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РЕСПУБЛИКИ КАЗАХСТАН

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**TURKIC WORLD AND KAZAKHSTANI MODEL
OF INTERRELIGIOUS AND INTERETHNIC TOLERANCE**

Abstract: The theme related to the tolerance of the peoples of the Turkic world (namely, the dialogue of cultures, civilizations) that existed from time immemorial in the expanses of Eurasia is in our time not only important, but also requiring further consideration by the researchers. This is due to the fact that in the world and in certain regions of the world, local wars and conflicts still occur on interethnic and religious grounds. Especially, in our opinion, issues related to the tolerance of the whole society and its sources are important for multinational states, where the well-being of all citizens can not be achieved without interethnic and inter-confessional peace and tranquility.

At the same time, the article considers the factors of the formation of tolerance in Kazakhstan, certain ways of improving the culture of youth intolerance. At all times, this problem has aroused much interest, the interest in this issue has been predicted by co-operative political processes, as in our republic, and in the world for the whole.

In general, proceeding from the existing conditions of the modern world, one can draw a definite conclusion: sustainable development, progress and unity of all mankind is impossible without the strengthening, approval and materialization of the principle of tolerance.

Keywords: tolerance, integration, globalization, civilization.

Introduction. The subject connected with tolerance of Turkic peoples (with a dialogue of cultures and civilizations) existing from time immemorial on open spaces of Eurasia is not only important, but also is demanding further researchers' consideration. It is connected with the fact that local wars and conflicts on international and religious grounds have happened in certain regions of the world so far. In our opinion, questions connected with tolerance of the whole society and its sources are especially important for multinational states where citizens' prosperity cannot be reached without interethnic and interfaith agreement. Kazakhstan, involved in the global orbit of search of a universal model of multinational and multi-religious interaction, became the author of its own model of tolerant and harmonious society recognized in the world community and the country has laid the foundation of further improvement of public relations on the basis of civil peace and harmony.

Nowadays the Republic of Kazakhstan is one of the most successful models of use of the principle of tolerance by socio-cultural measurement where representatives of 140 nations belonging to 17 religious faiths live peacefully and steadily. Its presentation took place at the level of OSCE and also in the UN with participation of the Secretary General Ban Ki-Moon. The special training course "The Kazakhstani Model of Interethnic Tolerance and Public Consent" has been introduced into the History faculty of M.V. Lomonossov Moscow State University for students of higher education institutions of the Russian Federation.

Basic features of the model are as follows: the highest level of development of institutions of the civil society in the ethnic sphere; the developed system of institutionalization of a dialogue with the state; public and political status and real equality of representatives of all ethnic groups before the law;

guaranteed representation of nations' interests and their involvement in the social and political process at the government and Parliament level; depolitization of interethnic matters and prohibition on actions capable to affect an interethnic consent. These are key success factors of the state national policy. This experience is in great demand as practice shows. Only in 2011 representatives of 14 states such as the USA, Great Britain, France, China, the Netherlands, Germany and others came to Kazakhstan with the purpose of acquaintance with our model of tolerance.

The Kazakhstani model of tolerance assumes association of the countries of the West and the Muslim world for destruction of extremism and terrorism. The alarms connected with complication of the interethnic and interreligious relations cover many regions of the planet today. Growth of religious intolerance is observed in the world. It is shown in mutual public mockery over religious shrines. Burning of sacred books, defilement of temples and graves, disputes on what religion is more correct - all this, alas, has not sunk into the past but continues to excite the world today[1].

Some radical methods of preserving national identity are more and more often used in some countries. Such reaction to globalization affects interests of many ethnic migrants and minorities even in the most developed European States. Mutual offenses are increasing and the interethnic distance and mistrust of people to each other are growing. The migration flow from the countries of Asia and Africa to mono-cultural and mono-confessional Europe has led to the growth of Muslim population from 7 to 40 million people. The problem of mutual relations with this minority is becoming the most important item on the agenda of the Western European countries. And for Americans the statement of the pastor from Florida who was unknown to this day about his intention to burn 200 copies of Koran has become a surprise. Such attacks cause response and extremely negative reaction in the Muslim world. Civilization split like this can lead to serious complications. The task of consolidation of all sane forces for neutralization of extremist manifestations on both sides in the West and in the Muslim East is becoming urgent nowadays. Especially as now it is necessary to see a tendency of growth of the political impact of those who openly use xenophobia, ethnic extremism and chauvinism. In some countries they even try to obtain representation in parliaments and enter into the government. World financial and economic crisis has only aggravated global problems of the present. Nowadays about one billion people suffer from hunger. About five million children die of hunger annually. Over 200 million people have no work. There is not any tolerance in case of poverty. As a result about 30 new armed conflicts break out worldwide every year. The interethnic conflicts also take place in the CIS countries, for example Kyrgyzstan, the Caucasus and Central Asia in particular[2].

The latest events in France have stunned the whole world and the countries of the Turkic world in particular. It is necessary to say that Charlie Hebdo did not stand on ceremony with sacred for many people images. According to canons of Islam it is prohibited to represent the prophet in any way at all! Today discussions both in the press and on television go with distortions from side to side. We consider that constant discussions with principles of tolerance and respect as a basis would be necessary. Today there are numerous attempts to realize such a dialogue in the world. However it is necessary to recognize that activity of these dialogue platforms has not yielded special practical results yet. But even if today inter-civilization and cross-cultural dialogue will not show all completeness of the opportunities, its indisputable achievement will be the following: the dialogue weakens inter-civilization tension when it occurs. It helps to understand essence and specifics of other civilizations and other valuable systems. The dialogue breaks down stereotypes of domination of one civilization over another and creates understanding of value of all civilization models that in itself promotes the growth of tolerance and consciousness of representatives of different civilizations.

The president of Azerbaijan I. Aliyev, acting on the III summit of Council of cooperation of Turkic-speaking states, noted: "In today's speeches it was said about high degree of tolerance typical to our peoples. And it is a very important issue. All peoples living in our countries have all rights and live as one family regardless of ethnic and religious affiliation. There are not any problems observed in this area. We have to try to present the Turkic world to the international community as the center of tolerance[3]". Forming of culture of tolerance acquires special relevance in the light of the globalization happening nowadays. The world becomes more and more complete under its impact. Various cultures, religions and civilizations interacted before as well. At the same time there were quite often sharp hostility and intolerance. However their main centers were divided territorially being as if fenced off from each other.

Methods.

Nowadays global communication, financial and migration flows have punched huge gaps in the existing barriers, pressing different cultures and ways of life in the unified space of the world society. There is a dense and pervasive network of public relationship. Intolerance in these conditions generates the high tension capable to block activity of public systems both on national and on world levels.

Speaking about the intrinsic ideas of the Kazakhstani statehood, the President N. A. Nazarbayev emphasizes that the idea of unity and integrity of the people of Kazakhstan is dominating. Tolerance as a basis of relations is very important in the modern world. We live in the century of globalization of economy and increasing mobility, rapid development of communications and interdependence, in the century of numerous migrations and transformations of social structures. Each region of our Republic is many-sided and therefore intolerance and conflicts can become potential threat to our homeland. It is impossible to be fenced off by any borders from such threat because the problem is becoming national [4]. If to address history of the last years of Kazakhstan, then it becomes obvious that the policy of the state in the sphere of the interethnic relations received the new strategic and substantial filling leading to forming of higher level of integration of the society – to its national unity. In 2008 at the XIV session of Assembly of the peoples of Kazakhstan five basic principles of the Kazakhstani model of interethnic and interreligious tolerance were formulated: unity of the people; the most important values of the nation – tolerance and responsibility; the consolidating role of state-building ethnos; ethnic, confessional, cultural, language diversity – invaluable wealth; the state creates all conditions for cultural development and languages.

But not any countries and regions of the world as it was already told are capable to announce initiatives of religious revival as a basis of the updated world order today. Special conditions and special states are necessary for these states and regions. It is necessary for these countries to be in the condition of religious revival and uplift. Kazakhstan is demonstrating something like that now. It is not only that there is rather stable consent in these spheres in the republic against the background of rigid contradictions between religions and ethnos in the modern world. There are deeper bases of noted consent and these principles are as follows: religiousness of Kazakhstani population is growing against the background of fall of religiousness in the number of countries. Moreover it is not growing at thoroughly or extremely set religious people's expense, but also due to rather deep entry into belief. Many believers accept true religious values and these values are moral also humane in essence.

Kazakhstan involved in the global orbit of search of the universal model of multinational and multi-religious interaction became the author of its own model of the tolerant and harmonious society which is recognized in the world community, and has laid the foundation of further improvement of public relations on the basis of civil peace and harmony. The way passed by Kazakhstan within the years of its independence represents the unique phenomenon and the system of interaction of peoples inhabiting it. Kazakhstan became a special country including all multicultural diversity with unified civilization aspiration to live in peace and agreement, to develop, to be protected from social troubles and to build the happy future for the descendants. At the same time Kazakhstani mentality which is characterized by non acceptance of isolation and nationalist extremes became one of the main factors affected efficiency of the model of consent. Long experience of cultural contacts of representatives of different ethnos has helped to develop similar cultural orientations at most of the population of the country and to create the atmosphere of interethnic tolerance and mutual respect. It is necessary to take into account that the formed mentality has been saved and developed thanks to the action of the ethno-national policy in the country. It has been built on aspiration to interethnic interaction, public stability, protection of rights and freedom of a person and rule of law. In this framework safety of existence of all ethnos has been ensured, conditions for development of religious trends and necessary legal bases interfering distribution of intolerance and extremism have been created as well [5].

Therefore the consent and tolerance in the religious sphere in Kazakhstan have considerably other content than in a number of economically developed and traditionally democratic countries. In these states tolerance is based on emotional neglect to religion and tolerance is here concerning the fact that indifference do not cause any disputes. In Kazakhstan tolerance is a conscious result of recognition of importance of religion for the country and the society and it is absolutely another level of tolerance. It is

the tolerance of deeper and more productive property, it is not formal and there can be disputes concerning its details. Development but not deadlock indifference is possible on its basis.

Kazakhstan was and remains the effective international dialogue platform. At the initiative of the President of Kazakhstan four congresses of leaders of world and traditional religions have been already held in the republic. Also the world forums of spiritual culture were repeatedly held. At the same time the support on religious and national traditions of the Kazakh people is one of cornerstones in the policy of the interethnic consent in the republic. Therefore this is the base and a fundamental principle for development of an interethnic and interfaith dialogue. Orientation to the dialogue of cultures, their mutual enrichment, interpenetration; preservation and development of national consciousness; formation of national character; statement of the equal, humane relations between representatives of different peoples and races; installation on tolerance are all the factors which will promote rapprochement of peoples and preservation of peace and consent not only in Kazakhstan but also in the world society.

The Kazakhstan model of interethnic tolerance and public consent is implemented at the following levels of providing the interethnic consent:

-the constitutional, political and legal level (ensuring public consent, political stability and Kazakhstani patriotism has been laid down in the Constitution);

-the doctrinal level (according to the Doctrine of national unity of Kazakhstan strengthening of independence is achievable by preservation of national unity, public consent and formation of culture of interethnic tolerance);

-the institutional level (at the level of institutes of the civil society at the leading role of Assembly of peoples of Kazakhstan).

In the 21st century the mankind became fully aware of all extent of gravity of globalization requiring the maximum unity and ability to make conscious and agreed decisions influencing the existing world order. Purposeful efforts of the Kazakhstan state on strengthening of the civil world and the interethnic consent are important factors of social stability. First of all it is important to achieve the consent around basic values and principles in the conditions of formation of the civil society with its diverse interests. The national idea is of great importance in the solution of this problem and the essence of it is the following:

- in the realization of the state ideology based on the Kazakhstani patriotism and interethnic consent;
- in strengthening of unity of the people of Kazakhstan and the tolerance in the society;
- in ensuring preserving historical, traditional and cultural values of the Kazakhstan society;
- in implementation of the principle of forming of the united people as a national state community[6]

In the conclusion there is a will to quote our President N. A. Nazarbayev's Message to the people of Kazakhstan: "Throughout many centuries the united people of Kazakhstan enriched with spiritual heritage of various ethnos and religions have absorbed in itself such qualities as tolerance, toleration and openness to perception of new things. And we feel obligation to denounce these moral values developed for centuries to the whole mankind". The President of the Republic of Kazakhstan N. A. Nazarbayev noted in his Message "Kazakhstan-2050: New Policy of the Reliable State: "... Civil public order and interethnic concord are our main values. Peace and harmony, dialogue of cultures and religions in our multinational country are fairly recognized as a world standard"[7]. At the present stage of globalization it is impossible to live in conditions of unsociable life where each civilization is a certain closed monad and the end in itself with its world experience and its value system. It is necessary for valuable systems to enter the space of a dialogue and to plan ways and spheres of interaction. The dialogical space is multi-level and multidimensional, including all types of a dialogue: from the internal micro-dialogue to a big field of the dialogue of cultures and civilizations.

Need of people's education for matters of religion and interfaith relations are urgent today more than ever. The role of knowledge in this sphere considerably increases in such conditions when religious appeals to violence and far-fetched accusations and insults sound to some faiths. Data of poll show that knowledge in this sphere is extremely demanded (table1,2). But they have sufficient reserves to strengthen tolerance. So, according to the research the integrated index of unmet needs for information about the creeds are the parameter that expresses the lack of information religious orientation. It has the whole society demand for qualifield information about the religious life.

Results. For achievement of the world level in the domestic education system among the numerous steps and methods directed to profound knowledge with creative approach to business, special significance

is attached to education of a creative and tolerant personality. For this purpose it is very important to use various scientific, educational, cultural centers and various open areas. We consider that it is useful to organize training seminars, lectures, and etc. for youth on the open areas, using advanced technologies in the pedagogical purposes. Participation of famous specialists in them certainly increases interest and level of feedback with audience.

The search of non-standard solutions of this problem by scientists is quite proved nowadays when social, religious and national conflicts in the world are getting stronger. So the Center of tolerance, interfaith and interethnic consent has been opened in Shymkent city in the Southern Kazakhstan which is one of the first centers of the republic. It can be considered the mechanism of interaction of all ethnoses and faiths of the region. As the positive example creation of the center was estimated even over the ocean. The other day the U.S. Department of State published the next report on the condition of religious freedoms in the world. In general American experts highly enough appreciate observance of rights and freedoms of all believers in our country, and holding congresses of leaders of world and traditional religions and creation of Centers of tolerance in various regions of Kazakhstan have been noted among the positive moments. The International Center of cultures and religions of the Ministry of Justice of RK functions in the Palace of Peace and Reconciliation with the aim of promotion of the Kazakhstan experience of interfaith and interethnic consent at the international level.

Unfortunately it should be noted that most of our fellow citizens has a superficial idea. It disturbs because stagnancy and ignorance serve as fertile soil for misunderstanding and conflicts.

It seems that only theological education is possible at public and higher schools of Kazakhstan and it will inform youth of knowledge of history of world religions, their doctrines and traditions from scientific and objective line items. First of all, it is necessary to study humanistic content of traditional dogmas, their role in maintenance of moral values, and ideas of peace and tolerance as well.

Though it has been told about introduction of the special disciplines devoted to religion (for example, religious studies or history of religion) for a long time, but only certain steps are taken in this direction. So, a few years ago faculties in "Religious Studies" were opened in many high schools of Kazakhstan. Students study the course of "Principles of Tolerance" at many faculties.

At the same time the reality shows that not everything has a positive shade in our house. According to sociological researches the number of citizens opposing themselves to the developed foundations and in general to the state increases in the country. There are cases of penetration of adherents of destructive religious ideology into the country. Terrorist attacks in Aktobe, Atyrau and Taraz testify to it.

Ideologists of extremism and terrorism using religion have managed to exert destructive impact on minds of certain segments of the population. In this sense, the youth as a special group of the society, became a convenient target for destructive religious propaganda. The role and value of religion among young people has not lost the relevance and recently has gained particular importance in the light of threats to security from extremist organizations and destructive currents both in the whole world and in the country.

The role of spiritual and moral education of youth increases in the modern society if to consider that large extremist and terrorist organizations generally consist of youth.

In our country much attention is paid to education of youth. More and more favorable conditions for forming physically and spiritually healthy and full-fledged younger generation are being created. Today free development of the society and acceptance of principles and values necessary in the fight for existence are directly connected with matters of tolerant education. The process of education of this quality is long and difficult. On the one hand a family is living space for a child on the other hand it is the educational environment.

Coexistence of different beliefs and cultures at interfaith and interethnic understanding in one state has to become the vital principle of today's generation of young people. Education of tolerance among young people has to become the basic principle for achievement of interfaith and interethnic understanding:

- sense of proportion and tact in communication with people and ability to overcome conflicts in the relations with them;

Conclusion. The main part of Kazakhstani youth has received and receives the correct education; it is patriotic and spiritual, physically and psychologically is strong and healthy. All conditions for realization

of inquisitive and romantic nature of youth, and also for solution of its social problems are created in the country. The Kazakhstani youth is very progressive, it has seized all modern technological means and it does not concede to youth of any other country of the world in intellectual opportunities. The youth should be extremely attentive and careful in the choice of spiritual mentors. Young people should not accept blindly appeals of pseudo-preachers, they should deliberately and rationally consider each actions and steps and refract them through the prism of legality and standards of behavior and morals established in the society. Those who are engaged in education of youth have to understand this point first of all they are, of course, parents and teachers because an outlook basis and the attitude of the forming person towards reality are put during the time of childhood, adolescence and youth. Great Abai in his work "Words of Edification" has emphasized: "A person is a child of his time. If he is bad, his contemporaries are also guilty of that". A role in spiritual and moral education of the younger generation is played by imams, priests and, in general, by spiritual authorities because youth's superficial interest in religion can result in weak religious knowledge among them that raises a possibility of distribution of dogma of new religious trends having a youth focus which is a social base and a reserve for growth for them.

It is important to inform the youth that Islam is religion of peace, good and love, that Islam is one of three monotheist religions, and that Christianity, Judaism and Islam are closely interconnected because all of them actually glorify the same god. The academician Valeriya Porokhorova who is the translator of the Koran and who has accepted Islam says: "I didn't change my belief because in fact faith in God is common for all: Jews, Christians, Muslims and Buddhists"[8]. Priests and teachers carry out a lot of work on advance of the ideas of need of service to the Homeland, fidelity and devotion to its historical, spiritual and cultural ideals. They focus attention of youth to the stereotype of communication of Islam with such concepts as Wakhabbism, fundamentalism, extremism and terrorism. These concepts have nothing in common with true religion as Islam does not teach to humiliate, to offend and to use force against other religions. Religious education forms concepts of honor, advantage, conscience, love for the country, and etc. in the person.

No doubt patriotism is shown in everyday acts in activity of our citizens. Arising from love to "the small Homeland", to the village, the settlement, the city and the capital, patriotic feelings, having passed through a number of difficult stages on the way to maturity, rise to nation-wide patriotic consciousness, to conscious and sincere love to the Motherland.

Today the specific weight of youth in Kazakhstan aged from 14 up to 29 makes 28% of the total number of population. Sociological researches show that most of youth are adherents of traditional faiths. Despite some cases of transition of young Kazakhstan citizens from one faith to another, most of young people are adherents of Islam or Orthodox. The youth considers that all religions without exception both traditional and new ones have to have equal rights and develop absolutely freely on the territory of Kazakhstan but the state has to put a stop to those religious doctrines which spread violence and religious intolerance.

Results of sociological researches show the following situation: first, dynamics of growth of religious identification among young generation. Secondly, most of young people are adherents of Islam or Orthodox. Results of a census have shown that the vast majority of residents of Kazakhstan has carried himself or herself to this or that religion (about 97% of the population, 70,2% to Islam and 26,2% to Christianity) and only 3% of questioned people have declared that they are non-believers or have refused to give the answer to the asked question. Thirdly, religiousness of young people carries diffusion and superficial character and the internal orientation of belief is characteristic to it and it does not need performing and knowledge of religious practices. It is obvious that there is a rather low level of participation in religious activity. Besides results of researches prove prevalence of approach at which reference to this or that faith is defined by national and cultural tradition (if you are Kazakh, you are Muslim and if you are Russian, you are Orthodox Christian). According to poll 58, 5% of young people have specified that they profess religion since the birth. This feature has been noted in 2000 and tends to remain till present. Fourthly, young people positively estimate a religion role in the society, noting the need of strengthening of its role [9].

Nowadays the degree of people's tolerance is considered to be the criterion of the level of culture of the person and the society and harmonious coexistence with himself and others.

Table 1 - The level of tolerance is also differentiated (intermediate)
Regions of Kazakhstan parameters (in %)

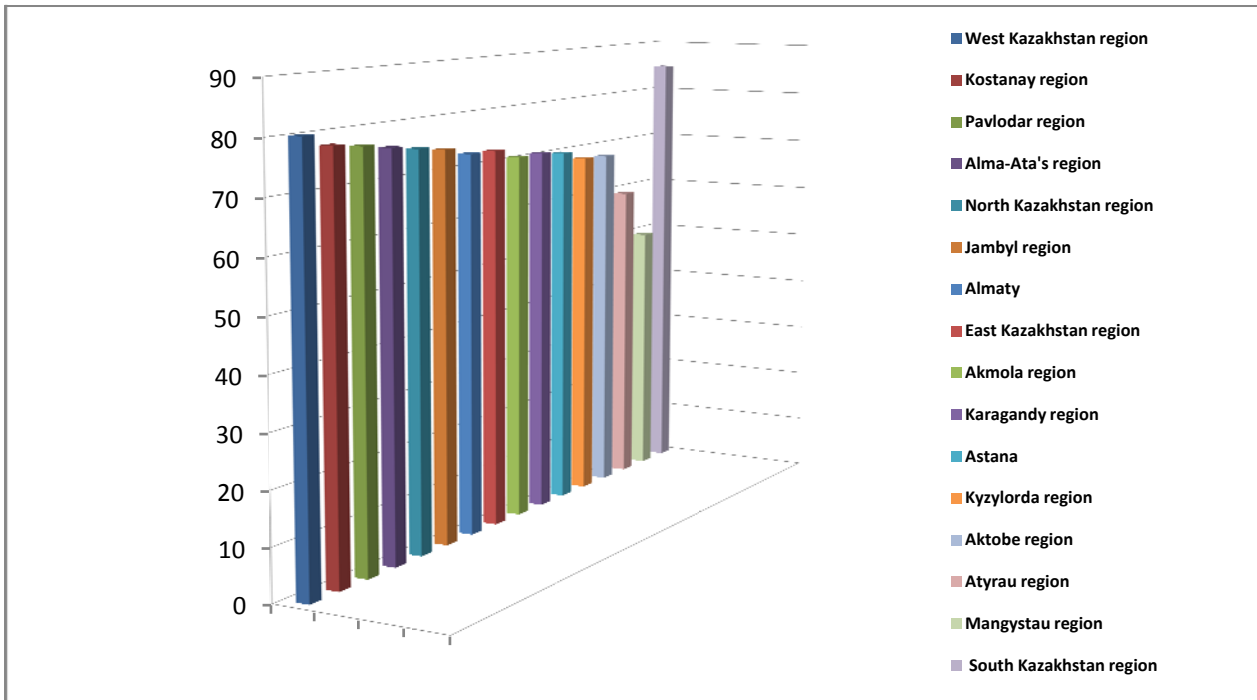
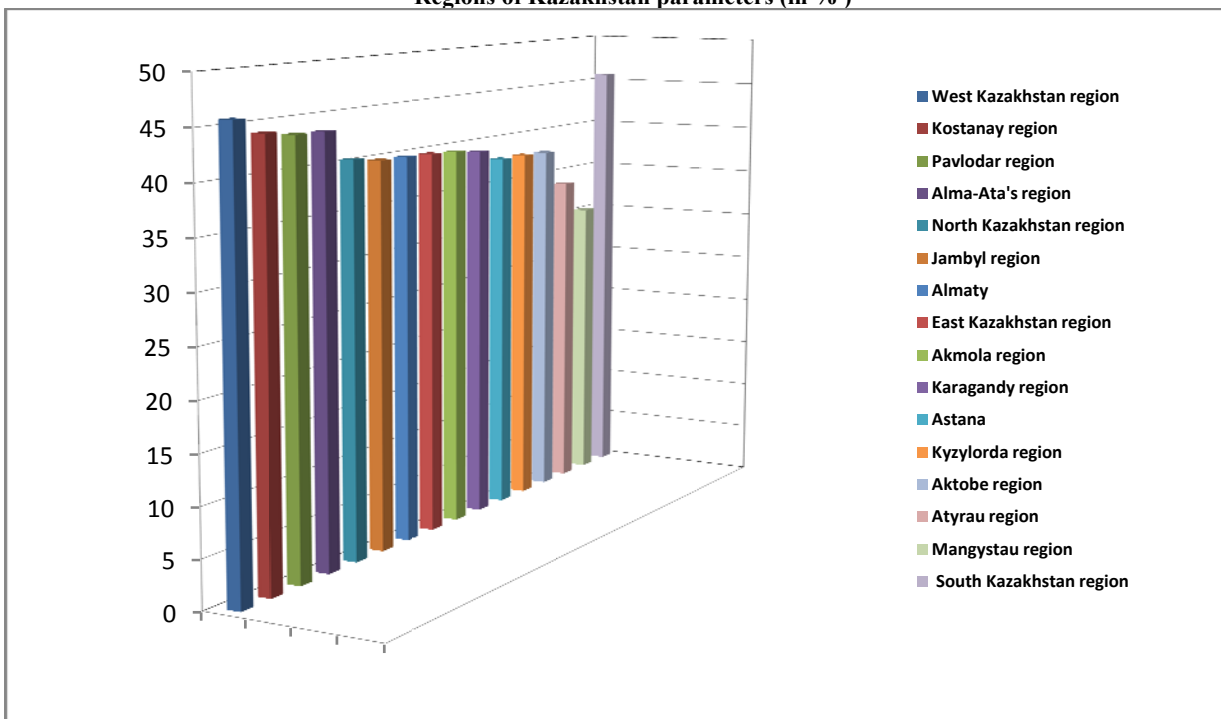


Table 2 - The Integrated index of unmet need for information about the creeds (the average for all indicators)
Regions of Kazakhstan parameters (in %)



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ТҮРКІ ӘЛЕМИ ЖӘНЕ ДІНАРАЛЫҚ, ЭТНОСАРАЛЫҚ ТӨЗІМДІЛІКТІҢ ҚАЗАҚСТАНДЫҚ ҮЛГІСІ

Аннотация: Бүкіл Еуразия аралында ежелден бері өмір сүріп келе жатқан түркі әлемінің халықтарының төзімділік тақырыбы (атап айтқанда - мәдениеттер мен өркениеттер диалогы) қазіргі уақытта маңызды болып табылады, сондай-ақ зерттеушілер бұл мәселені терең қарауды талап етеді. Өткені, бүкіл әлемде мен әлемнің кейбір бөліктерінде, жергілікті соғыстар мен қақтығыстар әлі күнге дейін, этникалық және діни негіздерге байланыстылығымен түсіндіріледі. Әсіресе, біздің ойымызша, бүкіл қоғам мен оның бастауында төзімділік байланысты мәселелер барлық азаматтардың әл-ауқаты этносаралық және конфессияаралық бейбітшілік пен тыныштық жоқ, қол жеткізу мүмкін емес көпұлтты мемлекеттер үшін маңызды болып табылады.

Сонымен бірге мақалада Қазақстандағы толеранттылықтың қалыптасу факторлары, жастардың толеранттылық мәдениетінің кейбір жолдары және мәселенің өзектілігі қарастырылады. Бұл мәселе қай уақытта болмасын үлкен қызығушылыққа ие, мәселенің өзектілігі әлемдегі және еліміздегі күрделі саяси үдерістерден туындап отыр.

Жалпы алғанда, қазіргі әлемнің басым шарттары негізінде, белгілі бір қорытынды жасауға болады: барлық адамзаттың орнықты дамуын, прогресс пен бірлікті, төзімділік принципін бекіту және материалдандыруға мүмкін емес.

Түйін сөздер: толеранттылық, интеграция, жаһандану, өркениет

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ТЮРКСКИЙ МИР И КАЗАХСТАНСКАЯ МОДЕЛЬ МЕЖРЕЛИГИОЗНОЙ И МЕЖЭТНИЧЕСКОЙ ТОЛЕРАНТНОСТИ

Аннотация: Тема, связанная с толерантностью народов тюркского мира (а именно — с диалогом культур, цивилизаций), существовавших с незапамятных времен на просторах Евразии, является в наше время не только важной, но и требующей дальнейшего рассмотрения исследователями. Это связано с тем, что в мире и в отдельных регионах мира локальные войны и конфликты до сих пор происходят на межнациональной и религиозной почве. Особенно, на наш взгляд, вопросы, связанные с толерантностью всего общества и ее истоками, важны для многонациональных государств, где благополучие всех граждан не может быть достигнуто без межнационального и межконфессионального мира и спокойствия.

Вместе с тем в статье рассматриваются факторы формирования толерантности в Казахстане, некоторые пути воспитания культуры толерантности молодежи. Во все времена к этой проблеме относились с большим интересом, интерес к этому вопросу сегодня продиктован сложными политическими процессами, как в нашей республике, так и в мире в целом.

В целом исходя из сложившихся условий современного мира, можно сделать определенный вывод: устойчивое развитие, прогресс и единение всего человечества, невозможно без усиления, утверждения и материализации принципа толерантности.

Ключевые слова: толерантность, интеграция, глобализация, цивилизация.

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