

POTENTIALITY OF RELIGIOUS CONFLICT IN KAZAKHSTAN

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Abstract: The article deals with the problem of religious conflict, the sources of its occurrence. Authors on the basis of an analysis of the religious situation, the structure of inter - confessional relations give an estimate of the level of conflicts of Kazakh society. Showed some theoretical estimates of the causes of religious conflict. At the same time, statistical data and materials, case studies of recent years, a historical survey on interfaith relations. Identified factors such as potential conflicts of poly - confessional, and the spread of non-traditional religions, low standard of living and unemployment, the merging of criminal organizations with a radical religious fundamentalism, the struggle of various political forces for influence. Particular attention is paid to avoid and prevent religious conflict.

Keywords: Religious conflict, Islam religion, confession, prevention, governing.

Introduction:

The experience of many countries, religious conflicts today are the most dangerous and intractable. “Intercultural and religious clash cuts out innercultural clash of political views made by West...”. [1]

Kazakhstan, as well as the entire international community is faced with the threat and the hidden risks of sectarian conflict. The problem lies in the fact that conflicts are becoming more widespread and violent and often result in overt political clashes. Unfortunately, the most common form of religious conflict are extremism and terrorism. Also feature clashes on religious grounds is that the violence and intransigence in many cases are the only ways to achieve their interests.

Religious conflicts in history have always existed. Almost all religions have gone through periods of active confrontation and peaceful development. In the process of formation of the Kazakh society of

religious consciousness is taking place at the State sovereignty, religious and ethnic revival, the transition from a totalitarian to a democratic way of life. This leads to the complexity and inconsistency of the revival of religious feelings. “As a result people rush to the new sacred values, the chase for the new sense of religion. This diversity gives rise to the double-influence on the society. It encourages the forming of a deeper and more profound system of values, but at the same time it causes the fission, which rates the possibility of the conflict and necessity of tolerance”. [2]

It is also important that Kazakhstan is traditionally a Muslim state. Because of this, we have the processes of active informal cooperation between the political authorities and the representatives of the Muslim clergy. This fact is seen by many as the support of Islamic rule and suppressing the rights of others. And these fears are not unfounded. Common to all the countries of Central Asia, in the words of Sultangalieva, was the desire of governments to control religious life through legislation, for example, the adoption of laws on the activities of religious associations. The state also controls the recruitment of Islamic clergy, the division of Islam into “good” and the traditional “bad non-traditional”, including through official or semi-official designation of “moderate” Islam, for example, hanafizma (Tajikistan, Kazakhstan), which lead to the opposite result - the politicization Islam. [3]

Main Text:

Analysis of the religious conflict is a multifaceted study. Due to the fact that “traditional religious differences, as well as ethnic differences are universal to humanity in every historical period of time” analysis of the potential for conflict of religion is of great importance for the future of civilization. [4] Understanding of religion as the main source of legitimacy in the Islamic countries is found in the works of F. Zakaria. It interprets the main religious conflict modernity as the conflict between Islam and the values of liberal democracy. [5] The American political scientist Kugler examines the relationship of religion and national security. Contemporary religious landscape he describes as unstable. Accordingly, the threat emanating from it, are primarily aimed at undermining national security. These processes we already have seen in some Islamic states. [6]

Considering the problem of religious conflict in Kazakhstan society should focus on the objective of the religious situation, which was formed in Kazakh society. The paradigm of the religious situation in Kazakhstan is characterized by a process of religious revival, when a person becomes aware of his religious affiliation. Dynamics of initiation to religion in Kazakhstan society distinguished by the size and swiftness, which was characterized by the growing number of believers, religious organizations, which was associated with the abolition of the monopoly of atheism of the Soviet period and the ability of everyone to freely determine their attitude to religion.

In the religious revival we are seeing a certain spontaneity and neutral character of the state policy, which contributed to the wide dissemination of both traditional and non-traditional religious beliefs, to the expansion and revitalization of missionary work. However, in recent years, with the growing threats from religious conflict and open acts of terrorism on the territory of Kazakhstan was coordinated government policy to reduce the number of religious associations. The analysis of statistical data shows that the religious situation in Kazakhstan's multi-faith society is different, the operation of non-traditional religions, which can be a one of the sources of religious conflict. If in 2011 the religious space of Kazakhstan, there were 46 denominations and religious groups 4551, then in 2012 left 3088 religious organizations and their affiliates, representing 17 denominations, that is, their number decreased by 32%. From the presented today the most common denominations are: Islam - 2229, Orthodoxy - 280, Pentecostal Church - 189, Evangelical Christians - Baptists - 100, Catholicism – 79, Jehovah's Witnesses - 59, Presbyterian Church - 55 and others. [7] Kazakhstan is also a leader in the number of mosques in Central Asia. In 3244 the republic there are places of worship, 2320 of which are mosques. [8]

If we consider the problem of inter-confessional relations in Kazakhstan in the context of sociological research in recent years, they are characterized as calm and happy. However, there is a certain part of the population, which in the opinion polls is difficult or can not be defined in their religious status, which creates a risk of their influence or participation in religious conflicts. So, the question of whether there are problems with the religious situation only half of respondents – 50,4% answered “no problem”, 39,8% were undecided. Thus, we can determine that more than one - third of the population is at risk of influence of various pseudo - religious lines, with the main threat comes from non-traditional religious groups. [9] In general, the Kazakh society there are hidden dangers of a sectarian conflict that may arise as a result of factors such as poly - confessional society, the struggle of identities, social and economic instability, splicing of criminal organizations with a radical religious fundamentalism, the struggle of various political forces for influence.

The revival of the religious consciousness in Kazakhstan has its own specifics. Multi - faith and multi - ethnicity structure of society is one of the features of development of Kazakhstan. Religious and ethnic diversity was formed as a result of a long historical time and was caused by many factors.

First of all, it is the geopolitical situation of the country, the passage of the Great Silk Road connecting the two sub-continent - Western Europe and East Asia. Active dialogue of cultures contributed to the penetration of many religions (Islam, Christianity, Buddhism, Zoroastrianism,

Manichaeism, Confucianism), activation of a religious missionary to the spiritual, and then the political expansion of Kazakhstan.

The next factor - the military, migration, cultural policy of the Russian Empire in the XVIII-XIX centuries. The colonial policy of Russia was aimed at the forcible Islamization of the Kazakh population as a factor in the enslavement of non-Orthodox peoples of the border regions. The Soviet state is largely continued the policies of the Russian Empire. The deportation of people to the territory of Kazakhstan was the cause of conflicts between members of different religions and ethnic groups.

Today in Kazakhstan society is inhabited by more than 120 nationalities. Kazakhs make up 60% of the population, the largest ethnic group - Russian (25%), Ukrainians (2,9%), Uzbeks (2,8%), Germans (1,5%), Tatars (1,5%), the Uighurs (1,5%). Ethnic diversity in itself is not the cause of the armed conflict, but the ethnic identity often defines the parties to the conflict. [10] Parameter threats involve the public in the religious conflicts in the confessional varies according to sociological studies of 12 to 26%. [11]

In Kazakhstan, who survived the Soviet period and forced secularization deetnizatsiyu, observed mixing processes of religious and national revival. Only in the past century in Kazakhstan took place the process of a total ban on public religious expression before the rise of religious practices. Thus, the historical development, the accelerated pace of democratization and modernization of Kazakhstan, its involvement in the global world processes have led to the increased threat of religious conflict in Kazakhstan.

We highlight the following. First of all, it is an active process of familiarizing the population to religion, especially the younger generation. There is an increasing number of Muslims. If at the beginning of the 90s consciously identified with Islam itself is not more than 30%, according to Census 2009 officially define their faith as Islam is about 70%. In this matter also a lot of difficulties. First, many people religion, especially Islam is understood superficially. The illusion that the careful implementation of quite complex rituals is the essence of Islam. Dressed in Muslim norms young people sometimes far from its moral truths. Superficial understanding of religion creates the risk that the texts of the Qur'an are interpreted loosely. It is used with radical believers for recruitment to extremist organizations. There is the phenomenon of "new Muslims", for which the Islamic faith is not connected to the national culture. Calling themselves the followers of "pure" Islam, or the Salafis, they isolate themselves from the majority of "traditional" Muslims demonstrating their "Islamic" behavior and dress. [3]

Second, there is a shift of traditional religion and ethnicity. Today, about 50.000 Slavs converted to Islam in Kazakhstan. Take place, and feedback processes. Young Kazakhs convert to Christianity, and in particular its non-traditional sects. These processes provoke conflict along two lines: ethnicity and religion. The next factor we highlight the crisis of traditional religions and the growing number of non-traditional ways. The peculiarity of Islam due to the fact that the religion of everyday life, giving not only the world, but clear rules for each day of any Muslim in any country. Paying great attention to ritual, missed the essence of religion - the development of the spiritual world. For many, going to the mosque, perform namaz five times and other times becomes a form of removal of personal responsibility. The crisis of clergy implicitly promotes that people are looking for something new, and are usually in non-traditional faiths.

These and many other reasons contribute to the growth of various new and innovative directions in Islam. Already in the early 1990s from various parts of the southern regions of Kazakhstan began to appear information about the activity of small numbers of Wahhabi groups. This is due primarily to an external factor - the illegal missionary activities, many of which are foreign to the postulates for the mentality and culture of ethnic Kazakhs. Exports of non-traditional Islamic movements set to split among the local Muslim population. There are new for Central Asia, transnational movements - Ahmadiyya community, "Hizbut Tahrir al Islami", "TabligiDzhamaat", "al - Takfirva al- Hijra". Strict discipline, well - established organization, unquestioning obedience junior senior leaders and ordinary members, solidarity and mutual assistance, bright prohalifatskaya direction make "HizbutTahrir" and others real and very dangerous for all of Central Asia. The popularity of movements was determined by ideas of social revolution that attracted into its ranks the poor.

At the same time begins search for local Islamic roots, such as Sufism. Gaining Sufi groups, "Ismatullo – Maksum", "Hazrat Ibrahim", "Suleymenshi" and other Sufi groups have, as a rule, a recognized leader, to proclaim the need of Zikr, a belief in the special mission of Sufism, spirituality associated with the filling of a modern society. Sufi group "Ismatullo – Maksum" became widespread in the mid 90s. The venue was the home town of Karasu Almaty region. Following the suspension of its operations, in 2000, she returned to work in the district "Mamyr" Almaty. Religious ideas of Sufi organizations were and are wide response and support, both in rural and urban areas, both among intellectuals and bureaucrats.

It is these organizations in their activities spread the ideas of extremism and terrorism, are betting on the social and ideological instability of Kazakh society, and a low level of religious education

among the population, and Muslim clergy. According to the Agency for Religious Affairs, only 30% of imams in Kazakhstan, who are graduates of religious education. [12]

Additional impetus for the deployment of terrorist activity provides specific interpretation of the postulate of jihad. In Islam, originally postulated the possibility of peaceful coexistence with other religions, especially Christianity and Judaism. Today is largely a problem of jihad is also deployed not as a conflict between Islam and Christianity, as well as the fight against the Westernization of forced modernization. This understanding of the nature of jihad is to unite Muslims in different countries, contributes to the emergence of international terrorist organizations. In this important role played by global networks. Today, the greatest danger is mediadzhihad. For example, Hezbollah has even released a computer game for teenagers, which is a central Internet - Department developed two years. [13] The socio-psychological impact of the Internet on the possibility of ordinary citizens, especially the younger generation, just menacing. Mediadzhihad today regarded as equal in importance to the war in arms, and can be up to 90% of the overall efforts of the extremists. [14]

It is no accident, according to E. Gelnnera, it is Islam can become a global political system, to offer an alternative globalization. [15] Today, the government in the face of rising risk of religious conflict is committed by law to limit the impact of destructive religious movements, to make clear the activities of all faiths. In spring 2005, the Supreme Court recognized terrorist organization “Hizbut Tahrir al Islami”, “The Brothers – Moslems”, “Taliban”, “Gourde Boz”, “Jamaat Mujahideen Central Asia”,

“Lashkar - e – Taiba”, “Social Reform Society”, “Asbat al- Ansar”, the activity of the territory of Kazakhstan is prohibited. The new Law of the Republic of Kazakhstan “On Religious Activity and Religious Associations” in 2011 highlights the historical role of the traditional Hanafi Islam and Orthodox Christianity in the country. Respect for the rule of law creates the “rules of the game” for an equal exchange of ideas and the political will to make decisions and law enforcement. [16]

Thus, the radicalization of Islam and terrorist sentiment - a new form of destructive relationship between religion and politics.

Among the sources for the religious conflict in the form of extremism and terrorism are the socio - economic factors - namely, the violation of social justice, the low standard of much of the population, unemployment, and crime and the activities of the various political forces. So according to the Agency of the Republic of Kazakhstan on Statistics, the total number of unemployed people aged 15 years and older, young people aged 15-28 years accounted for 29,4 percent, or 139,000 people. In other words, it's one in three unemployed in our country. [17]

In this regard, one can not underestimate the threat of religious extremism and terrorism to Kazakhstan. To date, it manifested itself in the wake of the attacks of 2011-2012 in Taraz, Aktobe, the Ile-Alatau National Park, etc. The total number of attacks - 14 have died - 70. [18]

There were also processes the geographic expansion of the activities of radical groups in Kazakhstan in the local direction of the southern region to the west and north of the country, thus creating a certain radicalism closed zone around towns and large cities, global geopolitical international network with countries such as Afghanistan, Syria, Caucasus, Turkey, Saudi Arabia, Kyrgyzstan, Russia. Social Portrait of extremism and terrorism is as follows: 60% of convicted terrorists - is a person under the age of 29 years, the younger generation, 95% of them - the unemployed that is marginalized sectors of the population, not gained their social status in the society. [19] The intolerance towards the “other” and violence often find supporters among youth and minorities, which makes these groups are attractive targets for the parties to the conflict. [20]

In order to prepare young people the ability to think critically and to feel a full member of society, it is necessary to teach her certain personal and social skills to resolve conflicts. It's about self - esteem ability to tolerate frustration and uncertainty, self-analysis, understanding and ability to empathize with others, the ability to communicate and interact with others, knowledge of the cultural attitudes of behavior in conflict situations and the knowledge of his own attitude to such behavior, the ability to analyze and evaluate the conflict, practical skills and conflict resolution. [20]

Conclusion:

In general, it should be noticed that in spite of the compromise and faith tolerance between the government and affiliations which is based on the principles of equality, modest conservatism and liberalism, the potential of religious threat and conflict in Kazakhstan still exists, though in a hidden form. Today the potential of religious conflict in Kazakhstani society emerges through: the activity of nontraditional religious sects including Islamic ones; the usage of Islam itself as a means of ideological weapon; the ideas of terrorism and extremism especially among young people. Social and economical problems are causes of religious conflicts as well. They appear in such factors as social equity breach, unemployment, low index of the living standards, crime rate and misconduct of some political forces.

We believe that the transformation of religious conflict is one of the real solutions to these problems. In this connection, attention should be paid to the early warning system and regulation of religious conflict, and search for ways to transform it. It seems fruitful to use the following methods to prevent religious conflict:

1. Creating a transparent and objective database on the religious situation in the society.
2. State to use new forms of cooperation with all religious denominations: the conclusion of contracts, regular subsidies, the introduction of religion in the educational process, the system of taxation.
3. Development of social service volunteers to work with vulnerable people, especially the youth and the unemployed. No society and the state should not prevent the marginalization of society.
4. Organization of regular dialogue between all religions to establish trust between them and the direction of their efforts on the positive development of the Kazakhstan society.
5. Legal, financial and psychological support for the institution of the family, in which form the basic moral values. Reducing the role of tradition, leveling the traditional status of the family leads to the marginalization of young people, open to a variety of, including destructive religious movements.
6. Establishment of the Agency for the dissemination of a culture of peace, religious literacy, a positive image of religion in society through the media.

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