

ANNOTATION

thesis for the degree of Doctor of Philosophy
(PhD) in the specialty «6D020600 - Religious studies»
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State policy in religion sphere of the Republic of Kazakhstan in the period of independence

General description of the work. One of the main measures taken by our country since the attainment of sovereignty has been the adoption of the basic law, which is the backbone of Kazakhstan's statehood. Article 22 of the Constitution states: "Everyone has the right to freedom of conscience. The exercise of the right to freedom of conscience should not be linked to or restrict general human and civil rights and duties to the State» [1]. This principal document has its own characteristics in relation to the State and religion, which are shaped by the cultural, historical, economic, social and political circumstances of the country. Под влиянием политики бывшего атеистического государства казахский народ утратил религиозные убеждения, которые являются фундаментом его государственности и национальной идентичности. Therefore, the State has taken the issue of the treatment of religion under its direct control. In the present context, the relationship between the State and religion must be understood to mean, on the one hand, a combination of the historical and changing forms of ties and relations between the institutions of the State, and, on the other hand, an institutional form of confessions (religious associations, spiritual and administrative centres, religious structures). These relations are based on the place of legally established religions and religious associations in the life of society, their activities and the activities of all actors. This is the main purpose of the thesis, which is to make a religious analysis of these relations and to reveal the cultural characteristics of the State and interfaith harmony.

We believe that the priority of Kazakhstan's religious policy is that, in the prevailing conditions in society, social and spiritual values should serve directly the consolidation of the State, be the first requirement. The stability and security of the country should be the primary requirement of a secular State [2]. As is well known, the impact of global crises directly affects and threatens the national and State security of independent Kazakhstan. Its main manifestations are inter-religious conflicts and the terrorist and extremist activities of special groups. In order to avoid this, the main priority of the country's policy in this area will be the implementation of fundamental projects to stabilize interreligious tolerance, reflecting actions against the domestic policy of the State of subjective forces, against the security and peace of the country. The main characteristic of this work is a religious analysis of the directions of these political actions in the exercise of freedom of conscience.

Relevance of the topic. The thesis study focuses on the mechanisms for implementing the principle of freedom of conscience, the individual's self-fulfilment in religious beliefs and the realization of citizens' political rights in the course of their implementation with regard to State policy, Conduct by religious

associations in the religious sphere, which is a prerequisite for the freedom of the country's citizens to choose their views on the world. During the period of democratic transformation of the social and political structure of Kazakhstan, in anticipation of the acquisition of sovereignty by our country during the formation of the new legal basis of the State, Considerable efforts have been made to regulate inter-religious relations in order to bring domestic legislation into line with the international treaties of the Republic of Kazakhstan relating to freedom of conscience, which are part of its legal system [3]. All this has made it possible in Kazakhstan to review State policy in the religious sphere and to implement a new religious situation - a state of religious freedom - but this has given rise to a number of new problems and trends affecting freedom of conscience. The need to assess the effectiveness of this area of the State's religious policy, to identify «points of pain» and disputed situations, and to develop proposals for improving the State's law-making and law-enforcement activities, The life experience of voluntary and religious associations, the media and educational bodies in strengthening public awareness of freedom of conscience and respect for the pre-Islamic beliefs and cultural traditions of the Kazakh people; The principle of tolerance in relations between representatives of different world-view and religious groups.

The spiritual diversity that emerges in society through the realization of the principle of freedom of conscience, which is the basis of the State's religious policy, enables everyone to find a suitable place in the social environment, in public life and creates conditions for the peaceful and progressive development of society with appropriate policies of power. At the same time, there is a need to place freedom within the framework of lawful conduct and to improve methods and techniques for carrying out certain measures of responsibility, including the protection of citizens and their associations from obstructing the exercise of their freedom, as well as the suppression of abuses of freedom, expressed in various forms of anti-social behaviour and extremism.

The significance of this study lies in the regulation of inter-religious and inter-ethnic relations through the exercise of the freedoms established by our law, under the considerable influence of religious studies and the principle of freedom of conscience, attention is paid to the fact that: As Islamic beliefs that are in direct contact with the traditions of the Kazakh people of the constituent nation change in the process of modernization of modern society. It is also determined by the interest of both experts and society in the relations between religion and terror, faith and intolerance, spiritual duty and fanatical violence, as well as in the issues of State control over the activities of religious associations, on the one hand, allowing for direct interference in the affairs of religious organizations.

The study of State religious policy and the relevance of modern methods of regulating principles in relations between the State and religious associations, taking into account the evolution of religion in the Kazakh steppe, which is unique in character, In recent years, the social and cultural processes that have developed in traditional Kazakh society have been aimed at eliminating certain manifestations of legal nihilism on the part of the authorities and certain religious organizations.

Examination of the present thesis. The main objective of Kazakhstan's religious policy is the realization of citizens' freedom of conscience, which is

complex and multifaceted; It deals with various areas of social practice and public consciousness and is considered from the standpoint of a number of social sciences - philosophy, religion, culture, history, jurisprudence, sociology, anthropology, etc. Particularly in religious studies, philosophical anthropology, freedom of conscience is considered from the point of view of studying the nature of the individual, revealing the internal content of the various dialectical processes taking place in his mind and his relations with society. Religious studies consider the essence and social manifestations of religion, which imply the emergence of religious freedom, as well as the wide dissemination of Kazakhstan's human experience, considering methods and means of realizing freedom of conscience as one of the general freedoms of the individual.

Questions about the content and direction of relations between the State and religion have, from ancient times to the present, been the focus of attention of public figures, thinkers, experts in history, jurisprudence, political science, sociology, religious studies. The Anglo-Saxon model of this relationship, the French model, and the secular model were often changed to suit the needs of society. This is due to the fact that State-denominational relations, as the most important sphere of social relations, are undergoing major changes due to modern requirements, the changing place of religion in social and political life and the nature of the system of State power.

This sphere of relations is based in the Middle Ages on the works of such personalities as Augustine, F. Aquinas, who were theocentrically related to the world, and the English thinkers T. Hobbs in the works of D. Hume, the French educators S. Montesquieu, J. J. Rousseau, and the German classicist V. F. G. G. Hegel, who gave special thoughts on the subject. These thinkers have comprehensively uncovered classic models of the relationship between the State and the Church, i.e. religious associations, which have been researched by philosophers, public figures like Kant, and expressed many different thoughts, related to the characteristics and specific conditions of the society in which they lived and developed models to address the problem.

At present, State-denominational relations in the spiritual life of world culture are multi-sectoral, so the study of its internal reality, patterns and impact on public life, The development of religious beliefs in Kazakh culture takes place within the framework of interdisciplinary research, which is analysed by the various social sciences, taking into account the evolution of religious beliefs in Kazakh culture. Research in this area can be grouped into the following areas:

Theoretical and methodological foundations of political and religious institutions were examined by foreign scientists James Ud, Damon Myrl, Mathias Koeng, Stephen Monsmoy, Russian scientists A. A. Krasikov, t. p. Lebedeva, M. P. Mcchedlov, A. A. Nurullayev, N. A. Trofimschuk, R. A. Lopatkin and the conclusions were drawn within the framework of the European culture.

Research on models of State-confessional relations in the field of religion in a global and European context can be seen in the works of Christopher Soper, Hazel Khan, Dr. Haynes, Mr. Porat, S. Ferrari, A. V. Loginova, E. M. Miroshnikova and I. V. Ponkin.

Within the framework of global social-political processes taking place in the process of world religious science, and such processes as «deseclarization» and «return of religion» understanding the problems associated with changing the place of religion in the contemporary public consciousness and the role in the formation of social stability has to some extent enabled in their works such scholars as the major Western scholars with the world name H. Casanova, S. Berger, Mr. Davy, R. Inglehart.

The main interests of State policy in the religious sphere are the writings of the Russian researchers M. Y. Zelenov, M. I. Odintsov, A. E. Sebentsov and the Kazakh legal scholars Y. F. Trofimov, R. Podozbor, V. Alimov, Legal aspects of guaranteeing the freedom of religion of citizens. These studies reflect, on the basis of the Constitution, what measures the State is taking in the exercise of freedom of conscience in the religious sphere and the mechanisms for the re-registration of religious associations. The norms and methods for carrying out these activities are explained.

American religious scholars R. Inglehart, P. Norris, R. Finke and Jonathan Fox have devoted their research to studying the major processes and trends in the field of religion at the global level directly related to globalization, I. G. Kargin, Y. Y. Sinelin and others.

Since its achievement, State policy in the religious sphere has changed dramatically. There are many religious scholars in Kazakhstan studying the regulation of relations between the State and religion and their models, the main processes and trends of the current world, regional and religious situation in the territory of the Republic.

They reveal the religious background of this policy, study in depth the religious situation in the modern country, identify the sociocultural processes that affect it, study the system of religious education in the country, reveal their particularities, Current problems, they study the current religious situation in our society from the scientific point of view. These include N. Baitenova, A. G. Kosichenko, E. Burova, N. Seytakhmetova, B. Satershinov, Mr. Esim, K. K. Begalinova, K. Zator, B. Baisenov, K. Borbasova, S. Rysbekova, A. I. Artemyev, A. T. Kulsarieva, E. Baidarov, M. Y. Onuchko and others. Now it is worth mentioning such domestic researchers as Shulembayev K. S., Orynbekov M. S., Kudaibergen B. K., who laid the foundations of religious research.

The comprehensive nature of these scientific studies clearly shows, first of all, that religion, as well as State-denominational relations, which are an important part of religious policy, are relevant at every stage and in every society. However, some aspects of the research need to be fully addressed. For example, the adoption of Euro-American models for the regulation of State-denominational relations, based on the liberal-democratic bases that are widespread in the modern world, without taking into account the internal sociocultural characteristics of society, legal regulations, based solely on the experience of Western countries, has led to unpleasant situations in many post-Soviet countries. At the same time, owing to the absence of any need to define a democratic path and mechanisms for regulating State policy in the religious sphere and secular principles during the Soviet period, major gaps and shortcomings have arisen in the regulation of these spheres, insufficiently

researched issues. Therefore, their in-depth study formed the core of the search, defining objectives and directions.

Object of the research: Religious analysis of State policy in the religious sphere in the country since independence.

Subject of the research : Religious studies of State policy in the religious sphere in Kazakhstan.

Purpose and objectives of the research. The aim of scientific research is to analyse State policy in the religious sphere in the country over the years of sovereignty. The following objectives have been set for this purpose:

- to reveal the concept, characteristics and content of freedom of religion and freedom of conscience in the religious sphere;- проанализировать мировой опыт реализации принципов толерантности при формировании религиозного сознания;

- to identify the sociocultural aspects of relations between politics and religion in the worldwide practice of regulating religious relations;;

- conducting research on the internal content and main policy priorities between the State and religion;

- to demonstrate the nature and importance of registering religious associations in Kazakhstan in response to contemporary challenges in the global and regional religious sphere;

- emphasize the importance of promoting the Kazakh model of interreligious harmony in society in the country's political strategy.

The main conclusions submitted for protection are as follows:

1The general concepts of freedom of religion and conscience retain their relevance in all aspects of motivation, behaviour and expression towards oneself and the actions of others in the inner world of each individual, in the collective consciousness of social groups and society as a whole. At the same time, in religious studies, specific concepts acquire a single meaning - freedom of conscience, freedom of religion, freedom of religion, they are not synonymous, they differ in content, they overlap or they coincide with each other. However, they are often used without significant differences. In any event, when recalling these concepts, when examining a connection, it is necessary to assess what the author meant by them and to reflect on their internal content.

2. Современные проявления проблемы толерантности, совести в процессе формирования религиозного сознания свидетельствуют о том, что его внутренние закономерности сложны. And the statements of philosophers and politicians have obviously been influenced by the state of the confessional space, which is characterized by a degree of heterogeneity and saturation. A special political strategy - a policy of simultaneous ideology and practical multiculturalism - is applied to maintain stability in a multi-religious and multi-ethnic society. This policy has been successfully implemented in Australia, Canada, USA, a number of European countries. The experience gained should be critically analysed and used to develop an independent model of multiculturalism in the Republic of Kazakhstan.

3. In a multi-religious State, relations between the State and religion and religious traditions have a great impact on the history and internal social and political stability of any State. Different models and concepts of State-church relations have

now emerged in the world, each with its own social and historical path. The oldest religions of the world are fundamentally different from the relations between the religions of Hinduism and Buddhism and between the State, other monotheistic religions and the State. Monotey Jewish, Christian and Islamic religions also have their own religious traditions. Even between the three main denominations, completely different models have emerged between the same Christianity and their geographical distribution. In general, in the field of studying state and inter-religious relations the term «state-church relations» is often used.

4. The social and political situation in the countries of the modern world, including Kazakhstan, plays an important role in resolving key issues. The end of the twentieth and beginning of the twenty-first century is characterized by a strong development of religious consciousness, especially Islam, which is emerging as a new religious renaissance in the post-Soviet space, particularly in Kazakhstan. As a result, visible areas of life in religion and politics that are remote from each other and their interrelationship in the real world have recently increased significantly. There are many judgments about these problems. Some of them oppose politics and religion, religion is highly valued, and from this position they diminish the place and role of politics in public life. Given their close connection and interaction since ancient times in human society, we cannot accept these judgments. Religion and politics are by nature social and historical phenomena. They live by the nature of the spiritual world. An important role in the emergence of religion and politics was played by the subjective reflection of the objective world, that is, the spiritual process manifested in the forms of human activity, in the consciousness and in the will of the outside world. Both religion and politics are spiritual and practical developments in the human environment and social reality.

5. В современном Казахстане, несмотря на малоизученный уровень сферы государственных конфессиональных отношений и большое внимание государства вопросам функционирования религий РК, остается много проблем в сфере государственных конфессиональных отношений. В связи с слабой информированностью населения республики о догматических основах традиционных и нетрадиционных конфессий Казахстана, очевидно, что закон РК «О религиозной деятельности и религиозных объединениях» в некоторых отношениях несовместим с нормами международного права. Сейчас возникает необходимость углубления государственно-конфессиональных отношений в сочетании с экспертно-аналитическим подходом. В связи с этим необходимо изучить религиозные и религиозные учения и практики, представляющие опасность, и провести открытое обсуждение с институтами гражданского общества с привлечением представителей экспертного сообщества и религиозных объединений.

6. The holding of the first, second and third Kurultai of the leaders of world and traditional religions in Kazakhstan, in its capital, has once again enhanced the authority of our country before the world community. The holding of the last two forums in the «Palace of Peace and Harmony», where representatives of world religions have gathered together and discussed problems of mankind, became possible only thanks to the considered policy of the state in the sphere of religion. In doing so, we must realize that our President has been able to see that religion is a

great force bringing peoples closer together. In general, this model and the practice of our society show that inter-religious conflicts are not tolerated at present.

Expected results. The studies will produce the following results:

- in the field of religion, the concept, characteristics and content of freedom of religion and freedom of conscience will be disclosed;
- analysis of world experience in the implementation of the principles of tolerance in the formation of religious consciousness;
- sociocultural aspects of relations between politics and religion are identified in the worldwide practice of resolving State-confessional relations;
- a study of the main priorities and internal content of the policy between the State and the religion;
- the role and importance of the registration of religious associations in the Republic of Kazakhstan in responding to the current challenges of global and regional activities;
- the importance of promoting the Kazakh model of interreligious harmony in society in the country's political strategy is determined.

Scientific novelty in research.

- the concept of freedom of religion and freedom of conscience in the sphere of religion has been disclosed, and the characteristics and content of its formation have been disclosed;
- an analysis has been made of the world's experience in implementing the principles of tolerance in the formation of religious consciousness;
- the sociocultural aspects of relations between politics and religion have been identified in the worldwide practice of regulating State-confessional relations;
- research on the internal content and main policy priorities between the State and religion;
- shows the nature and significance of the registration of religious associations in the Republic of Kazakhstan in response to contemporary challenges of global and regional religious activities;
- the importance of promoting the Kazakh model of interreligious harmony in society in the country's political strategy.

Theoretical and practical relevance of research.

The theoretical and practical significance of the thesis is that its materials may be used to develop proposals for improving legislation and law enforcement practice in order to ensure freedom of religion and freedom of conscience in the religious policy of the Republic of Kazakhstan, as well as in the direction of revealing its religious connotations. The material and conclusions presented by the author may be used in the preparation of general studies on freedom of conscience and State-religious relations, and in the refresher courses for State and administrative officials, as well as members of the judiciary and the Public Prosecutor's Office, can be used to write teaching materials and prepare courses on religious studies, social philosophy, sociology and political science.

Methodology of scientific research.

The methodology of the study was determined by its purpose and objectives, and by the characteristics of the material being studied. The study was carried out

on the basis of an interdisciplinary approach, including the development of the principle of freedom of conscience, with the expertise of the State and interfaith relations, Its adoption in domestic and international law and a comprehensive analysis of the impact of the law on traditions and stereotypes. The general methodological basis is the work of domestic and foreign authors studying the problems of freedom of conscience and the mechanisms for its realization using socio-philosophical, cultural and religious methods.

In addition, the theoretical basis of the dissertation consists of the traditional methodological bases on religious theory and philosophy, in particular the methods of historical-philosophical and theoretical-ethical analysis of the problem of Islamic tradition, as well as methods of comparative analysis, Unity of historicism and logic, structural-functional, hermeneutic, axiological, conceptual analysis.

Research methods. The main methods are the ideas presented in the works of social classics in religious studies, as well as in modern studies in the field of theoretical religious studies and in the study of freedom of conscience. The work uses source science, contextual analysis, hermeneutics in the context of analysis and synthesis, defining the problem field of intertextual space, comparability and structuralism methods for comparative study, as well as phenomenological methods of religious studies, critical method, philosophical and cultural analysis, cross-cultural and historical comparatives and structural and functional methods.

Validation and publication of the research paper.

The dissertation work was prepared at the Department of Religious Studies and Cultural Sciences of the Faculty of Philosophy and Political Science of the Kazakh Al-Farabi National University of the Ministry of Education and was discussed at the methodological seminars of the Department.

The content and main results of the thesis study are reflected in 13 scientific articles, including journals for the publication of the main results of theses in political, philosophical and cultural sciences, Recommended by the Monitoring Committee of the Ministry of Education and Science - 5 scientific articles; in special collections of materials of international scientific conferences - 7 scientific articles (including 1 article in foreign press); in foreign journals; registered in the database of international scientific journals with non-zero impact factor-1.

Structure of the dissertation. The structure of the dissertation according to the aims and purposes of the research work consists of an introductory part, two main chapters, six chapters, a conclusion and a list of literature. The total workload is 140 pages.