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SOME ISSUES OF INTERCONFESSIONAL RELATIONS IN THE REPUBLIC OF KAZAKHSTAN

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There is country's Leader N.A.Nazarbayev in the labours and messages of people of Kazakhstan constantly pays attention to the theme of harmonization of interethnic relations and their analysis. In totality these labours became the theoretical and methodological base of the Kazakhstan model interethnic tolerance and public consent.

President of Republic of Kazakhstan N.A.Nazarbaev as early as the first years of independence talked: "if we will not save and will not strengthen an existent consent especially national, then ahead for us is an inevitable precipice. It will be forever will leave with sovereignty, matter of reforms and every dreams about the future for itself and children" [1]. Most strong and viable the state can become only at presence of the national idea, supported by all people, based on unity and international consent.

The special attention to making of optimal form of the legal adjusting of questions of interethnic mutual relations was initially spared in Republic of Kazakhstan. So, in the Constitution of Republic of Kazakhstan, accepted on August, 30, 1995 [2], the questions of international consent a number of reasons is sanctified to, where it is underlined that any actions able to violate an international consent will confess unconstitutional and will be pursued on all strictness of the Kazakhstan legislation. The preamble of Constitution is begun with words: "We, people of Kazakhstan, incorporated by a general historical fate, creating the state system on native Kazakh earth". This solemn phrase became original documentary confirmation of efforts of President of Republic of Kazakhstan N.A.Nazarbayev on defending of the new Kazakhstan state system as the states of all multinational people of Kazakhstan. Kazakhstan today general house for representatives 140 ethnoss, 3088 religious associations presenting 18 confessions.

Essence original, not having analogues in the world of way of creation of the Kazakhstan model interethnic tolerance and public consent, at the variety of society in an ethnic, confessional, cultural plan, consists of that it has hard unity and is based on the features of Kazakhstan society. This model managed to reconcile and unite in single unit maximum the contradictory factors of human life, as such languid of life create unity, as, from one side, ethnos of country polyethnicity, and from other is the unitary state. This dialectical unity is arrived at through a variety and for maintenance of variety.

Kazakhstan pulled in the global orbit of search of universal model of national and confessional cooperation became the author of the own, becoming knowable in world community model of tolerant and harmonious society and pawned basis of further perfection of public relations on the base of the civil world and consent. The way passed by Kazakhstan for years the independence is the unique phenomenon and system of cooperation of inhabiting its people.

There is the ethnic and religious world in polyethnic and polyconfessional Kazakhstan, tolerance were and remain the main condition of stability, socio-economic progress and prosperity. Therefore these questions and became fundamental the constitutional principles reflected in the norms of our Basic law [2]. The Constitution of Kazakhstan fastened position initially, and it is absolutely observed, about prohibition of some discrimination on the signs of race, nationality, language, attitude toward religion

(article 14). By the President of country on sunset independence was in good time lined up clear politics in the field interethnic and interconfessional relations, in 1995 created and afterwards in 2007 the special organ is constitutionally envisaged is Assembly of people of Kazakhstan, presenting and consistently defending interests of representatives of all ethnic communities of country. And not by chance to experience of assembly today many international state institutes and non-governmental organizations show all greater interest. Integration capacity, the ability to consolidate the interests of ethnic groups, the dialogue with the power interethnic communication turned it into the main instrument of national policy in the country. Based on the institutions of civil society in the face of ethnic and cultural centers, the Assembly of People of Kazakhstan ensured the revival of ethnic identity and culture, formed a single political, legal, cultural field of ethnic processes, contributing to the preservation of peace and harmony in the country.

The questions of interethnic relations very closely interlace with relations interconfessional, because historically folded so, that the supporters of one or another religions are representatives of certain ethnoss. Kazakhstan is a manyconfessional country. Kazakhstan was and remains an effective international dialogue ground. On initiative of President of Kazakhstan five conventions of leaders of world and traditional religions are conducted in a republic already.

Thus, in Declaration by the participants of the V congress of the leaders of world and traditional religions [3] noted the following: to facilitate dialogue of religious leaders and politicians, international organizations and civil society to ensure stability and security, prevent and resolve conflict; to call on all parties around the world involved in conflicts to cease violence, declare a truce and through negotiations reach an agreement to end hostility, protect civilians, and find a peaceful resolution to all contradiction; to oppose strongly the use of force to resolve any political and religious disagreements at national and interstate levels; to call on political leaders of world powers to stop the growing abyss of distrust in the world today, to end mutual sanctions and to use the mechanisms of the United Nations and other international organizations, to overcome the divisions and restore peace and security in accordance with international law; to facilitate dialogue of religious leaders and politicians based on the principles of equality, justice, mutual respect and peaceful coexistence; to reinforce the conventional mechanisms and elaborate new ways of interaction between spiritual and political leaders for the sake of sustainable peace and development; to ensure equal respect for world and traditional religions, for what they consider sacred and for the religious sentiments of believers while acknowledging inalienable human rights to freedom of conscience, opinion, speech and choice; to respect religious diversity while promoting dialogue between world and traditional religions; to counter incitement to enmity, hatred and violence under the guise of pseudo-religious rhetoric; to support efforts to counter extremism and terrorism, striving to root out them while displaying special vigilance to ensure that the fight against extremism and terrorism does not turn into a war against religions and their followers; to develop further interaction of the Congress of the Leaders of World and Traditional Religions with the United Nations, international organizations for security and cooperation and other initiatives to foster global dialogue for peace and development; to contribute to education of youth laying more emphasis on raising religious awareness, promoting religious tolerance and respect for family values; to encourage media owners and publishers to cease using their media outlets, including web-based ones, as a tool to incite religious and sectarian divisions, reminding them of their moral responsibility and to advise that they spread a culture of peace, accord and respect among religions, peoples and nations; to join efforts of religious and political leaders, states and societies alike to address the most pressing challenges of the modern world such as poverty, hunger, epidemic, unemployment and the effects of natural and manmade disasters.

The world forums of spiritual culture were repeatedly conducted. Thus one of head stones in politics of interethnic consent in a republic is support on religious and national traditions of the Kazakh people. And it and there is foundation, fundamental principle for development of interethnic and interconfessional dialogue. Orientation on the dialogue of cultures, and their mutual enrichment, interpenetration; maintenance and development of national consciousness; forming of national character; claim of equal, humane relations between people of different nations and races; installation tolerance - all of these factors will contribute to the rapprochement of peoples and the preservation of peace and harmony not only in Kazakhstan but also in the world community.

In the message of Head of the state there is the "Kazakhstan's way – 2050: common aim, common interests, common future", key tasks and plan of including of Kazakhstan are certain in thirteen of the developed countries of the world, that is the primary objective of Strategy "Kazakhstan-2050" [4]. Therefore today Kazakhstan society must be yet more united round the main task put by President, is realization of new economic policy of Kazakhstan "Nurly Zhol" [5].

To creation of favourable public climate salient one of important terms of execution of new course, the interethnic and interconfessional consent in a country, the successful model of that is studied in the whole world, promotes.

In Address of people of Kazakhstan Strategy "Kazakhstan - 2050" country's Leader N.A.Nazarbayev underlined that "Us much, and we all are one Country, one People. We did the values of unity and consent foundation of society, basis of our special Kazakhstan tolerance. We must with care pass to these values every future [6].

Therefore, on results the study of position of interethnic relations in Republic of Kazakhstan, it is possible to establish that for years Independence the effective strategy of achievement of interethnic tolerance and public consent, based on principle of unity in a variety, was formed in Kazakhstan. Every ethn in the internal development saves the language, increases customs, traditions, here on the whole comes forward as organic part of single people of Kazakhstan.

Large-scale reforms implemented in the Republic of Kazakhstan for the years of independence on the initiative of President N.A.Nazarbayev, the level of development in all spheres of social life, high international recognition convincingly confirm that the Constitution is a strong core of socio-political, socio-economic and cultural transformations. The Basic Law in everyday life plays the role of guarantor of the rights and freedoms of the citizen, provides all the necessary conditions for its harmonious development.

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