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## **LEGAL FOUNDATIONS OF REGULATING RELIGIOUS BELIEFS AND ACTIVITIES OF RELIGIOUS ASSOCIATIONS IN SOVIET AND INDEPENDENT KAZAKHSTAN**

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The relationship between the state and religious associations, as well as the interconnection between religion and law, represents a phenomenon that has undergone complex evolutionary stages throughout the history of human civilization. Religion and law, as important mechanisms of social regulation, shaped human behavior and actions, while the state and religious organizations fulfilled the role of institutions that organized and governed society. Historically, it is well known that religious norms played a significant role in the formation of legal and state institutions [1].

In the present era, despite the ongoing process of secularization in many states, religion has not lost its influence on social relations. This phenomenon is particularly evident in the post-Soviet space: despite the policies of atheistic ideology and efforts to exclude religion from society, religious associations have regained strength and increased their social influence. Such circumstances demonstrate that, regardless of the extent to which the state employed tools of power and ideological resources, it was impossible to completely eliminate religion from public consciousness.

An analysis of the historical evolution of the relationship between the state and religious associations makes it possible to identify their mechanisms of mutual influence. Religion and law, as institutions of social regulation, shaped human behavior and ensured social order, while the state and religious organizations acted as organizers of social structure and systems of authority. In this regard, structural and functional similarities between state and religious institutions can be observed, and it is evident that the foundations of many legal systems are rooted in religious principles.

Analyzing the contemporary situation, on the one hand, we see that in many countries the process of secularization of legal systems has deepened, and state institutions have become increasingly free from religious influence. On the other hand, in former Soviet states, the role of the religious factor in public life has been growing, and its significance as a social institution has become more visible. This, in turn, demonstrates that religion has deep historical roots in the consciousness of society and cannot be completely excluded from social life.

The relationship between the state and religious associations in Kazakhstan can be divided into three stages. The first stage spans from the spread of Islam in the Kazakh steppe up to the establishment of Soviet rule in 1918. The second stage extends from Kazakhstan's incorporation into the Soviet system until the attainment of independence. The third stage covers the period from independence to the present day.

During Soviet rule, the relationship between religion and the state went through four stages. In the first stage (1917–1928), Soviet authorities showed tolerance toward the Muslim community and sought to use them for the purpose of revolution in the Eastern countries. In the second stage (from 1929 onward), the regime openly fought against the Muslim community and other religious groups, destroying many mosques and subjecting the majority of their clergy to repression. The third stage (1944–1989) was marked by the cessation of persecution of Muslim leaders and the establishment of four religious administrations, which were fully subordinate to the Soviet government. During this period, the Muslim Religious Administration, alongside other religious organizations, was forced to pay high taxes and contribute to the Peace Fund. In the postwar years, the construction of new mosques and the opening of religious educational institutions were prohibited.

During Khrushchev's anti-religious campaign, authorities closed many of the mosques that had been opened earlier and banned Muslims from making pilgrimages to sacred sites.

The fourth stage (1989–1991) was characterized by a decrease in state pressure on religious associations and the beginning of large-scale reconstruction and construction of mosques.

From the establishment of Soviet rule until 1929, the Bolsheviks sought to maintain good relations with the Muslim community, since their ultimate goal was to extend their authority to the Eastern countries where Islam was practiced. For this reason, during those years, certain rights and opportunities were permitted, such as granting voting rights to mullahs, allowing sharia courts to handle minor cases, opening schools for religious education, and enabling believers to perform the pilgrimage (Hajj). However, beginning in 1928, these freedoms were gradually restricted, Muslim leaders were subjected to persecution, and mosques began to be closed on a large scale. Starting in 1929, with the introduction of the policy of "militant atheism," mass repression against all religious associations, including representatives of Islam, was launched. By

this time, nearly all groups opposing Soviet authority had been defeated, and thus there was no longer any perceived need to grant freedoms to Central Asian Muslims. Several normative legal acts adopted in 1929 restricted the rights of the Muslim Religious Administration and its members. The most significant among them was the decree of the Central Executive Committee and the Council of People's Commissars of the USSR dated April 8, 1929, which remained in force until 1990. Based on this decision, religious associations faced the following prohibitions:

- establishing mutual aid funds;
- creating circles, groups, or branches;
- opening libraries or reading rooms;
- providing material assistance to members of religious associations;
- storing any books in places of worship other than those directly related to rituals;
- engaging in religious education (with the exception of special courses authorized by the USSR Committee for State Security).

During World War II, the official policy toward religious confessions underwent certain changes. Although religious associations were allowed to continue their activities under extremely difficult circumstances, they did not show particular activity until 1944. This was largely a result of the repression carried out up to that time. Despite the fact that the 1929 decree remained in force, during the war years normative acts were adopted that contradicted its provisions. For example, rights that had previously been banned — such as religious associations providing material support to citizens (families of soldiers, orphans) — were restored, and certain tax exemptions were granted. Anti-Islamic propaganda was suspended, and permission was granted for pilgrimage to demonstrate to other countries that freedom of religion was maintained in the Soviet Union.

In the postwar period, however, religious associations were expected to remain under full state control. Oversight was carried out by the Council for Religious Affairs, which had the authority to deregister any religious figure, thereby terminating his activities. Four Muslim religious administrations were established in the USSR, divided by territory: the Spiritual Administration of Muslims of Central Asia and Kazakhstan, the Spiritual Administration of Muslims of the North Caucasus, the Spiritual Administration of Muslims of Transcaucasia, and the Spiritual Administration of Muslims of the European part of the USSR and Siberia (created in 1948 on the basis of the Central Spiritual Administration of Muslims).

Between 1989 and 1990, Islamic literature began to arrive in the USSR from abroad. State oversight of religious associations weakened, and after the cessation of forced monetary contributions to state funds, the financial situation of associations began to improve.

The development of the concept and principles of freedom of religion abroad took place over centuries, beginning in antiquity. One of the greatest achievements of classical philosophy, expressed in the ideas of Leucippus, Democritus, Epicurus, and Lucretius Carus, was the advancement of tolerance toward various religious beliefs, which implied the possibility of coexistence alongside dominant religions. Although this period was not yet characterized by a systematic conceptual framework, the foundations for the principles of religious freedom in the state were laid.

The idea of religious tolerance was further developed by Thomas More, the renowned author of *Utopia*, who argued that multiple religious practices should coexist simultaneously and that belonging to a particular faith should not entail any restrictions.

From the sixteenth to the nineteenth centuries, philosophers continued to advance ideas concerning freedom of religion and the meaning of religious liberty, often treating these legal categories under the broader concept of freedom of conscience. During this period, the concept of freedom of religion evolved from the recognition of the right to practice any religion to the recognition of the right to reject religion altogether, including the right to atheism.

Contributions to the development of the concept and principles of religious freedom were also made by representatives of the natural law school. The Dutch materialist philosopher Benedict Spinoza argued that state power should not infringe upon freedom of thought and religious liberty. According to him, hypocrisy, betrayal, and deceit were the inevitable consequences of state suppression of freedom of thought and conscience. Spinoza's ideas were directed primarily against religious intolerance and clerical fanaticism; however, he did not advocate unlimited freedom of religion, believing that religion, at least in its minimal form, should be binding on all citizens, and that restrictions on religious practices should be imposed to ensure that religious observance corresponded with public order and the well-being of the state. Hugo Grotius advocated for secular science independent of theology. The defender of natural law, Voltaire, considered freedom of conscience to be among the natural rights of human beings; he opposed religious intolerance and clerical ignorance while recognizing the significant social role of religion.

After gaining independence in 1991, Kazakhstan changed its policy in the field of religion and declared itself a secular state. It granted its citizens freedom of religion and began the process of creating a normative base for regulating the sphere of religion. On January 15, 1992, the Law On Freedom of Religion and Religious Associations was adopted. Following this, the activities of religious associations in society revived, and their number increased. Various new religious movements, previously absent in the country, began to spread. Consequently, alongside traditional religious associations, destructive movements also began to emerge. Since this law was adopted in the early years of independence, when the state had little experience in regulating the activities of religious associations, it contained a number of shortcomings. For this reason, in 2011 initiatives were launched to draft a new law on religion. Lawmakers were tasked with improving the regulation of religious associations by incorporating accumulated domestic experience as well as the practices of foreign states and international organizations, while preserving the democratic foundations of the principle of freedom of religion. Thus, on October 11, 2011, the Law of the Republic of Kazakhstan On Religious Activity and Religious Associations was adopted [4], with the purpose of legally regulating the main directions of religious activity in the country.

The law was based on international experience and allowed society to strengthen the authority of traditional confessions in the country. This was important because previous experience had clearly shown the harm caused by

destructive movements. For example, Kazakhstan witnessed the spread of religious extremism, as well as cases of citizens joining conflicts abroad under the influence of radical groups. Therefore, the law enabled traditional religions to play a greater role in the spiritual and moral upbringing of youth, in resisting pseudo-religions that pose threats to society, and in contributing to the preservation and development of national cultural traditions.

At present, the activities of religious associations in Kazakhstan are regulated by several legal acts, including the Civil Code of the Republic of Kazakhstan [5], the Code of Administrative Offenses [6], the Law on Religious Activity and Religious Associations [4], the Law on Counteracting Extremism [7], the Law on Non-Profit Organizations [8], the Law on State Registration of Legal Entities and Registration of Their Branches and Representative Offices [9], among other normative legal acts.

Throughout its history, Kazakhstan has gone through different stages in the relationship between the state and religious associations. The state has alternated from recognizing one religion as official, to adopting atheism as state policy, and finally to establishing the form of a secular state. In the modern era, various religious conflicts around the world demonstrate the inefficiency and dangers of declaring a particular religion as the state religion, while the unsuccessful outcome of the Soviet policy of militant atheism clearly showed the flaws of that approach. When Kazakhstan declared itself independent, it also proclaimed itself a secular state and granted complete freedom to religious associations. However, this led to a sharp increase in the number of nontraditional sects, which in turn demonstrated the need for a uniquely tailored policy of regulating the religious sphere. Therefore, as stipulated in the Constitution of the Republic of Kazakhstan, while maintaining its secular character, the state has undertaken the regulation of religious associations. For instance, under the 2011 law, the requirements for registering religious associations were tightened, and measures were introduced to counteract destructive groups. At the same time, traditional religious associations in the country were supported and engaged in the ideological struggle against extremism.

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## СОВРЕМЕННЫЕ ТЕХНОЛОГИИ В ЛОГИСТИКЕ

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Современные технологии в логистике рассмотрим на примере лидера в области инноваций в логистике компании Amazon.

Компания Amazon воплощает новые разработки в сфере розничной торговли и электронной коммерции, являясь доминирующим игроком в секторе электронной коммерции: в 2021 году на долю Amazon приходилось 37% всего рынка электронной коммерции в США, достигнув в 2022 году 39,8%. Эта доля превысила 40% в 2023 году.

В общем секторе розничной торговли Amazon является вторым по величине игроком рынка после Walmart. Кризис Covid-19 оказал ускоряющее воздействие на и без того впечатляющий рост Amazon: рост продаж составил 44,1% в 2020 году (продажи выросли более чем на 15% в 2021 году) и рост выручки на 38% в 2020 году до 386 миллиардов долларов.

Эти показатели основаны на особенно успешной вертикальной интеграции и признанной эффективности управления цепочками поставок, особенно на последней миле.

Это управление основано на логистической системе, организованной вокруг взаимосвязанной сети складов и логистического оборудования различных размеров и типов, собственных услуг 3PL и 4PL, а также собственных транспортных услуг (авиа, автомобильные перевозки). В начале 2022 года Amazon приобрела одиннадцать