

F. Kamalova^{1*} , B. Zholshybek¹ ,
B. Saparov² , B. Botakarayev³

¹Khoja Ahmed Yasawi International Kazakh-Turkish University, Turkestan, Kazakhstan

²Abai Kazakh National Pedagogical University, Almaty, Kazakhstan

³Egyptian University of Islamic Culture Nur-Mubarak, Almaty, Kazakhstan

*e-mail: feride.kamalova@ayu.edu.kz

INTERFAITH HARMONY IN THE CONDITIONS OF SPIRITUAL REVIVAL AND CULTURAL TRANSFORMATION OF KAZAKHSTAN SOCIETY

The choice of the topic “Interfaith Harmony in the Context of Spiritual Revival and Cultural Transformation of Kazakhstani Society” is driven by the relevance of the issue of harmonizing interfaith relations in the modern world. In the context of globalization, the information society, and increasing migration flows, questions of cultural identity, spiritual revival, and religious diversity come to the forefront. Kazakhstan, as a multi-ethnic and multi-confessional country, faces the necessity of maintaining and strengthening interfaith harmony. The article analyzes the spiritual foundations of interfaith harmony in Kazakhstani society, which have developed during the latest stage of the country’s development amidst spiritual renewal and cultural transformation. The authors focus on revealing the essence of the multi-confessional and multi-ethnic environment and examine the impact of globalization and spiritual renewal on interethnic and interfaith relations in the Republic. The scientific and practical significance of this work lies in studying how spiritual renewal in modern society contributes to strengthening national identity and peace in a multi-ethnic and multi-confessional society. The authors emphasize the need to pay special attention to the socio-cultural identity of Kazakhstani society, which influences religious tolerance as a key principle of interfaith and interethnic relations in Kazakhstan. The practical significance of the study’s results is as follows: Kazakhstan, as a multi-ethnic and multi-confessional State, adheres to strong models of state-confessional relations that contribute to strengthening national identity and have the potential to mitigate various global religious conflicts.

Key words: spirituality, spiritual revival, multi-ethnic society, confessions, religious organizations.

Ф. Камалова^{1*}, Б. Жолшыбек¹, Б. Сапаров², Б. Ботақараев³

¹Қожа Ахмет Ясауи атындағы Халықаралық қазақ-түрік университеті, Түркістан қ., Қазақстан

²Абай атындағы Қазақ ұлттық педагогикалық университеті, Алматы қ., Қазақстан

³Нұр-Мұбарак Египет ислам мәдениеті университеті, Алматы қ., Қазақстан

*e-mail: feride.kamalova@ayu.edu.kz

Қазақстан қоғамының рухани жаңғыруы мен мәдени трансформациясы жағдайындағы конфессияаралық келісім

«Қазақстандық қоғамның рухани жаңғыруы мен мәдени трансформациясы жағдайындағы конфессияаралық келісім» тақырыбын таңдау қазіргі әлемдегі конфессияаралық қатынастарды үйлестіру мәселесінің өзектілігіне байланысты. Жаһандану жағдайында ақпараттық қоғам мен көші-қон ағынының күшеюі жағдайында мәдени бірегейлік, рухани жаңғыру және діни әртүрлілік мәселелері алдыңғы қатарға шығады. Қазақстан көпэтникалық және көпконфессиялы мемлекет ретінде конфессияаралық келісімді сақтау және нығайту қажеттігі алдында тұр. Мақалада ел дамуының соңғы кезеңінде рухани жаңғыру және мәдени қайта құру жағдайында қалыптасқан қазақ қоғамындағы конфессияаралық келісімнің рухани негіздері талданады. Авторлар көпконфессиялық және көпұлтты кеңістіктің мәнін ашуға баса назар аударып, жаһандану мен рухани жаңғырудың Республикадағы этносаралық және конфессияаралық қатынастарға әсерін қарастырады. Жұмыстың ғылыми-тәжірибелік маңыздылығы қазіргі қоғамдағы рухани жаңғырудың көпэтносты және көпконфессиялы қоғамдағы ұлттық бірегейлік пен татулықты нығайтуға қалай қызмет ететінін зерттеуде жатыр. Авторлар Қазақстандағы конфессияаралық және этносаралық қатынастардың негізгі қағидасы ретінде діни толеранттылыққа әсер ететін қазақ қоғамының әлеуметтік-мәдени ерекшелігіне ерекше назар аудару қажеттігін атап көрсетеді. Зерттеу нәтижелерінің практикалық маңыздылығы мынада: Қазақстан көпэтникалы,

кет ретінде ұлттық бірегейлікті нығайтуға көмектесетін және әртүрлі әлемдік діни қақтығыстарды жұмсарту әлеуеті бар мемлекеттік-конфессиялық қатынастардың берік үлгілерін ұстанады.

Түйін сөздер: руханият, рухани жаңғыру, көпұлтты қоғам, конфессиялар, діни ұйымдар.

Ф. Камалова^{1*}, Б. Жолшыбек¹, Б. Сапаров², Б. Ботакараев³

¹Международный казахско-турецкий университет имени Ходжи Ахмета Ясави, г. Туркестан, Казахстан

²Казахский национальный педагогический университет имени Абая, г. Алматы, Казахстан

³Египетский университет исламской культуры Нур-Мубарак, г. Алматы, Казахстан

*e-mail: feride.kamalova@ayu.edu.kz

Межконфессиональное согласие в условиях духовного возрождения и культурной трансформации казахстанского общества

Выбор темы «Межконфессиональное согласие в условиях духовного возрождения и культурной трансформации казахстанского общества» обусловлен актуальностью проблемы гармонизации межконфессиональных отношений в современном мире. В условиях глобализации, информационного общества и усиления миграционных потоков на первый план выходят вопросы культурной идентичности, духовного возрождения и религиозного многообразия. Казахстан, как многонациональная и многоконфессиональная страна, сталкивается с необходимостью поддержания и укрепления межконфессионального согласия. В статье анализируются духовные основы межконфессионального согласия в казахстанском обществе, которые сложились в ходе новейшего этапа развития страны в условиях духовного обновления и культурной трансформации. Авторы фокусируются на раскрытии сущности многоконфессионального и многоэтнического пространства и рассматривают влияние глобализации и духовного обновления на межэтнические и межконфессиональные отношения в Республике. Научно-практическая значимость работы заключается в исследовании того, как духовное обновление в современном обществе служит укреплению национальной идентичности и мира в многоэтническом и многоконфессиональном обществе. Авторы подчеркивают необходимость уделять особое внимание социокультурной идентичности казахстанского общества, которая влияет на религиозную толерантность как ключевой принцип межконфессиональных и межэтнических отношений в Казахстане. Практическая значимость результатов исследования заключается в следующем: Казахстан, как полиэтничное, многоконфессиональное государство, придерживается прочных моделей государственно-конфессиональных отношений, способствующих укреплению национальной идентичности и обладающих потенциалом смягчения различных мировых религиозных конфликтов.

Ключевые слова: духовность, духовное возрождение, полиэтничное общество, конфессии, религиозные организации.

Introduction

For more than a quarter of a century, our country has been developing in conditions of independence, where the state guarantees its citizens freedom of conscience and religion. As history is rolling out in our contemporary times, every new stage of development builds on top of the emerging repertoire of social learning for the humankind. This enhances the chances of humanity becoming sensible, more spiritual, more self-conscious and above all more responsible towards the world in which we live.

In recent years, the global attention to issues of spirituality and religion has grown. Today, this is quite understandable, because the ideology and socioeconomic structure of society has literally been altered by trends of globalization to a new phase of self-identification both nationally and spiritually.

Islam is the most practiced faith in Kazakhstan even today. Among culture and its characteristics, Islam is both religion and the basis of culture, as well

as an element of self-identification and has significance to Central Asian countries. In Kazakhstan's Republic, Islam is not just popular, it is embedded with great depth and a host of traditions formed by a history that is intertwined of various cultures covering the last 1000 years that try to define Kazakhstani identity.

The problems of the spiritual foundations of forming a tolerant attitude between confessions are considered in the works of the following Western researchers: Huntington S. (Huntington, 2016), Neklessa A. (Neklessa, 2015), Berger P. (Berger, 2019), and others. Various aspects of this issue in a multi-confessional society have also been studied by Russian researchers, religious scholars, and political scientists, such as Bromley Y. (Bromley, 2017), Semyonov Y. (Semyonov, 2015), Petrenko S. (Petrenko, 2017), Kurbanov M. (Kurbanov, 2014). This topic has been examined in relation to the unique characteristics of the development of religion within the framework of nomadic society and the contem-

porary cultural polyphony of Kazakhstan, in the works of Kazakhstani scholars of religious studies: Baytenova N. (Baytenova, 2017), Kydyralina Zh. (Kydyralina, 2016), Kosichenko A. (Kosichenko, 2018).

Justification of the choice of articles and goals and objectives

Relevance of the Issue: Kazakhstan is a multi-confessional state, home to representatives of various religious denominations. In the context of globalization and cultural transformations, there is a need to study ways to maintain interfaith harmony, which is a crucial factor for social stability and the development of society.

Spiritual Revival: Modern Kazakhstani society is experiencing a process of spiritual revival, accompanied by a growing interest in religious and cultural values. The study of the problems of spiritual revival on the basis of interfaith peace can be described how religious traditions contribute to the strengthening social cohesion.

Cultural Transformation: Kazakhstani society is undergoing significant changes in the cultural sphere, related to the awareness of its cultural identity and the need to harmonize relations between different ethno-confessional groups. In this context, it is essential to examine how cultural and religious processes can interact and influence each other.

Analyzing the mechanisms and conditions for forming interfaith harmony in the context of the spiritual revival and cultural transformation of Kazakhstani society can be defined as the aim of this research work.

Research Objectives:

1. To analyze the historical and contemporary aspects of interfaith relations in Kazakhstan.
2. To study the processes of spiritual revival in Kazakhstani society and their impact on interfaith harmony.
3. To determine the role of cultural transformation in strengthening interfaith dialogue and harmony.

Thus, the chosen topic allows for covering a wide range of issues related to interfaith relations and proposing ways to harmonize them amid contemporary challenges and changes.

Scientific research methodology

The scientific methodology of research on the spiritual foundations of interfaith harmony and tolerant attitudes in Kazakh society employs a dialecti-

cal method. This method is cleansed of materialistic or idealistic monism and is based on pluralism and the multi-purpose connection of social religious associations and denominations with each other. Furthermore, during the formation and development of the Republic of Kazakhstan, a philosophical and religious-studies analysis was conducted on the spiritual, socio-cultural, and ethnopolitical foundations of state policy. Particular attention was given to the spiritual origins that constitute the foundation of tolerant attitudes, aimed at preserving the state's right to protect the beliefs of its citizens.

1. The Kazakh Model of Ethnic and Confessional Harmony in Modern Kazakhstan

Kazakhstan has advanced a stable model of interaction between ethnic groups and religions, maintaining social order and encouraging a creative and peaceful environment. Over the years of independence, Kazakhstan has maintained interethnic stability, societal consolidation, and prevented disputes based on ideologies that split the populations and ethnic groups residing within its boundaries. This stability is supported by the state policy of the Republic of Kazakhstan, primarily through the creation of a legal framework for exercising the right to freedom of conscience. According to the Constitution of Kazakhstan, adopted on August 30, 1995, the Republic of Kazakhstan is a secular state where religious organizations are separated from the state. The country's basic law enshrines all democratic rights and freedoms, including freedom of conscience and religion (Constitution of the Republic of Kazakhstan, 1999).

Interreligious and interethnic harmony is a crucial element of stability in any society. To preserve and strengthen interethnic harmony in Kazakhstan, a new institution in the field of national policy – the Assembly of the People of Kazakhstan – was established on March 1, 1995. Additionally, the Law of the Republic of Kazakhstan “On the Assembly of the People of Kazakhstan” was adopted on October 20, 2008.

In the globalized world, the construction of an open society will largely depend on the role of the religious factor in shaping Kazakhstan's domestic political agenda in the coming years. For this reason, the Kazakh authorities, aiming to prevent extremism and terrorism, must continue to implement an active state policy in the sphere of interaction with religious associations.

Kazakh model of ethnic and confessional harmony, which has become a hallmark of modern Kazakhstan's social and political development. It

examines the historical and cultural foundations that contributed to the creation of this model, highlighting Kazakhstan's multiethnic and multi-confessional composition. The role of state policy in fostering interethnic and interfaith dialogue is analyzed, including the activities of the Assembly of People of Kazakhstan and the Congress of Leaders of World and Traditional Religions. The study underscores the importance of mutual respect, tolerance, and inclusive governance in maintaining stability and unity in a diverse society. This model is presented as a potential example for other countries facing challenges related to ethnic and religious diversity.

Article 1 of the Constitution of the Republic of Kazakhstan states that Kazakhstan is a democratic, secular, legal, and social state whose highest values are the individual, their life, rights, and freedom (Constitution of the Republic of Kazakhstan, 2019). The Law "On Religious Activities and Religious Associations" dated October 11, 2011, confirms the right of every person to freedom of conscience, guarantees equality regardless of religious beliefs, recognizes the historical role of the Hanafi school of Islam and Orthodox Christianity in the development of the culture and spiritual life of the Kazakhstani people, respects other religions consistent with the spiritual heritage of the people of Kazakhstan, and recognizes the importance of interfaith harmony, religious tolerance, and respect for the religious beliefs of citizens (Information and Legal System of Regulatory Legal Acts of the Republic of Kazakhstan, 2019).

In today's era of globalization, finding a development path while preserving national identity is a vital issue for any society. It emphasizes the need to maintain national characteristics while drawing on global experience and highlights the necessity for each Kazakhstani, and society as a whole, to renew their consciousness.

In this regard, Kazakhstan is implementing the "Rukhani Zhangyru" (Spiritual Renewal) policy to preserve its global-scale values. "Rukhani Zhangyru" is a state program aimed at revitalizing Kazakhstani spiritual values in the context of modern risks and global challenges. This program emphasizes preserving national identity, fostering openness and education among citizens, promoting pragmatism, enhancing competitiveness, and highlighting the importance of renewing public consciousness. These qualities are essential for modern Kazakhstani citizens to embrace.

However, in today's globalization process, certain religious factors negatively impact national

identity. For instance, many young people are turning to religion, but it is concerning that some are being misled and falling under the influence of extremist groups. Various sects have emerged, including neo-Protestant and Islamist groups. Leaders of these groups manipulate young minds, turning them against their communities and even recruiting them for terrorist acts abroad, causing families to lose their loved ones.

This situation reveals the religious illiteracy of some young people and their detachment from national values, which ultimately harms national identity. Therefore, there is a strong foundation to educate and instill patriotism in the younger generation through spiritual renewal, revitalizing our history and national traditions.

2. The Essence of the State Program for Countering Religious Extremism and Terrorism for 2018-2022

Our state has signed the state roadmap for countering terrorism and religious extremism for 2018-2022 (State Program for Countering Religious Extremism and Terrorism in the Republic of Kazakhstan for 2018-2022). This means that our state has developed a plan that includes various actions to stop and counter extremism. In general, this roadmap or program has been created for the second time in our country. Ensuring the security of a person, society and the state from violent manifestations of religious extremism and threats of terrorism is the goal of this program. In accordance with this goal, we can highlight the following tasks: – to do good work to prevent religious extremism and terrorism, aimed at the formation of an anti-radical ideology organism in the country and the complete absence of radical manifestations; blocking the influence of external factors on the radicalization of our people; to consider and work on various ways to identify and suppress the facts of religious extremism and terrorism, including by improving the system of ensuring the activities of special state and law enforcement agencies (Resolution of the Government of the Republic of Kazakhstan dated March 15, 2018 No. 124 on approval of the program for countering religious extremism and terrorism in the Republic of Kazakhstan for 2018-2022).

In accordance with the law of the Republic of Kazakhstan on countering extremism dated February 18, 2005 No. 31, religious extremism has the following manifestations: it is stated what penalties are imposed on individuals and (or) legal entities, on behalf of organizations recognized as extremist in accordance with the established procedure, on those

who oppose the country as a whole, the integrity of society as a whole.

It examines the program's objectives, its contributions to also highlight Kazakhstan's unique geopolitical and cultural context, emphasizing the need for targeted efforts to address the risks of radicalization and maintain peace in a diverse society.

Kazakhstan is known for its multiethnic and multireligious society, with Islam and Christianity being the predominant religions. The state emphasizes secularism and seers to ensure harmony among various religious communities while maintaining control over the religious sphere to prevent extremism and ensure national security.

Principles of religious policy:

1. Kazakhstan is a secular state, meaning there is no official state religion. The government guarantees freedom of religion and belief as outlined in the Constitution.

2. Citizens have the right to freely practice their religion or choose not to follow any religion. However, this freedom is subject to laws ensuring public order, safety, and the rights of others.

3. The government actively promotes interfaith dialogue and understanding. The state regulates religious activities to stop extremist beliefs and radicalization. All religious associations operating on the territory of Kazakhstan must be registered with the competent authorities.

4. In the same way, the country implements programs to combat religious extremism and terrorism. Such activities include public information and explanatory work, monitoring of religious groups and rehabilitation, prevention of people under the influence of radical ideologies.

Kazakhstan's religious policy aims to balance the protection of religious freedoms with the need to maintain social cohesion and national security, making it a model of coexistence in a diverse society.

Our state does a lot of work to preserve the stability of society, giving its people freedom of religion.

Results and discussions

The interfaith and interethnic relations in Kazakhstan can be considered a foundation for societal stability. Interfaith harmony is seen as a critical element in maintaining social stability in Kazakhstan, a country with a diverse population consisting of various religious and ethnic groups. By fostering mutual respect, understanding, and cooperation among different faiths, Kazakhstan creates a peaceful environ-

ment conducive to spiritual and social transformations.

Additionally, interfaith and interethnic harmony can contribute spiritual renewal. This is because the spiritual modernization of Kazakh society is closely linked to the development in interfaith dialogue. In a multi-cultural and multi-religious nation like Kazakhstan, the exchange of religious and spiritual values among various communities enhances the overall spiritual landscape. Such interactions encourage individuals to gain a deeper understanding of their beliefs while appreciating others and fostering a sense of shared moral and ethical values.

Interfaith and interethnic harmony in Kazakhstan can be regarded as phenomenon that promotes national unity. The country's policies on interfaith harmony support the broader goal of national unity.

The state of Kazakhstan is the leading political institution in the formation of a culture of tolerance in ethnoconfessional relations. In Kazakhstan, all types of policies in the regulation and management of ethnoconfessional relations – national, economic, social, cultural, educational – are determined by the state, with a small presence of non-state actors and institutions as representatives of the emerging civil society.

The role of the state in maintaining ethnoconfessional harmony in the multiethnic and multi-confessional society of Kazakhstan is enormous. The Assembly of people of Kazakhstan is the only institution that ensures this agreement. This institute carries out a lot of work on the formation of a dialogical form of social and civic cooperation. As a result of such a policy, the model of State-confessional relations in Kazakhstan is closer to the model of identification, which takes into account the ethnocultural and religious identity of citizens. It can be seen from the sense of social unity of citizens of Kazakhstan, trust, loyalty to obligations and perceived as partners in maintaining civil and political cooperation of society.

The development of interethnic and interfaith harmony and the regulation of multi-confessional relations are the main aspects of the interests of the National Kazakh culture. This contributes to the strengthening of the unity of the country on the channel of relations considered in modern Kazakh society are two main multi-confessional communities of the middle level: firstly, the Hanafi madhhab formed within the Islamic framework; and secondly, within the Orthodox framework. The non – core subjects of multi-confessional relations are ethnoconfessional associations, which are small in number, multi-ethnic in composi-

tion, middle-level confessions-formed within the framework of Catholicism, Protestantism and non-traditional trends.

The dialogue model or harmony in interfaith relations in Kazakhstan is justified by the mutual recognition and acceptance of ethno-cultural and confessional differences of its multiethnic and multi-confessional population. In general, the principle of tolerance is implemented in Kazakhstan society. Only through the implementation of this tolerance in practice, we achieve interfaith, interethnic and interfaith harmony. The transformation of cultures based on tolerance also has a positive impact on the stability of society. If work is carried out on this basis, then there will be many spiritual modernizations in Kazakhstan's society.

The dynamics of interfaith diversity in Kazakhstan can be considered related to population migration in the context of economic and political processes. In this regard, two scenarios for the development of religious diversity for Kazakhstan were considered: Central Asian mobility and diversity.

Model of state-confessional relations in Kazakhstan given the diversity of ethnic and religious identity of citizens, we can bring them closer. Because I live under the same state, I need to live in peace. Kazakhstan is a secular state. Despite the absolute legal equality of all confessions of Kazakhstan, at the center of this configuration are the largest religions of Kazakhstan – Islam and orthodoxy, which in their actions and in fact ensure interreligious stability in the country.

Therefore, at present, ethno-political, ethno-cultural, including interfaith, processes in the Republic of Kazakhstan are very relevant and are the first issues on the agenda. They require comprehensive theoretical and practical analysis. Kazakhstan is a socially differentiated polytechnic community, in which its members, having different interests, different degrees of cultural and political activity, unite

into a unique whole that unites the generally recognized principles of democratic development. For 34 years of independence, the country has been implementing its own model of ensuring of ensuring the formation or public stability, interethnic harmony, Kazakh identity and all – Kazakh patriotism.

Conclusion

It was emphasized that the resolution of the Government of the Republic of Kazakhstan “On approval of the state program to combat religious extremism and terrorism in the Republic of Kazakhstan for 2018-2022” consideration of interfaith relations regulation is crucial. Here, organizational and regulatory actions to address pressing issues and tasks in the areas of preventing terrorism threats and violent extremist manifestations the fundamentals were discussed. Seeing that such a program is a tool for regulating the stability of society, its continuation was found. It is the resolution of the Government of the Republic of Kazakhstan “On approval of the Comprehensive Plan for the implementation of the state policy of the Republic of Kazakhstan in the field of religion for 2021-2023”. This decree is also one of the central bylaws in the field of religion. The Comprehensive Plan for the implementation of the state policy in the field of religion states that at present our state is home to representatives of more than 130 ethnic and 18 confessional groups. As a result of many works, it can be fully stated that many religious associations in Kazakhstan, which have many new forms, despite different views, traditions and cultures, do not have conflicts on this religious basis in the state. It can also be noted that such a program is designed for 2024-2027.

Today, all attempts are being made in our state to modernize and develop religious traditions aimed at ensuring public stability, ensuring freedom of religion, maintaining social harmony in society.

References

- Berger P. (2019) *Desecularization of the World*. – Washington: D.C. Ethics and Public Policy Center. – 128.
- Байтенова Н. (2017) *Межэтническая интеграция: проблемы, реальность, перспективы*. Алматы: Қазақ университеті. – 218.
- Бромлей Ю. (2017) *Очерки теории этноса*. – М.: Политиздат. – 418.
- Государственная программа по противодействию религиозному экстремизму и терроризму в Республике Казахстан на 2018-2022 годы. Утверждена Постановлением Правительства Республики Казахстан от 15 марта 2018 года № 124 // [Электронный ресурс] URL: <https://adilet.zan.kz/rus/docs/P1800000124> (дата обращения 30.10.2023)
- Декларация принципов терпимости ООН // [Электронный ресурс] URL: http://www.un.org/ru/documents/decl_conv/declarations/toleranc.shtml (дата обращения: 20.12.2019).
- Информационно-правовая система нормативных правовых актов РК // [Электронный ресурс] URL: <http://www.adilet.zan.kz/> (дата обращения: 20.12.2019).

Клименко Е. (2017) Взаимоотношения государства и религиозных объединений в РФ. Автореферат диссертации на соискание ученой степени кандидата юридической наук. Москва. – 180.

Косиченко А. (2018) Республика Казахстан: опыт государственного строительства и перспективы социально-политической модернизации. Алматы. – 228-237.

Конституция Республики Казахстан // [Электронный ресурс] URL: <http://www.constitution.kz/> (дата обращения: 20.12.2019).

Курбанов М. (2014) Специфика этноконфессиональных процессов в современном обществе // Материалы Северокавказской научно-практической конференции «Взаимодействие государства и религиозных объединений: современное состояние и перспективы». Махачкала: Юпитер. – 792.

Кыдыралина Ж. (2016) Этнос и религия в Казахстане: история и судьбы. Астана: Елорда. – 224.

Некlessа А. (2015) Постсовременный мир в новой системе координат // Глобальное сообщество: новая система координат (подходы к проблеме). – СПб: А-сэд. – 178.

Петренко С. (2017) Конфессиональная и этническая общности: философско- культурологический анализ. Автореф. дисс. к.ф.н. – Ростов-на-Дону. – 151.

Религиозная ситуация в Казахстане стабильная // [Электронный ресурс] URL: <http://www.http://udr-krz.kz/ru/religioznaya-situatsiya-v-kazahstane-stabilnaya/> (дата обращения: 20.12.2019).

Семёнов Ю. (2015) Этноконфессиональные отношения как объект исследования. – М.: Ежегодник финно-угорских исследований. – 172.

Хантингтон С. (2016) Столкновение цивилизаций / пер. с англ. Т. Велимеева. – М.: АСТ. – 640.

References

Berger, P. (2019) Desekularization of the World. – Washington: D.C. Ethics and Public Policy Center, 2019. – 128. (in English)

Baitenova, N. (2017) Mezhetnicheskaja integracija: problemy, real'nost', perspektivy [Interethnic integration: problems, reality, prospects]. Almaty: Kazak universiteti. – 218. (in Russian)

Bromlej, Ju. (2017) Oчерки teorii jetnosa [Essays on the theory of ethnicity]. – М.: Politizdat. – 418. (in Russian)

Gosudarstvennaja programma po protivodejstviju religioznomu jekstremizmu i terrorizmu v Respublike Kazahstan na 2018-2022 gody. Utverzhdena Postanovleniem Pravitel'stva Respubliki Kazahstan ot 15 marta 2018 goda № 124 [State program to combat religious extremism and terrorism in the Republic of Kazakhstan for 2018-2022. Approved by Decree of the Government of the Republic of Kazakhstan dated March 15, 2018 No. 124] // [Jelektronnyj resurs] URL: <https://adilet.zan.kz/rus/docs/P1800000124> (data obrashhenija 30.10.2023) (in Russian)

Deklaracija principov terpimosti OON [UN Declaration of Principles on Tolerance] // [Jelektronnyj resurs] URL: http://www.un.org/ru/documents/decl_conv/declarations/toleranc.shtml (data obrashhenija: 20.12.2019) (in Russian)

Informacionno-pravovaja sistema normativnyh pravovyh aktov RK [Information and legal system of regulatory legal acts of the Republic of Kazakhstan] // [Jelektronnyj resurs] URL: <http://www.adilet.zan.kz/> (data obrashhenija: 20.12.2019) (in Russian)

Klimenko, E. (2017) Vzaimootnoshenija gosudarstva i religioznych ob#edinenij v RF [Relations between the state and religious associations in the Russian Federation]. Avtoreferat dissertacii na soiskanie uchenoj stepeni kandidata juridicheskoy nauk. Moskva. – 180 (in Russian)

Kosichenko, A. (2018) Respublika Kazahstan: opyt gosudarstvennogo stroitel'stva i perspektivy social'no-politicheskoy modernizacii [Republic of Kazakhstan: experience of state building and prospects for socio-political modernization]. Almaty. – 228-237. (in Russian)

Konstitucija Respubliki Kazahstan [Constitution of the Republic of Kazakhstan] // [Jelektronnyj resurs] URL: <http://www.constitution.kz/> (data obrashhenija: 20.12.2019). (in Russian)

Kurbanov, M. (2014) Specifika jetnokonfessional'nyh processov v sovremennom obshhestve [Specifics of ethno-confessional processes in modern society] // *Materialy Severokavkazskoj nauchno-prakticheskoy konferencii «Vzaimodejstvie gosudarstva i religioznych ob#edinenij: sovremennoe sostojanie i perspektivy»*. Mahachkala: Jupiter. – 792. (in Russian)

Kydyralina, Zh. (2016) Jetnos i religija v Kazahstane: istorija i sud'by [Ethnicity and religion in Kazakhstan: history and destinies]. Astana: Elorda. – 224. (in Russian)

Neklessa, A. (2015) Postsovremennyj mir v novej sisteme koordinat // Global'noe soobshhestvo: novaja sistema koordinat (podhody k probleme) [Post-modern world in a new coordinate system // Global community: a new coordinate system (approaches to the problem)]. – SPb.: A-cad. – 178. (in Russian)

Petrenko, S. (2017) Konfessional'naja i jetnicheskaja obshhnosti: filosofsko- kul'turologicheskij analiz [Confessional and ethnic communities: philosophical and cultural analysis]. Avtoref. diss. k.f.n. – Ростов-на-Дону. – 151. (in Russian)

Religioznaja situacija v Kazahstane stabil'naja [The religious situation in Kazakhstan is stable] // [Jelektronnyj resurs] URL: <http://www.http://udr-krz.kz/ru/religioznaya-situatsiya-v-kazahstane-stabilnaya/> (data obrashhenija: 20.12.2019). (in Russian)

Semyonov, Ju. (2015) Jetnokonfessional'nye otnoshenija kak ob#ekt issledovanija [Ethno-confessional relations as an object of research]. – М.: Ezhegodnik finno-ugorskih issledovanij. – 172. (in Russian)

Huntington, S. (2016) Stolknovenie civilizacij / tr. T. Velimееva [Clash of Civilizations]. – М.: АСТ. – 640. (in Russian)

Information about authors:

Kamalova Feride Bolatkyzy – (Correspondent-author) PhD, Head of the Department of Religious Studies of Khoja Ahmed Yasawi International Kazakh-Turkish University (Turkestan, Kazakhstan, email: feride.kamalova@ayu.edu.kz).

Zholshibek Baurzhan – master's student in the Department of Religious Studies at the Khoja Ahmed Yasawi International Kazakh-Turkish University (Turkestan, Kazakhstan, email: stu.baurgan.zholshibek@ayu.edu.kz).

Saparov Bakhytzhан Zholdybayuly – PhD, Senior Lecturer of Abai Kazakh National Pedagogical University (Almaty, Kazakhstan, email: s.baha81@mail.ru).

Botakarayev Bauyrzhan – PhD, Senior Lecturer of Egyptian University of Islamic Culture Nur-Mubarak (Almaty, Kazakhstan, email: bake.kaz.tr@gmail.com).

Авторлар туралы мәлімет:

Камалова Фәриде Болатқызы – (корреспондент-автор) PhD, Қожа Ахмет Ясауи атындағы Халықаралық қазақ-түрік университеті дінтану кафедрасының меңгерушісі (Түркістан, Қазақстан, e-mail: feride.kamalova@ayu.edu.kz).

Жолшыбек Бауржан – Қожа Ахмет Ясауи атындағы Халықаралық қазақ-түрік университеті дінтану кафедрасының магистранты (Түркістан, Қазақстан, e-mail: stu.baurgan.zholshibek@ayu.edu.kz).

Сапаров Бахытжан Жолдыбайұлы – PhD, Абай атындағы Қазақ ұлттық педагогикалық университетінің аға оқытушысы (Алматы, Қазақстан, e-mail: s.baha81@mail.ru).

Ботақараев Бауржан – PhD, Нұр-Мұбарак Египет ислам мәдениеті университетінің аға оқытушысы (Алматы, Қазақстан, e-mail: bake.kaz.tr@gmail.com).

Сведения об авторах:

Камалова Фери́де Болатқызы – (автор-корреспондент) PhD, заведующая кафедрой религиоведения Международного казахско-турецкого университета имени Ходжи Ахмета Ясави (Туркестан, Казахстан, e-mail: feride.kamalova@ayu.edu.kz).

Жолшыбек Бауржан – магистрант кафедры религиоведения Международного казахско-турецкого университета имени Қожа Ахмета Ясави (Туркестан, Казахстан, e-mail: stu.baurgan.zholshibek@ayu.edu.kz).

Сапаров Бахытжан Жолдыбайұлы – PhD, старший преподаватель Казахского национального педагогического университета имени Абая (Алматы, Казахстан, e-mail: s.baha81@mail.ru).

Ботақараев Бауржан – PhD, старший преподаватель Египетского университета исламской культуры Нур-Мубарак (Алматы, Казахстан, e-mail: ake.kaz.tr@gmail.com).

Registered: 12.6.2024

Accepted: 17.12.2024