [18].

According to analysis of media: "In 2014 and the first quarter 2015 in the Center of forensic medicine of the Ministry of Justice of RK 380 expertise on a research of materials of religious contents have been carried out. It means that the number of the criminal offenses connected with religious extremism grows in Kazakhstan. According to the Prosecutor General's Office of RK, the quantity of the crimes connected with extremism and terrorism in Kazakhstan has increased for 61,3% in the 1st quarter 2014 in comparison with the same period of 2013".

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ҚАЗІРГІ ҚАЗАҚСТАНДАҒЫ КОНФЕССИЯРАЛЫҚ БІРЛІК МӘСЕЛЕСІ

Аннотация. Қазақстандағы конфессияаралық келісім христиан мен исламға негіделеді, ислам сунниті мен христианның үш бағыты – православие, католик діні, протестантизмнің мемлекеттің қоғамдық-саяси өмірінде өзіндік дәстүрлері мен бай тәжірибесі бар, сонымен қатар Қазақстан дінге сенушілердің саны жағынан алдыңғы орындарды алады. Олардың бейбіт өмір сүруі біздің әлеуметтік және рухани өміріміздің тұрақтылығына кепіл болады. Сөйтіп, Қазақстан – әлемнің ең ірі діндері – христиан мен мұсылмандар арасындағы діни төзімділік пен сындарлы конфессияаралық диалог тәжірибесін әлемге көрсетеді. Бұл да жанжалдарға негізделген қайшылықтардың әлемдік асқынуы аясында үлкен өзектілікке ие болады. Қазіргі діни қайшылықтардың маңыздылығы, мемлекеттік және өңірлік бірлестіктердің қарым-қатынас жүйесінде пайда болған түрлі мәселелер дін саласындағы жаңа ағымдарға мемлекет пен жергілікті орындардың баса назар аударуын, өзара келісімге келу үшін қосымша күшті талап етеді. Қазіргі кезде ислам ағымдарының өзекті мәселесі тек Қазақстанда ғана емес, сондай-ақ бүкіл әлемде бар. Бұған дәлел исламды жамылып, дінді өз мақсаттарына пайдаланатын, дәстүрлі діннің ережелерін бұзып, ұлттық қауіпсіздікке қауіп-қатер төндіретін түрлі саяси және идеологиялық күштер болып табылады. Қоғамдағы дін рөлінің белсенді өсуінің, сонымен қатар әр түрлі тәсілдермен экспортталатын күштердің әсерінен, Қазақстан Республикасы исламның жаңа ұстаныммен «өркендеу» үрдісін бастан кешуде.

Алайда бұл үрдісте сыртқы факторларды кінәлау қате болар еді, себебі бұл жерде саяси, экономикалық, рухани және аймақтық мәселелер сияқты ішкі факторлар да шешуші роль атқарады.

Тірек сөздер: дін, ислам, христиан, діни толеранттылық, экстремизм

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ПРОБЛЕМА МЕЖКОНФЕССИОНАЛЬНОГО ЕДИНСТВА В СОВРЕМЕННОМ КАЗАХСТАНЕ

Аннотация. Межконфессиональное согласие в Казахстане опирается, прежде всего, на христианство и ислам, так как именно ислам суннитского толка и христианство, в его трех направлениях – православие, католицизм, протестантизм (в основном лютеранство, баптизм, меннонизм и адвентизм) имеют давние

традиции и богатый опыт участия в общественно-политической жизни государства, а также занимают лидирующее место по численности верующих в Казахстане. Их мирное сосуществование выступает гарантом стабильности нашей социальной и духовной жизни. Таким образом, Казахстан показывает миру свой опыт конструктивного межконфессионального диалога и религиозной терпимости между последователями мусульманства и христианства – самых крупных религий мира. Это приобретает еще большую актуальность на фоне мирового обострения конфликтов, основанных на религиозных противоречиях. Сложность современной религиозной ситуации, разнообразные проблемы, возникающие в сфере взаимоотношений государства и религиозных объединений, требуют повышенного внимания государственных и местных органов власти к новым реалиям в религиозной сфере, дополнительных усилий и инициатив для достижения взаимного согласия и взаимопонимания. На данный момент проблема исламских течений актуальна не только в Казахстане, а также и во всем мире. Причиной всему является разные политические и идеологические силы, которые под прикрытием ислама используют религию в своих целях, разрушают стереотипы традиционных религий, и тем самым угрожают национальной безопасности. От влияния активного возрастания роли религии в обществе, а также от экспортируемых сил псевдорелигию разными способами и Республика Казахстан переживает процесс «возрождения» ислама с новой позиции. Однако однозначно «винить» в этом процессе только внешних факторов с нашей стороны было бы ошибкой, так как здесь не малую роль играют и внутренние факторы, такие как политические, экономические, духовные и территориальные проблемы.

Ключевые слова: религия, ислам, христианство, религиозная толерантность, экстремизм.