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**On the problem of forming of
culture of religious tolerance in
Kazakhstan**

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**Қазақстандағы діни
толеранттылық мәдениетінің
қалыптасу мәселесі туралы**

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**О проблеме формирования
культуры религиозной то-
лерантности в Казахстане**

For the Kazakh society, one of the topical problems is the formation of culture of religious tolerance. In this article, the authors set out to determine the main problems of the formation of culture of religious tolerance in the Kazakh society. The authors show the necessity of forming tolerance in the Kazakh society. The necessity of forming the principle of tolerance in inter-ethnic and inter-religious relations is pointed out.

The authors show the complexity and importance of the formation of religious tolerance in inter-ethnic and inter-confessional relations. The authors note the influence of globalization and modernization on interfaith and interethnic relations. The authors note some of the threats that exist in the society.

In the article the authors cite the results of sociological study of the problem of tolerance among students, a number of problem areas are shown that are necessary for understanding the necessity of solving this problem.

Key words: tolerance, religious tolerance, interethnic relations, inter-confessional relations, tolerance.

Қазақстандық қоғам үшін діни толеранттылық мәдениетті қалыптастыру маңызды мәселелердің бірі болып табылады. Бұл мақалада авторлар қазақстандық қоғамдағы діни толеранттылық мәдениетті қалыптастырудың негізгі мәселелерін анықтауды көздеп отыр. Авторлар қазақстандық қоғамдағы толеранттылықты қалыптастыру қажеттілігін, конфессияаралық және этникааралық қатынастағы толеранттылық принциптерінің қалыптасуын анық көрсеткен.

Мақалада этникааралық пен конфессияаралық қатынастағы діни толеранттылықтың қалыптасу маңыздылығы мен күрделілігі және сараланған. Сонымен қатар, жаһандану мен жаңғыртудың этникааралық конфессияаралық қатынасқа ықпалын белгілеген. Қоғамда бар кейбір қауіп-қатер туралы да мәселе қозғалады.

Мақалада студенттер арасындағы толеранттылық мәселелеріне қатысты әлеуметтік зерттеу нәтижелерін ұсынған, осы мәселені шешу қажеттілігін түсіну үшін авторлар бірқатар ұсыныстар жасаған.

Түйін сөздер: толеранттылық, діни толеранттылық, этникааралық қатынас, конфессияаралық қатынас, төзімділік.

Для казахстанского общества одной из актуальных проблем является формирование культуры религиозной толерантности. В данной статье авторы ставят своей задачей определить основные проблемы формирования культуры религиозной толерантности в казахстанском обществе. Авторы показывают необходимость формирования толерантности в казахстанском обществе. Указывается на необходимость формирования принципа толерантности в межэтнических и межконфессиональных отношениях.

Авторы показывают сложность и важность формирования религиозной толерантности в межэтнических и межконфессиональных отношениях. Авторы отмечают влияние глобализации и модернизации на межконфессиональные и межэтнические отношения, а также некоторые угрозы, которые имеются в обществе.

В статье приводятся результаты социологического исследования проблемы толерантности среди студентов, показывается ряд проблемных зон, необходимых для понимания важности решения этой проблемы.

Ключевые слова: толерантность, религиозная толерантность, межэтнические отношения, межконфессиональные отношения, терпимость.

**ON THE PROBLEM
OF FORMING OF
CULTURE OF RELIGIOUS
TOLERANCE IN
KAZAKHSTAN**

The formation of culture of religious tolerance in ethno-confessional relations belongs to the number of actual theoretical and practical problems of our multi-ethnic and multi-confessional Kazakhstan society.

After the Second World War and the multi-year «cold war», mankind realizes the importance of the phenomenon of tolerance for the world community. The principle of tolerance of interconfessional and interethnic relations is now considered as a special brand of social development, the intentions of universal human interests and needs [1]. In modern conditions on the Earth live about 3000 ethnic communities. For the peaceful coexistence of various ethnic groups is particularly relevant for the preservation of mankind, society and the achievement of stability of social development. Therefore, in modern conditions, it is necessary to comprehend not only the theoretical plan, but also to find the appropriate peaceful experience of resolving ethnic conflicts and disagreements in interfaith relations.

Achieving the principle of tolerance in interethnic and interfaith relations poses a serious challenge for every multi-ethnic state. From more than 200 states that exist today, only 20 are considered ethnically homogeneous, ethnic minorities account for less than 5% of the population. Therefore, in the current situation, the only reasonable ideology and policy of modern multiethnic states is the observance of the principle of tolerance [2]. The principle of tolerance presupposes a positive attitude towards various ethnic communities and confessional organizations that voluntarily coexist in a single society. At the same time, different nations that identify themselves with a certain religion tend to integrate and adapt to the needs and interests of different social groups of the given society. They must respect the rule of law, justice and respect for the cultural heritage of the titular people. The main value in this complex conscience of different people is tolerance and peaceful coexistence [1]. The purpose of this article is to identify problem zones for the formation of religious tolerance in Kazakhstan society.

Discussion

One of the complex tendencies of the modernity is globalization and the associated modernization, urbanization and migration. In this regard, it is necessary to consider a number of issues. First: The

role of the state in resolving the conflict between national states in terms of preserving sovereignty. The globalization tendencies call into question the very concept of a nation state and the sovereignty of developing states [3]. They lead to the growth of localization processes. It's most dangerous consequences are interethnic wars, conflicts, ethno-separatism, religious and ethnic terrorism [4].

Second: the nature of ethnoconfessional relations and their role in regulating interethnic and interconfessional conflicts. Strengthening globalization in modern conditions leads to the fact that its consequences are ambiguous. On the one hand, this leads to an intensification of the tendency of unification and mutual influence of religious and ethnic traditions. On the other hand, globalization leads to socio-cultural disengagement. A consequence of this is the aggravation of the problem of ethnic and religious identity. At one time, the famous culturologist of the 20th century, S. Huntington, predicted a "clash of civilizations" in the future [5]. A number of researchers predict war on a cultural and religious basis as the immediate prospect of world development. Supporters of the concepts of intercivilizational and intercultural dialogue position present of ethno-confessional tolerance [6, 7, 8].

Third: the next trend of modernity is an accelerated modernization. In Kazakhstan society under the influence of this socio-technological task is being carried out a course for accelerated modernization. It embraced all aspects of our society. The solution of this problem allows our state to become one of the most developed countries in the world. Accelerated modernization causes many complex consequences. Among them, the need to strengthen religious tolerance in the Republic of Kazakhstan is especially acute [9].

Main part

The actual and immersed problem of modern Kazakhstan society is the formation of the culture of religious tolerance. This state strategy is entrusted with an important political task - regulation of inter-ethnic and inter-confessional relations. The culture of tolerance should become the norm and ethical (moral) value in ethno-confessional relations.

In the 21st century, the world community entered with the Declaration of principles of tolerance, approved by the resolution of the General Conference of UNESCO on November 16, 1995. In the millennium Declaration, tolerance is characterized as one of the fundamental values of the twenty-first century and it is interpreted as "respect, acceptance

and a proper understanding of the rich diversity of our world cultures, our forms of expression and ways of manifesting human individuality". It is promoted by knowledge, openness, communication and freedom of thought, conscience and beliefs... "[2].

Due to the efforts of UNESCO in recent decades, this concept has become an international term, the most important key word in the world. Principles of tolerance as basic rights and freedom are enshrined in international legal instruments: the Universal Declaration of Human Rights, the International Pact on civil and political rights, the International Pact on economic, social and cultural rights. Within the framework of the Council of Europe work the European Convention for the protection of human rights and fundamental freedoms. Convention №12 recently entered into force that obliges ratifying states to guarantee all rights without discrimination and provides for a mechanism for punishment in the event of non-fulfillment of obligations [2].

The formation of the culture of religious tolerance in ethno-confessional relations makes it possible to solve the task of consolidating and uniting the people of Kazakhstan, constructing an all-Kazakhstan national identity, developing new Kazakhstan patriotism and strengthening the stability of Kazakhstan society and preserving state sovereignty. In 2008 during the 14th session of the Assembly of people of Kazakhstan, five main principles of the Kazakhstan model of interethnic and interreligious tolerance were compiled: unity of the people; the most important values of the nation are tolerance and exclusivity; the coordinating role of the state-governed ethnos; ethnic, confessional, cultural, linguistic diversity is an invaluable treasure [7]. Statehood and socio-economic reforms in the Kazakhstan society create all kinds of opportunities for the development of national culture and languages [8].

Today, according to the Agency for Religious Affairs of the Republic of Kazakhstan, the total number of religious associations representing 17 confessions is 3088, and in 1990 there were only 670. Religious holidays of Kurban Ayt and Christmas are announced in Kazakhstan the days off [3]. However, despite a number of positive changes in our society, nevertheless, under the influence of globalization and accelerated modernization, we are witnessing the complication of the religious situation in Kazakhstan. One of this phenomena is associated with the active invasion of non-traditional religious movements. This invasion violated the historically formed ethno-confessional balance and

exacerbated inter-confessional competition [4]. Another aspect of this problem is related to attempts to politicize the activities of a number of faiths and religious organizations [4]. The manifestation of religious and political extremism is the most extreme and most dangerous form of politicization of religion and expressed clericalism. The bearers of the Sunni ideology of the Khanbali madhhab have been especially active lately. It is characterized by a denial of freedom of opinion in religion, fanatical rigor in observance of the ritual and legal norms of the Sharia, limited use of kiyas. This mazhab serves as a basis for spreading radical ideas of Islamic fundamentalism in the Republic, in particular, such a trend as Wahhabism [4].

The following fact is connected with complex latent processes that occur inside the traditional confessions of Kazakhstan [9, 10]. All this complicates the religious situation, gradually accumulating negative potential in interdenominational relations.

Finally, under the influence of foreign policy processes, the difficult situation in the Middle East, migration flows cause a complex reassessment of attitudes toward the activities of a number of religious organizations, attitudes toward manifestations of extremism and terrorism. In turn, the strengthening in society of such complex consequences as corruption in many organizations, shortcomings in social policy with regard to young professionals, lack of employment among graduates, low salaries of young professionals. Such complex phenomena as bureaucracy in management, complex social consequences of the formation of corporate culture under the influence of the growth of the corruption component and bureaucracy, voluntarism of managers, the growth of crime [10].

Population growth in large cities, low social and cultural, economic attractiveness of small towns, deplorable situation of villages, the erosion of rural population in the face of youth in large megacities in search of work. All these and other reasons can lead to the growth of social conflict in the society. Inattention to the cultural and social aspects of the introduction of corporate culture, intercultural, interethnic communication, the growth of social exclusion in the society, the socio-cultural problems of large megalopolis or a regional city and other problems can lead to exacerbation of interpersonal, intergroup, including interfaith relations.

The formation of the culture of religious tolerance is quite a complex and very delicate matter. Tolerance is not only a respectful attitude towards another, a foreign ethnic or religious uniqueness [9, 11], but this is also a manifestation of charity,

trust, understanding, mutual agreement of different positions [12].

In this regard, a sociological survey was conducted among students of our university on the issue "The attitude of youth". 800 respondents were interviewed. The age limit for respondents is 18-24 years. The following questions were asked:

"How do you understand religious terrorism and extremism?"

59% of respondents said they did not know. The remaining 39% answered that this a killing of the population. And the majority associated this phenomenon with religion and confession. It was found out that most students get information from the media.

The next question: "What negative consequences can this lead to?"

Unfortunately, many respondents of Kazakhstan refused to answer this question. About 50% responded that this leads to death. The other half simply answered "I do not know".

The next question "Why do people go for this?"

64% of respondents answered that because of financial reasons, 20% because of religious illiteracy, 2% because of politics, 1% because of interest, 13% said they did not know.

The next question: are you satisfied with how the government is fighting with these phenomena?

Answers to this question is presented in the diagram.

From the answers of this question it is clear that the Kazakh society is dissatisfied with the methods of struggle.

The next question was: "What measures of struggle against terrorism would you propose?"

Various answers were received to this question. About 40% said that they would offer the death penalty, 38% said they needed to toughen punishment, 16% said that it was necessary to conduct explanatory work among the population, 6% said they did not know.

To the question: "For what reasons do young people become members of terrorist groups?"

The answers are located: about 65% of respondents answered that the reason is connected with money (absence of jobs in the specialty, low wages, associated with social and economic reasons); 25% believe that this is due to illiteracy

on religion, 7% - due to weak immunity against such groups, 3% other reasons. *Question: Do you know that in Kazakhstan there is the Law*

of the Republic of Kazakhstan dated October 11, 2011 "On Religious Activities and Religious Associations"?"



Figure 1

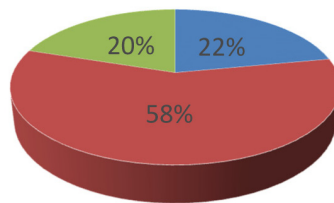


Figure 2

What prevents the fight against terrorism?

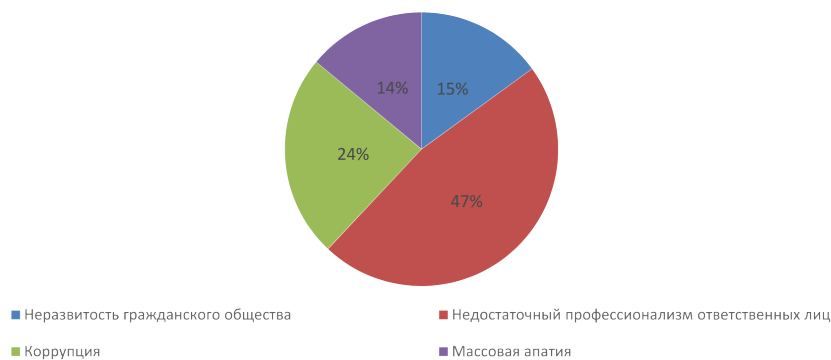


Figure 3

An analysis of the responses to the questions shows:

First: increasing interest in religion, most students refer themselves to one or another religious faith.

Secondly, not all students are familiar with the legislation of the Republic of Kazakhstan regarding religious associations. *Third:* The overwhelming number of students are negative about the manifestations of terrorism and extremism.

Fourth: In connection with the terrorist acts that took place in our country over the past five years, the level of sense of security against terrorist acts has significantly decreased.

Fifth: However, despite this, students believe in state structures engaged in anti-terrorist activities.

Sixth: There is a need to work on religious literacy of the population, there is a demand for the introduction of the course “Religious Studies” as a compulsory subject at the university.

The religious situation in Kazakhstan is characterized by a rapid increase in the religiosity of the population, especially young people [13]. In the society it is noted active activity of foreign missionaries and preachers, the expansion of the scope of Islam, the complication of the religious factor, the intra-Islamic situation, the danger of religious fundamentalism and extremism are observed [14, 15]. The modern religious situation is complicated by the problem of the clash of traditional Islam and fundamentalist radical currents [16-18].

Scientists of Kazakhstan note the revival of Sufism, the Islamic trends that are unusual for the Kazakhs are propagating, an explosion of Islamization is observed, it is pointed out that it is the religiously uneducated youth that is exposed to the active influence of extremist currents and forms 80 percent of such organizations. In order to prevent the politicization of Islam on the territory of Kazakhstan, it is officially banned the activity of political organizations on religious base and radical religious organizations [13-18].

As scientists note the use of a wide range of measures can and should contribute to the acquisition of knowledge about religions in Kazakhstan and the formation of progressive social consciousness of young people.

Conclusion

Evaluation of the social situation in our society shows the need to objectively and unbiasedly examine the positive that has been done. It is necessary to analyze those mistakes that may have an impact on the aggravation of the crisis in the spiritual and moral spheres. This requires a socio-philosophical, historical analysis of the history of the formation of the Kazakh people, the reasons for its marginalization in the past and the present, manifestations of technocracy and nepotism in our society. Important in solving the problem of forming of culture of religious tolerance is the historical, philosophical, cultural and religious studies of the problem of tolerance, the process of its institutionalization in our society. The analysis of the theoretical aspect of the problem must be correlated with the experience of practical regulation of interconfessional and political relations.

The formation of culture of religious toleration is an active participation in the preservation of social and political stability in society, respect for the cultural heritage of people and the cultural identity of a man, it is also an active opposition to any threats to peace and harmony in society [19-20].

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