

V.S.Baturin, L.L.Baturina

Y.A.Buketov Karaganda State University (E-mail: baturin_vs@mail.ru)

Interrelation and interference of policy and religion in the Republic of Kazakhstan

Kazakhstan has a special place in the process of preservation of peace and inter-ethnic, multicultural and interfaith harmony, which is given to interconnection and interaction of politics and religion. The article gives consideration to the fairly rich historical experience of display of the tolerance qualities of modern Kazakhs' ancestors during their peaceful coexistence with the representatives of other ethnic groups as well as with representatives of different religions and believes. It is noted that the display of so-called «historical inversion» factor in the country resulted in a process, so to speak, of the religious Renaissance. However, at the same time, republic was uninsured against acts of various kinds of religious fanaticism, separatism, extremism, terrorism, etc. This means that the way of further development of Kazakhstan as a secular state, requires the policy of consolidation of all residents' forces, in spite of their ethnicity or religion.

Key words: secular state, tolerance, freedom of conscience, freedom of religion, historical inversion, sect, totalitarian sect, religious fanaticism, separatism, extremism, terrorism.

In the Republic of Kazakhstan which is carrying out search and working of its own model of preservation and strengthening of the civil world, maintenance of the international, multicultural and interconfessional consent in the country, were outlined certain prominent features of interrelation and policy and religion interference. For Kazakhstan, both in internal, and in foreign policy, the rate on the world and the consent in all spheres of life of a society is one of priority factors in the course of attempts of consolidation multinational on the people structure in a uniform civil generality.

Today that is accurately traced the fact that the state policy in the country in relation to religion is under construction on the basis of a number of quite certain principles. Their number concern:

- Legislative and institutional maintenance of a freedom of worship and religions;
- Creation of equal and favourable conditions to religious faiths for realization of the functions by them;
- Stimulation of constructive and productive dialogue between authorities and various religious faiths both in the country, and behind its limits and others.

Therefore it is not necessary to be surprised to that in Kazakhstan the secular power, and representatives of the most various religious faiths are united by interests of the same legal framework. Thereupon the parties are worried by not so much revealing of that them distinguishes in understanding of the problems facing the country, how many in search and definition of conterminous positions under their permission. Only this kind of approach opens wide abilities and perspectives for mutual cooperation. And this is also one of basic reasons, of why Kazakhstan in contrast with other countries, is characterised by social stability. And for it the violence, fanaticism, extremism and the terrorism arising, as a rule, on national and on religious soil aren't characteristics.

Possibility of formation of similar principles and productivity of their application in practice are in many respects caused by a number of quite concrete circumstances. First of all it is connected by fact that Republic of Kazakhstan in the national history has enough wide experience of peaceful co-existence of indigenous population with representatives, as other ethnoses, and with supporters of the most various religious beliefs. And it is one of the evidences showing in practice display of qualities of tolerance of modern Kazakhs' ancestors.

As the President of the Republic of Kazakhstan N.A.Nazarbayev repeatedly underlined, interethnic and religious stability, which are characteristics for the Kazakhstan society, are its invaluable historical property. «All world religions had passed on the Kazakh earth, therefore intolerance or religious fanaticism are alien to us. This spiritual openness, openness to the God's word in any frame — is one of the major bases of the interconfessional consent in Kazakhstan. We are known to the world — he marked, — by our tolerance, the interethnic, interconfessional consent and dialogue» [1].

It is necessary to stipulate especially that the huge historical experience which has been saved up by Kazakhstan at the decision of mutual relation problems between adherents of various religious beliefs and doctrines, it is not impossible to consider in a separation from tolerance display, first of all, in sphere of ethnoreligious relations. Frequently tolerance displays for some reason are connected only with sphere of inter-

ligious relations. However, original sense of the given social phenomenon isn't settled only by frameworks of given type of relations. It is visually visible even from various definitions of the word «tolerance».

So, if in translation from Latin, tolerance [«tolerantia» the patience] — means «tolerance to another's opinions and beliefs» [2], in English language, according to Oxford dictionary, «tolerance» is «readiness and ability without protest to perceive the person and things». In French language «tolerance» — is «respect of freedom of another, his thought way, behaviour, political and religious sights». In Chinese language «tolerance» — is «to allow, to suppose, to show magnanimity concerning others». In the Arabian language «tolerance» — is «a pardon, indulgence, softness, compassion, favour, patience, ... disposition to another». In Persian «tolerance» — is «patience, endurance, readiness for reconciliation» [3]. In the United Nations Organization Declaration (1995) it is noticed that «tolerance» — is «respect, acceptance, correct understanding of all variety of cultures, forms of self-expression and display of human individuality. Tolerances promote knowledge, an openness of dialogue and freedom of thought, conscience and belief» [4].

Apparently from the resulted definitions, sense of concept «tolerance» is much wider, than only «tolerance to another's opinions and beliefs». First of all, it is openness for perception of other culture and a kind. Thus, it is necessary to mean that problems in sphere of relations between representatives of various ethnoses, consequently various cultures being carriers, historically has arisen and dared much earlier, than they began to appear directly because of interreligious relations, especially in their classical kind. And mostly these problems were not dared by a principle of simple patience between the parties, defined in categories as «people from this country — the stranger». «Alien» here began to be perceived not simply as «absolutely alien», but as certain «another», quite accessible to communications, contact, and dialogue. And, means, with whom it was quite possible to establish interrelation, mutual understanding and, as consequence — mutually advantageous cooperation.

As world and domestic experience testifies — the coexistence and joint development of ethnoses and the nations on the basis of tolerance displays in the widest sense of this word is the most complicated sphere not only, and not so much interconfessional relations, first of all, social-cultural level as a whole.

Besides, it is impossible to dismiss that fact that special experience of display of various forms and tolerance kinds in sphere of purely ethno-national relations has been saved up by Kazakhstan in Soviet period. Socially significant processes occurring in this time in its territory, such as industrialization, development of a science, culture, virgin soil development etc., in many respects promoted that at this time Kazakhstan had become the place of residence over 130 ethnoses.

Naturally that it is not always and not all representatives of various ethnoses and religious beliefs had appeared in territory of modern Kazakhstan at the good will. But natural quality of indigenous population to display the compassion, hospitality, ability to divide a grief and pleasure with those who appeared as the fates decree near to them, in many respects has played not last role in their personal further choice. And, as consequence — Kazakhstan really became «second» homeland not for one generation of representatives of other nations and nationalities, and also various religious beliefs, by their own recognition.

It should be noted that important role at experience formation, first of all, in sphere of ethno-national tolerance at this time was played by the official policy of the Soviet state which did everything for a life, education and formation of the Soviet people without religious characteristic. The secularisation of church from the state, the rate on increase of literacy of all population of the country, active atheistic propagation — all these, finally, had promoted that even the everyday life of simple people in Soviet Union appeared almost without connection with requirements and instructions of religious establishments. Especially, necessity for open demonstration of the accessory to supporters of this or that belief disappeared, when it was a question of professional work of the Soviet person in such spheres, as party, political, administrative, or even cultural. The activity of almost all socially significant spheres of life of a society was under steadfast attention and control from party and state structures. And thus open demonstration by the person of the adherence of this or that religion should have negative consequences in its professional work or career growth.

It was time when the policy adhered to a course, in the framework of which the rate had been made by official ideology on propagation and introduction in life some values of universal character, which were considered alternatively to earlier dominating in the society moral and cultural values of religious type. Thus, not only the present and the future of the country were defined in accordance with requirements of principles of militant atheism. Through a prism of these principles the country's past was reconsidered as well. Naturally, the role of the religion in the history of formation of moral and spiritual culture of the peoples which were the part of the USSR, received the most serious reconsideration.

All this led to promotion of that the Soviet people practically got used to live in frameworks of secular relations to religion. The same centres of various religious beliefs which continued to exist in territory of the USSR, were in such position that they weren't considered as any especially significant force, capable to resist to the general course of that policy and ideology which the official power adhered. The religion in these conditions to survive, occupied that social niche which had been defined to it by the state. Therefore it had been compelled to play by those rules which were dictated by a policy.

The situation fundamentally had changed after disintegration of the USSR. Reorientation of all young sovereign states which has arisen thus, which openly refused the recent Soviet past and selected for the further development a way of «civil, market and democratic transformations» has occurred «suddenly» and «at once».

However, if in economic and legal sphere new reference points though have been somehow designated, though, practically all of them without proper critical and methodological understanding were simply borrowed from that surrounding world, where all these new countries would like to get in, so the radical change of course in moral and spiritual spheres of the society's life, the population of the given states, even their political management had appeared simply not ready.

Whether it is not necessary to be surprised especially by fact that, for example, in Kazakhstan, the stipulated «vacuum», which in this sphere of life of a society began to be filled with a various set of «standards» and «samples» of cultural, moral and spiritual values which the civilized world surrounding them already had. Thus, it is necessary to notice that the given values of other countries were historically formed directly under patronage of religious influence.

However, when vector in the economic, socio-political and spiritual development of the young sovereign states is changed, they began to realize gradually that there is not a problem of simple integration in world civil space before them. They should enter into that world at simultaneous preservation of some own historical features and certain national originality, in the case if they don't want to be completely depersonalized. It should be noted, that the change of officials' policy in the relation to religion has been dictated by the demand of quite determined circumstances.

At first, there are some of these, which can be sorted as internal. Official refusal of a state policy of carrying out of a course of militant atheism has caused the display of the so-called factor of «historical inversion». The matter is that radical change of the relation to an own history, as a rule, is accompanied «by enrichment of the future at the expense of the past», and both sharp comprehension and experience by people of the problems arising owing to search and definition by them of own ethnic identity. Almost all former people of Soviet Union in new conditions of stood on a way of search of the reasons on which they, ostensibly, could consider themselves as «offended», and that's why they are obliged to stand on the way of «correction» of their own history in the spirit of Soviet period. Hence — there is everybody's fad in young states, linked to correction of «mistakes» which had been introduced by previous authority.

Therefore in all Post-Soviet states including the Republic of Kazakhstan, the object of steadfast attention is «pre-Soviet» period of their own past, which recently had been exposed to the revision to please of the state policy which had place at that moment. But, as in this past the religion played far not a supporting role practically in all spheres of life, this circumstance demanded from new authorities radical reconsideration and reevaluation of the relation to religion as a whole.

As the result, the new power, declaring itself the adherent of principles and values of the modern civilized world, naturally, could change the official relation to a freedom of worship of the citizens. As consequence, the policy should consider and reflect will and desire of that their part which began to apply for the right openly consider itself as believers. From here — freedom in sphere of religion should get out of the state's hand and should become a private affair of each separately taken person.

In new conditions each of the sovereign states couldn't manage anymore and without creation and a guarantee, to some extent, equal and favourable conditions for realization of the activity to various religious faiths. The main thing — that this activity isn't illegal.

The legal base of state-confessional relations became The Law «On the freedom of religion and religious unities» which had been adopted in 1992, and also provisions of The Constitution of the Republic of Kazakhstan, which guarantee the right of citizens to freedom of belief, conscience and persuasions. This led to the explosion and spread of different religious organizations and unities in Republic.

It is quite natural that Post-Soviet states released from dictatorship of the atheistically focused policy, should become an object of heightened interest from any the religious centres. First of all, certainly, from those of them, whose belief and doctrines were historically traditionally adhered by the indigenous popula-

tion of the given states. And it should be reflected in the aspiration of these centres to make the strengthened impact on these young countries.

As well representatives of other religious organizations and directions of the most various kind and sense couldn't stand aside. It had caused the activization from their part various types of missionary activity. As a result to these countries, including Kazakhstan, the effective help for that purpose became realised from the outside. It went in the area of maintenance of the population of these states with the corresponding religious literature, and it appeared at building of cult constructions (mosques, churches, etc.), and at opening of corresponding religious educational institutions, both with the educational purpose, and for the purpose of preparation of clerics etc.

About intensity of processes in this sphere, for example, in Kazakhstan, the statistics visually testifies. So, according to the official figures, in Soviet period in republic for January, 1st 1989, 671 religious community, 20 faiths and nominations operated [5].

In the beginning of 2012, total number of religious unities in republic is 4551. The quantity of Islamic unities has arisen from 46 to 2815, the quantity of the Russian Orthodox Church's parishes has arisen from 62 to 306. The quantity of the Roman Catholic Church unities increased almost in three times (from 42 to 118). The quantity of the Protestant Churches — both traditional and new — increased almost to 1300. Besides that there are Judaic, Buddhist religious unities (25 and 4, respectively). Religious unities have at their disposal about 3200 cult constructions, publish about 40 periodic printed matters [6].

Besides that, there are not numerous charismatic religious unities which act in Kazakhstan («Grace», «Alive rod», «Agape», «New sky», «the Gospel», «New life») etc.

However, even such an impressive statistics show the growth religious associations, and the number of cult constructions, which does not reflect the true picture of religion in Kazakhstan.

Primarily, this is due to several reasons, both in theoretical and in legal plan. For example, initially in the Law of the Republic of Kazakhstan «On Freedom of Conscience and Religious Associations» there were not given such definitions as «traditional» and «non-traditional» religious, «sect», «totalitarian sect», «destructive cult», etc. While these concepts have long been used in various theological concepts, have been widely used in the media and have been translated into the mass consciousness of different categories of citizens and states. From here we can notice the mismatch and quite a significant difference in the assessment of the nature and essence of beliefs and confessions which have their place in the country, both from their immediate members, and from the religious scholars, and from representatives of the official authorities, especially with regard to the issue of their identification and classification.

In relation to Kazakhstan, traditional religions usually include Sunni Islam of Hanafi madhhab and Orthodox Christianity, based on the fact that these confessions are usually adhered by the main part of the population that consist of Kazakhs and Russians. For a number of other ethnic groups it is considered to be traditional Catholicism, Protestantism, Judaism, etc. The basis of this approach is the factor of duration of existence of these religions in the republic in the past, as well — their correlation with ethnicity, national history and culture of believers. For example, as a rule, to the supporters of Islam except Kazakhs, we correlate Tatars, Uzbeks, Uighurs, etc., of the Orthodoxy, besides Russians, we correlate Ukrainians, Belarusians and others, to Catholics and Protestants — Germans, Poles, and representatives of the Baltic states etc.

So prompt growth and rather wide spectrum of presence of the religious beliefs diversified in character and doctrines, together with their adherents in Kazakhstan visually testifies, on the one hand, to considerable liberalization in the politician of the state in relation to procedures of legal registration of associations of religious type.

On the other hand, it is promoted in many respects also by that position which Kazakhstan has in the foreign policy activity in relation to religion. As it is known, by the initiative of the President of the country the capital of Kazakhstan Astana already accepted participants of congresses of leaders of world and traditional religions four times. As it's known, I congress has taken place in Astana on September, 23–24 th, 2003; IV congress has taken place in Astana on May, 30–31 th, 2012 in the Palace of Peace and Consent.

The character of these forums has shown possibility and ability of the secular power and representatives of various religions to conduct meaningful dialogue for the sake of the world and the consent between the people. And these congresses were the concrete contribution of Kazakhstan to overcoming of interreligious opposition not only in the country, but also are far behind its limits.

At the same time, it is necessary to notice that so impressing picture of process of distribution of religiousness in Kazakhstan, already in itself becomes the reason of occurrence of some quite certain problems. So, on this background both from authorities, and from representatives of the religions which have strongly

strengthened the positions in the country, already there is appreciable a growing concern concerning the further, especially uncontrolled distribution to republic of some any dogmas more and more. That have arisen rather recently carry to their number or arise even today as in the West, and in territory of some the CIS countries.

It is necessary to underline that doctrines of the majority of newly appeared doctrines, the organizations and movements are presented so that they, ostensibly, represent itself as the answer to a modern call of process of globalization, represent vision of a new public world order, reflect new character of its communicative communications and relations etc. Thus the main accent becomes not only, and it is not so much on special new theological researches and definition of their conformity and parity with existing traditional religious canons. They pretend on the presence in them of new ideas, representing, as a rule, an eclectic combination of separate elements of the diversified religious doctrines and separate representations about a new reorganization of the world, worthy stay in which become only those who lives by principles and rules of these new dogmas and their cult establishments.

The emergence of the so-called sects in Christianity, Islam, Buddhism and other religious faiths, sects which are separate religious groups, communities, or hostile opposition not only to the established church, but also in relation to the state and social order built on other than recognized sect, volunteer, in the history of society is not new phenomenon.

But under current conditions the quantity of destructive religious organizations (associations), the so-called totalitarian sects increases. «Totalitarian Sects — are socio- institutional new formation of modern religion, whose activity has elements of mental and (or) physical violence, acting in opposition to traditional religiosity and destructive to varying degrees relative to natural, harmonious state of the person, as well as to the creative public traditions and norms, prevailing social structures, culture etc» [7].

Despite the difference in the theoretical tenets, preached doctrines and approved ways of life, «criteria for membership of the group to totalitarian sects include:

1. guruizm (absolute power of deified leaders and their trusted people);
2. construction of pyramid type and a special rigid discipline and organization, reminding the organization of parties of human type and some international corporations;
3. deception or concealment of the important information about the organization in the recruitment of new members;
4. existence of secret doctrines, rituals and secret levels of initiation;
5. exploitation of members;
6. moral relativism — moral considered that it is useful for sect («the end justifies the means»);
7. the usage of specific psychological techniques to reform the thinking and controlling of the consciousness of its members. Such methods in particular include:
 - Suggestion of absolutely negative assessment of the past life of the adept;
 - Destruction of informational links of the recruited into the sect with the outside world;
 - Intensive and constant indoctrination (required scrutiny of printed manuals of the sect or when this is not possible, viewing and continuous listening to sermons in recording; gap of blood and friendly ties);
 - Formation of black-and- white («friend — enemy») paradigm of thinking;
 - Group pressure;
 - The use of psychological methods of emotional control;
 - Suggestion of the distrust to rational thinking;
 - The use of techniques «stop thinking», for example, by repeating mantras;
 - The use of hypnosis, self-hypnosis and psycho-techniques, leading to a state of trance, for example, intense meditation;
 - The control of language through the introduction of new vocabulary and/or changing the value of common words;
 - Restrictions in nutrition and sleep;
 - Control of the communication between the sexes: from its complete ban or destination of spouse to prescription of perversion and prostitution;
 - Suggestion of guilt before the organization and of phobias of leaving the sect» [8].

Thus for the struggle against injustice existing in life variants which were repeatedly offered and applied, for example, in the past from separate religious doctrines frequently are used. It is in many respects defined by that in religion as Gegel marked, «subjective existence should be resolutely removed, hence, and a way which it is reached, concerns to reflect extremities and its contrasts to the infinite. However and nega-

tion of the final can occur only in the final way ... a victim ... Making a sacrifice, the person aspires to testify that the extremity shouldn't be peculiar ...» [9; 390]. Here Hegel marks, one feature peculiar to east person which «considers the body, final affairs and their performance not as own, and as service to another — a general, intrinsic will» [9; 389]. And thereupon, the person that as a result of action made by it can be lost itself not so especially disturbs and thus others can be lost, let even in what not guilty people. Zombiing of the person on service of this to «a general, intrinsic will» makes him obedient toy in another's hands. Therefore today any country in the world isn't insured what the religiousness factor can't be involved at achievement of any, and first of all political ambitions from separate categories of its population.

However, in the present conditions of manifestation on this basis, any kind of terrorism, extremism, separatism, or any other kind of action that could result in negative social consequences, may lead to results that can hardly be imagined.

The confirmation is the fact that, on the base of revival of traditional Islam in Kazakhstan, there is a tendency that may threaten to destabilize the socio-political situation in the country. It is associated with the spread of radical and fundamentalist Islamic movements, which even take the form of religious extremism. The events of the summer, 2011 in Western Kazakhstan clearly demonstrate that the activities of various extremist organizations with religious nature make themselves notable in Kazakhstan.

As is known, in order to eliminate and prevent these tendencies in the country the new Law of RK of 11.10.2011 «The Law on Religious Activity and Religious Associations» entered into force. It should be noted that the definition of the state of this vector in its relation to religious activities in the country met far ambiguous attitude to this, especially from those who less than others interested in preserving the country's peace, harmony and stability.

Thus, the process itself, so to speak, of religious renaissance in the Republic of Kazakhstan, is not insured from showing the negative trends on this ground, which are associated with religious fanaticism, separatism, extremism, terrorism, etc. This means that the way of further development of Kazakhstan as a secular state, how it is defined in its own constitution, requires the consolidation of policy forces of all residents, regardless of their ethnicity or religion. And the one guarantor of this is the civil peace and interethnic harmony. It is not an accident, as the President of the country notes, «Peace and harmony, dialogue of cultures and religions in our multinational country are rightly recognized as the global standard» [10]. And «...the formation of the competitive cultural mentality of Kazakhstan's citizens» [11] — is one of the most important areas of the strategic development of the country in the XXI century.

References

- 1 *Kazakhstan on a way of the accelerated economic, social and polytika modernization: the Message of the President of Republic Kazakhstan of N.A.Nazarbayev to the people of Kazakhstan* // The Kazakhstan truth, 2005, February, 19.
- 2 The dictionary of foreign words / Ed. by I.V.Lyohin and prof. F.N.Petrov, Moscow: State publ. house of foreign and national dictionaries, 1955, p. 691.
- 3 Soldatova G.U., Shajgerova L.A., Sharova O.L. *To live in peace with itself and others: Training of tolerance for teenagers*, Moscow: Genesis, 2000, p. 6.
- 4 The declaration of Tolerance principles [ER] Access mode: http://www.convetions.ru/view_base.php?id=633
- 5 Smagulov E.M., Nemov A.K. *About some aspects of formation of new religious trends in territory of Kazakhstan* // *New religious movements in Eurasia. The collection of materials of the international scientifically-practical conference* (Karaganda. — on April, 8–9 th, 2010), Astana: the International centre of cultures and religions, 2010, p. 66.
- 6 Actual questions of state-confessional relations in the Republic of Kazakhstan: the collection of materials, Almaty: Institute of Philosophy and Political Science CS MES RK, 2012, p. 15,16.
- 7 Totalitarian sect [ER] Access mode: <http://www.ru.wikipedia.org/wiki/>
- 8 What is «sect» [ER] Access mode: <http://iriney.ru/sects/teori/003.htm>
- 9 Hegel. *Religion philosophy*: In 2 vol., Vol. 1, Moscow: Thought, 1976, 532 p.
- 10 Address of the President of the Republic of Kazakhstan — the Leader of Nation Nursultan Nazarbaev to the people of Kazakhstan «Strategy «Kazakhstan – 2050»: new political course of the established state» [ER] Access mode: http://akorda.kz/ru/page/page_kazakhstan-re...
- 11 Address of the President of the Republic of Kazakhstan Nursultan Nazarbaev to the people of Kazakhstan Kazakhstan Way-2050: Common aim, common interests, common future // Industrial Karaganda, 2014, January, 18.

В.С.Батури́н, Л.Л.Батури́на

Қазақстан Республикасындағы дін және саясаттың өзара байланысы мен ықпалы

Мақалада қазіргі кезеңдегі Қазақстан еліндегі дін және саясатындағы ұлтаралық, конфессионалдық және мультимәдениеттік өзара байланысы мен ықпалына айрықша көңіл бөлінді. Ежелден қазақ ұлтына тән ата-бабалық толеранттық көзқарастың әрі қарай сақталу себебі мен қазіргі кезеңде Қазақстан жерінде әр түрлі діни сенімдердің, көптеген этностық халықтардың саяси бірлігінің сақталуы, осындай дәстүрге тығыз байланыстылығы көрсетілді. Қазіргі кезеңде діни «ренессанстың», немесе «тарихи инверсияның», шығуы туралы да сөз көтерілді. Осыған байланысты осы әр түрлі діншіл фанаттар, сепаратистік, экстремистік, террористік ағымдардың пайда болуы көрсетілді. Бұндай жағымсыз қозғалыстарға қарсы тұру үшін саяси және діни көзқарастың бірлігін нығайта түсудің керектілігі жайлы айтылды.

В.С.Батури́н, Л.Л.Батури́на

Взаимосвязь и взаимовлияние политики и религии в Республике Казахстан

В Казахстане особое место при сохранении мира, межнационального, мультикультурного и межконфессионального согласия отводится взаимосвязи и взаимовлиянию политики и религии. В статье обращено внимание на достаточно богатый исторический опыт проявления качеств толерантности предков современных казахов в процессе их мирного сосуществования с представителями как других этносов, так и сторонников самых различных религиозных верований. Особо отмечено, что проявление в стране так называемого фактора «исторической инверсии», вылилось в процесс, если так можно выразиться, религиозного «ренессанса». Однако при этом республика оказалась не застрахованной от проявлений различного рода религиозного фанатизма, сепаратизма, экстремизма, терроризма и т.д. А это значит, что путь дальнейшего развития Казахстана, как светского государства, требует от политики консолидации сил всех жителей страны, независимо от их национальной принадлежности или вероисповедания.

Список литературы

- 1 Қазақстан на пути ускоренной экономической, социальной и политической модернизации: Послание Президента Республики Казахстан Н.А.Назарбаева народу Казахстана // Казахстанская правда. — 2005. — 19 февр.
- 2 Словарь иностранных слов / Под ред. И.В.Лехина и проф. Ф.Н.Петрова. — М.: Гос. изд-во иностранных и национальных словарей, 1955. — С. 691.
- 3 Солдатова Г.У., Шайгерова Л.А., Шарова О.Л. Жить в мире с собой и другими: Тренинг толерантности для подростков. — М.: Генезис, 2000. — С. 6.
- 4 Декларация принципов толерантности. [ЭР]. Режим доступа: http://www.conventions.ru/view_base.php?id=633
- 5 Смагулов Е.М., Немов А.К. О некоторых аспектах формирования новых религиозных течений на территории Казахстана // Новые религиозные движения в Евразии: Сб. материалов междунар. науч.-практ. конф. (Караганда, 8–9 апреля, 2010). — Астана: Международный центр культур и религий, 2010. — С. 66.
- 6 Актуальные вопросы государственно-конфессиональных отношений в Республике Казахстан: Сб. материалов. — Алматы: Ин-т философии и политологии КН МОН РК, 2012. — С. 15, 16.
- 7 Тоталитарная секта. [ЭР]. Режим доступа: <http://www.ru.wikipedia.org/wiki/>
- 8 Что такое «секта». [ЭР]. Режим доступа: <http://iriney.ru/sects/teori/003.htm>
- 9 Гегель Философия религии: В 2-т. — Т. 1. — М.: Мысль, 1976. — 532 с.
- 10 Послание Президента Республики Казахстан — Лидера нации Нурсултана Назарбаева народу Казахстана «Стратегия «Казахстан – 2050»: новый политический курс состоявшегося государства». [ЭР]. Режим доступа: http://www.akorda.kz/ru/page/page_kazakstan-re...
- 11 Послание Главы государства Нурсултана Назарбаева народу Казахстана «Казахстанский путь – 2050: Единая цель, единые интересы, единое будущее» // Индустриальная Караганда. — 2014. — 18 янв.