

N. Tutinova Karaganda Economic University, Kazakhstan, Karaganda,
e-mail: nurtut86@mail.ru

INFLUENCE OF GLOBAL AND REGIONAL CONDITIONS ON THE EMERGENCE OF SOCIO-CULTURAL CONFLICTS

The article examines in detail the influence of global and regional conditions on the emergence of socio-cultural conflicts. In the era of globalization, the country's state policy in the field of religion provides for large-scale activities to preserve harmony and interethnic harmony, to form a new architecture of the world in the name of goodness and mercy, humanism and goodness. However, along with positive shifts in the field of religion, there are a number of problems. After gaining independence from the Soviet regime, a vacuum arose in the spiritual sphere, in which, along with traditional religions, non-traditional religions prevailed. In the second half of the 21st century, Kazakhstan faced the problem of religious extremism, which was hotly discussed by heads of state and prominent politicians, religious leaders at international summits, summits and confessions. As a result of the ideological foundation of the 90s of the twentieth century, various religious movements began to spread rapidly in society, especially among young people. This is due to religious illiteracy, adolescent apathy, lack of life experience, loss of place in life, disruption of the normal process of socialization, social conditions, poverty of the spiritual world, exhaustion, loneliness, seeking spiritual support, information flow, imitation, marginal phenomena in society, postmodern principles.

Key words: socio-cultural conflict, religion, tolerance, law, extremism.

Н. Тутинова

Қарағанды экономикалық университеті, Қазақстан, Қарағанды қ.,
e-mail: nurtut86@mail.ru

Әлеуметтік-мәдени конфликтілердің туындауына әлемдік және аймақтық жағдайлардың әсері

Мақалада әлеуметтік-мәдени конфликтілердің туындауына әлемдік және аймақтық жағдайлардың әсері кеңінен қарастырылады. Жаһандану заманында еліміздің дін саласындағы мемлекеттік саясаты келісім мен этносаралық үйлесімділікті сақтау бағытындағы ауқымды қызметтерді жүзеге асырып, жақсылық пен қайырымдылық, гуманизм мен ізгілік талабындағы әлемнің жаңа архитектурасын қалыптастыруды іске асыруда. Алайда, дін саласындағы оң көріністермен қатар, бірқатар түйткілді мәселелер де жоқ емес. Кеңес үкіметінен тәуелсіздік алғаннан кейінгі рухани саладағы бос кеңістік орын, бұл салада дәстүрлі діндермен қатар дәстүрлі емес ағымдардың жаппай белең алуы жағымсыз салдарды туындатты. Қазақстан ХХІ ғасырдың екінші жартысында халықаралық жоғары деңгейдегі кездесулерде, саммиттерде, конференцияларда мемлекет басшылары мен танымал саясаткерлердің, діндер лидерлерінің қызу талдауына түскен діни экстремизм мәселесімен жолықты. ХХ ғасырдың 90-жылдарынан кейінгі идеологиялық негіздегі салдарынан қоғамда сан түрлі жат діни ағымдар, әсіресе жастар арасында жылдам тарай бастады. Мұның себебі – діни сауатсыздық, жастық албырттық, өмірлік тәжірибенің аздығы, өмірден өз орнын таппау, әлеуметтенудің қалыпты үдерісінің бұзылуы, әлеуметтік жағдайлар, рухани әлемнің жұтаңдығы, торығу, жалғыздық, рухани тірек іздеу, ақпараттық материалдардың тасқыны, еліктеушілік, қоғам өміріндегі көрініс берген маргиналды құбылыстар, постмодернистік ұстанымдар.

Түйін сөздер: әлеуметтік мәдени конфликт, дін, толеранттылық, заң, экстремизм.

Н. Тутинова

Карагандинский экономический университет, Казахстан, г. Караганда,
e-mail: nurtut86@mail.ru

Влияние глобальных и региональных условий на возникновение социокультурных конфликтов

В статье подробно рассматривается влияние глобальных и региональных условий на возникновение социокультурных конфликтов. В эпоху глобализации государственная политика страны в области религии предусматривает широкомасштабную деятельность по сохранению

гармонии и межнационального согласия, формированию новой архитектуры мира во имя добра и милосердия, гуманизма и добра. Однако наряду с позитивными сдвигами в области религии существует ряд проблем. После обретения независимости от советской власти возник вакуум в духовной сфере, в которой, наряду с традиционными религиями, преобладали нетрадиционные религии. Во второй половине XXI века Казахстан столкнулся с проблемой религиозного экстремизма, которая горячо обсуждалась главами государств и видными политиками, религиозными лидерами на международных саммитах, саммитах и конфессиях. В результате идеологической основы 90-х годов XX века в обществе стали стремительно распространяться различные религиозные движения, особенно среди молодежи. Это связано с религиозной безграмотностью, юношеской апатией, недостатком жизненного опыта, потерей места в жизни, нарушением нормального процесса социализации, социальными условиями, бедностью духовного мира, истощением, одиночеством, поиском духовной поддержки, потоком информации, подражанием, маргинальными явлениями в обществе, постмодернистские принципы.

Ключевые слова: социокультурный конфликт, религия, толерантность, право, экстремизм.

Introduction

The Kazakhstan Republic's Law "On Freedom of Religion and Religious Associations" (Law on Freedom of Religion and Religious Associations, 1992: 7), adopted after gaining independence in 1991, was arguably the most advanced law in the neighboring CIS. After the adoption of these laws, various religious movements emerged in the republic, and the number of foreign missionaries increased. It should also be noted that many of our young people are flocking to other Muslim countries to receive religious education. Religious schools in the countries visited did not pay much attention to the direction of religious education. For this reason, they turned to non-traditional religions other than traditional ones. One such incident led to the disruption of peace in the country. Therefore, on October 11, 2011, the Kazakhstan Government adopted the Law on Religious Activity and Religious Associations (Law on Religious Activity and Religious Associations, 2011: 3), and the Agency for Religious Affairs of the Kazakhstan Republic regulates work related to religious issues. With the adoption of the law, all religious denominations and religious associations in Kazakhstan were obliged to re-register. Some religious groups, claiming to preach good through religion, sought to undermine Kazakhstan's interethnic unity by terrorizing the path to "good."

Research methods

The research was carried out through theoretical, historical and comparative analysis. The methodological basis for the interpretation of religion as a philosophical socio-cultural phenomenon was theoretically fulfilled in the field of religion.

Main part

In today's world, religious conflicts have become a universal problem. This phenomenon is

complex and heterogeneous. Its complexity and difficulty, as well as the lack of effective methods against it, have led to the adoption of the concept of "extremism" in different cognitive contexts. As mentioned above, after the liberation from the influence of atheist ideology, the religious demand of the society immediately increased but the practice of its adoption was imperfect. A clear model of open interaction between society and religion has not yet been formed. There are a number of reasons for this, such as the neutrality of the state policy in the field of religion, the formation of religious institutions governing the religious sphere and the lack of religious and theologian specialists. The geopolitical location of Kazakhstan is also an important factor in the manifestation of religious extremism. In this regard, it should be noted that the phenomena of religious extremism and terrorism in the country are of an "intrusive" nature. As Central Asia, we cannot stay out of the processes taking place in this region. First of all, it is the emergence of Islam and the emergence of states where Islam is recognized as the main religion. On the one hand, Kazakhstan, as a secular state, could not be without contradictions.

In Kazakhstan and Central Asia, along with the revival of traditional Islam, there is another process - the spread of radical, fundamentalist currents of Islam, which negatively affects the socio-political situation in the country. Yevgeny Stanovsky, president of Russia's Middle East Institute, said: "Kazakhstan shares borders with Uzbekistan and Turkmenistan, through which Afghan extremists can enter Kazakhstan. They could be ethnic Kazakhs: the "Bulgar" community operating on the Afghan-Pakistani border, as well as Tatars, Bashkirs and representatives of the Central Asian republics. In this case, "no one can prevent ethnic Kazakhs from becoming members of the neo-Salafi movement "Taliban" or other radicals" (Satanovsky, Electronic resource).

Such trends are actively reflected in the Middle East, Transcaucasia and Central Asia. The tragic events that took place in the western regions of Kazakhstan in the summer of 2011 showed that these trends have spread to the country.

These events have shown the dangers posed by Kazakhstan's geographical location and that it is part of the Muslim world. At the same time, he noted the need to pay special attention to foreign policy decisions in the context of emerging religious extremism and terrorism. Dosym Satpayev, a domestic expert, commented on the Taliban's appeal have said: "There is no doubt that these conclusions are related to the relations between the United States and the NATO bloc, especially in Afghanistan. Therefore, the Taliban's call should require Kazakhstan to take some action". The activities of other new Islamic organizations: the followers of Ismatullah, the Tablighi Jamaat movement, the Naqshbandi group Hizrat Ibrahim, the Sufi sect and others were completely new (Jalilov, 2006: 75).

The rapid growth of pseudo-religious movements and sects along with the interest of the modern population in religion began to threaten stability and harmony in the country. These reasons have led the government of Kazakhstan to take a number of major steps in the field of religion. With the closure of several movements and associations that promote terrorism and extremism, their activities on the territory of Kazakhstan began to be blocked. However, the forces that have chosen a different path to traditional religions, including Islam, have not stopped operations in Kazakhstan but trying to revive it. And in the main direction of their work, the issue of replenishment is at the forefront of the agenda. The strength of any society in replenishing its ranks is primarily focused on young people. Among the issues raised here is the illiteracy of young people.

In recent years, religiosity has been growing in Kazakhstan. Many are forced to convert to religion on the basis of moral values. Today in the Kazakhstan Republic, as in other countries, religion has begun to play a key role in social processes, and the vast majority of the population seeks to renew their traditional values and moral values through this religion. Religious identity often plays a role in man's perception of the world. This is especially true among young people in Kazakhstan. In Kazakhstan, the religious identity and ethnic composition of young people are considered to be strictly controlled (Dosanovo, 2013: 256-259).

Other hypotheses are based on the attitude of young people of different religious and ethnic

groups to new religious trends. There are groups that seek "their faith" and religious conservatives who believe that religion is innate. According to religious conservative groups, religion should not be changed or replaced, because in this case it is not moral (Balaeva, 2010: 22).

Such non-traditional trends have attracted many of our citizens in various ways, divided the country and divided the relatives. Can we say that the Kazakh people will not be enemies one day, even if they do not make enemies of each other now? Of course, there will be misunderstandings and animosities between them. There is no secret that non-traditional religions and totalitarian sects promote antagonism and have a negative view of others. Some of them not only incited and seduced our citizens but also created conditions for them to oppose their country.

There are cases when some of our young people, who have converted to non-traditional religions, refuse to serve in the army. According to media reports, more than 200 young Kazakhs, who follow the Salafi sect, have fled the country and have been living in other European countries for several years. The fact that they took refuge in secular Europe, not in the homeland of the Salafis, is a personal story.

Galym Shoikin, chairman of the Committee for Religious Affairs, said that the information spread on the Internet was the reason for young people leaving Kazakhstan for Syria. "The situation abroad is reported by the Internet. After watching videos on the Internet, our young people are becoming more radical", said Shoikin. Dosai Kenzhetai says the main reason is the socio-economic crisis that is forcing young people to "fight for money". He also argued that the state should discuss issues related to religion with the public. "Our Prophet moved the Muslim community from Mecca to Medina. Radicals confuse migration from Kazakhstan to Syria with the Sunnah of the Prophet. They consider the republican system to be a "satanic system contrary to the Shari'a of Allah" and want to emigrate" (Electronic resource). In 2004, the Darus-Salam religious association at the At-Takua mosque in Atyrau region began to openly promote jihadist ideas. Only after the protests of the local Muslim community and the clergy of the Spiritual Administration of Kazakhstan Muslims on July 11, 2007 the specialized inter-district court of Atyrau region banned the activities of the public association "Darus-Salam". Cases of participation of Kazakhstan citizens in terrorist acts in other countries have also become more frequent. In 2004, members of the Central Asian Mujahideen terrorist organization Jamaat were detained in the South Kazakhstan region, who committed several

terrorist acts in Tashkent before. In 2009, the Islamic Jihad terrorist group was formed in Pakistan that was founded by citizens of Kazakhstan (Karin, 2014: 91-92).

This event shows the need to pay constant attention to the religious situation in the countries bordering with Kazakhstan. For example, political scientist Dosym Satpayev argues that “the problem is that interference in the Afghanistan conflict in Central Asia, Kazakhstan neighboring Uzbekistan and Kyrgyzstan could lead to extremist terrorist organizations actually carrying out terrorist acts in the country” (Electronic resource).

It should be acknowledged that this is mainly due to the fact that the state does not pay enough attention to this area, which is acknowledged by many experts. For example, E. Smagulov said that the mass and often illegal actions of foreign missionaries were “due to religious shortcomings” (Smagulov, 2011: 53).

In general, religious extremism in Kazakhstan is considered to be a special game of external forces pursuing geopolitical and economic interests. For example, Esen Usualiev, director of the Prudent Solutions expert center in the Kyrgyz Republic, expressed an interesting view. He noted several factors that could contribute to the radicalization of religious groups in Kazakhstan:

- the actions of Western countries, who dissatisfied with the growing political and economic role of the People’s Republic of China in the world economy and politics, including the United States, which plays a key role;
- attempts by those who are not interested in an excessive increase in the energy resources supply to the world market by Arab countries of the Persian Gulf;
- it is beneficial for them for the export of Central Asian oil from the Caspian region;
- the action of Saudi Arabia, which is the main country to promote US interests in the Middle East, after Israel, where most of the radical clerics were educated (Electronic resource).

The spread of non-traditional religious “Wahhabism” in the country leads to the following situations that threaten the security of the state and public peace (such a concept is proposed as a result of monitoring the states in which Wahhabis are active):

- divides the Muslim community of the country into “infidels” and “pure Islam”;
- the formation of an active anti-state, anti-Semitic group from the divided Muslim community of one nation;

- join the global Wahhabism group and receive external funding;

- the spread of the ideology of national and religious intolerance, issues of discrimination and segregation in areas where Wahhabism is widespread;

- theoretical justification for the use of violence, extremism and terrorism against “infidels”;

- implementation of armed terrorist acts against “infidels” (Electronic resource).

Another factor in the process of Islamization is the activities of movements such as Hizb ut-Tahrir. Many people go to these organizations not for any political purpose but because they want to know more about Islam. As a result, the alienation of extremists from society, the real armed conflict with law enforcement agencies has shown a new stage in the activities of destructive forces in the country. In many cases, the ideologues of extremism have accumulated unusual forms and mechanisms of manipulation, human trafficking, infiltration and are actively using modern methods of communication, social networks, media and other technologies.

This is especially true for young people with low levels of religious literacy. First of all, the lack of available information about traditional religions has prompted the younger generation to search for their spiritual needs on the Internet. The language problem here is that Russian-speakers are not able to get information about Islam from mosques and imams, and they’re confronted with radical Russian-language information.

In many strategic documents and speeches at forums at various levels, the first President of Kazakhstan N.A. Nazarbayev highlighted the essence of the Hanafi school as an open direction for a liberal, Islamic dialogue strategy that contributes to the consolidation and interfaith unity of Kazakhstani society. Hanafi Islam combines the spiritual traditions of the Kazakh people with the ethical requirements of Islam, and the multifaceted nature of Kazakhstan’s multicultural space. In February 2013, during a meeting with representatives of the Spiritual Administration of Kazakhstan Muslims, President N.A. Nazarbayev stressed the “role of the state in the spiritual life of our people”, the 38th session of the Organization of Islamic Cooperation declared that “Kazakhstan is a secular state dominated by the Muslim people”. We call all Muslims to each other, as well as to representatives of other religions, enlightenment, compromise, preserving the peculiarities of the cultural and religious traditions of the peoples, we prioritize socio-economic modernization and

further growth of the population's potential, it is necessary to follow the traditional religion of Islam, or more precisely, the Sunni direction of the Hanafi Madhhab, because it has mechanisms of adaptation to the spiritual traditions of nomads and mechanisms of adaptation of the Islamic model of life to modern conditions (Nurtazina, Electronic resource).

Conclusion

In conclusion, the issues of the implementation of reforms in modern Kazakhstan, the trends of globalization in the world community and the role of Kazakhstan in it made it possible to consider the combination of traditional Kazakh culture and innovation along with other countries experience. There is a risk that the rapid innovation process will lead to a crisis if it is not supplemented by spiritual factors. Imitation of the values and economic, scientific, technical, and cultural achievements of other socio-cultural communities should be carried out carefully and reflected in religious, ethno-cultural syncretism. Currently, for the development of culture, it is important to take into account religious values, since religious institutions have a great spiritual and moral potential. It also contributes to the social, economic, political and spiritual renewal of society. Today, no one denies

that Protestantism and Protestant ethics played an important role in the formation of capitalism with the modernization of the Western world. The role of religion in the process of modernizing Western society was comprehensively considered by M. Weber in his famous work "Protestant ethics and the spirit of capitalism". Modern man, no matter how much he raises his material condition, does not lose sight of the search for the meaning of life. His only answer was religion. The process of modernization is based on the synthesis of modernity and traditions, economic rationalism and national cultural identity. In modern society, religion does not lose its importance, but actively influences the world in the context of the process of globalization, trying to form spiritual and moral values of society and man.

Tolerance consciousness and culture should become an important social value for modern Kazakh society. It is obvious that the mass media and the education sector are at the forefront in the formation of this consciousness and culture. As noted in a number of legislative acts of the Republic of Kazakhstan, "one of the priorities in cultural policy of the state of Kazakhstan is the development of education and upbringing aimed at mastering the values of national and world culture, equality of opportunities and rights of citizens in these areas".

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