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ABOUT THE INFLUENCE OF RELIGION ON THE FORMATION OF TOLERATED CONSCIOUSNESS AND SOCIAL CONSENT

Abstract. The problem of tolerance demands the analysis of the nature of tolerance. Researchers connect emergence of the idea of tolerance with the period of the Reformation and the ideas of Education of the new European liberal political philosophy. The idea of tolerance, which has three hundred years old, arose for release of religions, proclaimed the liberal tradition. There are three main periods of the development: the first period is connected with the rationalistic doctrine of John Lock. At the heart of his views is the relation of belief and reason of understanding of the tolerance. The toleration, in accordance with Lock's rational need, means freedom. The second period is connected with the development of perspective of tolerance in the liberal theory of John Stuart Mill. He proclaimed the idea of freedom of the individual, which can be limited only the freedom of other person. Considering problems of justice, equality as bases of the society research scholar explained by the need of the contract. The tolerance is one of the justice conditions, when the person has to sacrifice own beliefs for the prevailing of the rights of other members. The tolerance is approved as life style of the western society, where the person has real rights and freedoms. Traditional society is proclaimed as fundamentalist society, where the individual cannot have culture and freedom.

Keywords: spiritual sphere, faiths, polyconfessional society, interfaith relations, consciousness, tolerance, cross-cultural dialogue, traditional religious, registration of the religion units, freedom of speech.

Introduction. The impact of globalization processes is felt by Kazakhstanis in all spheres of the society: the national economy adapts to the requirements of the global market and its main players, political reforms are carried out with the influence of international democratic institutions and organizations; the reforms in the higher education system are aimed to entry into the world educational space, etc. Religious problems acquire a special meaning in connection with the claims of Islamic fundamentalists, in order to establish new totalitarian political regime of religious nature. In the early of 21-st century a terrorist war is directed not only against Western civilization, but almost against all the Muslims.

Religion has the different spiritual and moral ideals and cultural traditions in the Republic of Kazakhstan. The power of religious ethics is actively used to form the moral and spiritual world of the young generation. Islam and Orthodoxy are one of the main cultural components in the life of the Kazakh and Russian people; moreover Kurban-Ait and Christmas are the official holidays in our country. Each religion, each language, each nation and ethnos have the universal values, establish the norms of the behavior in the society, spiritual values of the people.

There are 3 World religions: Islam, Christianity and Buddhism in the Republic of Kazakhstan, that's why our country calls the "crossroads of civilizations". Representatives of different people and ethnic groups have lived and worked together friendly for many years. There were strong cultural and economic ties, which contributed to mutual relations and prosperity. Therefore, the introduction of young people to the cultural heritage of religious experience will contribute to the expansion of their worldview and cultural education.

Indeed, Kazakhstan is the country of religious pluralism. In the structure of its confessional space the main part belongs to the associations of Muslims and Orthodox Christians. Among the population of the

republic we see the prestige of the religious organizations, new religious formations have appeared. Today our officials and society began to pay more and more attention to genuine spirituality, religious consciousness and religious culture.

Different religious confessions in Kazakhstan in the conditions of globalization represent the cultural identity of the country. But, in the secular state, the population of Kazakhstan has never been fanatic, but tolerance to other religion groups.

The state stimulates the development of dialogue between the different nations, nationalities, ethnoses groups, religion associations. The Republic of Kazakhstan has a rich, historically invaluable experience of peaceful coexistence of the different religions, cultures and civilizations, which contributed to the formation of similar value orientations of the majority of the country's population, the creation of a tolerant atmosphere of inter-religious harmony and mutual respect.

The reason, why we research the influence of religion on the formation of tolerated consciousness and social consensus to reveal sense and value of current sociocultural and spiritual processes in modern Kazakhstan's society, and also to define the influence of religion into the consciousness of youth of the country and to provide stable development of our state.

The aim of the paper is to apply and adapt the measures of the state, current laws, national legislation and also views of the leading scholars-specialists in the field of religion, theological scientific institutions, the monographs, devoted to the analysis of the spiritual processes and conditions of the tolerant relations in the Kazakhstan's society.

Literature Review. This subject is quite important, to our mind, because the ethnic and religious conflicts in the world, Kazakhstan's unique experience in the interfaith and interreligious dialogue has the significance in the global level. The beginning of identity is laid in the sphere of spirituality, its priorities and religious culture. At the same time the religious identification is often a component of the cultural identification.

According to the norms of International Law, the members of the United Nations Organization (UNO) are obliged to develop and promote the respect for human rights and fundamental freedoms for all the citizens, without any discrimination on race, sex, language, nationality, religion or health status, and to combat manifestations of intolerance (http://www.un.org/ru/documents/decl_conv/declarations/toleranc.shtml, accessed 27.07.2019) [1]. But at the same time, we must to understand the importance of the issue of the national security and sovereignty of the country.

On June 30, 2002, the Declaration on Tolerance and Non-Discrimination was adopted at the OSCE conference in Astana (<http://www.osce.org/ru/cio/68973>, accessed 27.07.2019) [2]. This Conference became the confirmation of Kazakhstan's commitment to the development of dialogue of civilizations and mutual understanding between the people and religions. These rights are fixed in the national laws. For instance, Article 1 of the Constitution of the Republic of Kazakhstan has determined: "Kazakhstan is a democratic, secular, legal and social state, the highest values of which is the person, his life, rights and freedom [3]. The State Program on Combating Terrorism and Extremism of the Republic of Kazakhstan "confirms the right of every person to the freedom of conscience, guarantees of the equality of everyone, in spite of his religious belief, recognizes the historical role of Islam and Orthodox Christianity in the development of the culture and spiritual life of the people, respects other religions, combined with the spiritual heritage of the people of Kazakhstan, recognizes the importance of inter-religious harmony, religious tolerance and respect for religious beliefs of citizens" http://www.tengrinews.kz/kazakhstan_news/gosprogramma-po-borbe-s-terrorizmom-i-ekstremizmom-utverjdjena-v-kazakhstane-242752/, accessed 27.07.2019).

Today the religious situation in the Central Asian region is quite different. Favorable soil for such currents is inexperience in religious dogmas, the lack of a clear position of life, as well as the credulity of Kazakhstan. Under the guidance of Islam, some people spread the extremist ideas: they organized groups, called for the struggle for "Islamic order", established the close contacts with other extremist groups. Religious intolerance represents the significant damage to the spiritual security of any society, the traditional religions of the state, including Islam.

We can not forget the peculiarities of the terrorism, especially in Internet era. The history of terrorist groups in cyberspace began not long ago, approximately in the beginning of 2000. Now it is a very dynamic phenomenon in the world. Websites with an extremist and terrorist context suddenly appear and often change their format, then disappear again. In many cases, it is the threat to the security of each country.

Internet now is an ideal field for the activities of the terrorist organizations. The small influence of censorship and other forms of state control, rapid movement of information, multimedia component, and the global network in the “capable hands” becomes a strong weapon of the destruction of mass consciousness.

According to the report of Prosecutor’s office, the main source of information and channels of the dissemination of the idea of religious extremism is the Internet. As a result of the audit, the activities of more than 150 Internet resources, providing information, promoted extremism and terrorism.

As the famous experts, specialists in the religion noted, extremism and terrorism in Kazakhstan have not ideological and criminal basis. The pseudo-religious rhetoric sometimes hides under the criminal activity. The Leader of the Nation N.A. Nazarbayev gave the task “to strictly suppress the activities of non-traditional sects and pseudo-religious movements”, to strengthen the prevention of religious extremism in the society, especially among young people, to use the advantages, offered by the Congress of Leaders of World and Traditional Religions, and on the basis of this dialogue platform to create a new platform for resolving the conflicts on religious grounds [4].

The main objective of the State Program on Combating Terrorism and Extremism of the Republic of Kazakhstan is to ensure the security of the individual, society and the state by preventing manifestations of the religious extremism and threats of the terrorism.

Taking into account the fact that religious consciousness often acquires the ethnic coloring, it is very important to use the authority of the leaders of different national diasporas, national and cultural associations in countering spread ideas of the religious radicalism. The leaders of the denominations and national Diasporas of the country can stop the confrontation and ethnic conflicts.

Today, the main influence of interreligious dialogue on interethnic relations, their humanization can go through the educational impact on the population. Such dialogue affects the consciousness of the people of different nationalities and faiths in the spirit of tolerance, non-violence and a culture of peace. Internationalism and ethno-tolerance, development and implementation of the concepts of education contribute to the consolidation of the society.

The unprecedented pressure of the cultural globalism reduces the opportunities for global culture as a dialogue and contributes to the growing resistance of the “periphery” to the “center”, which generates clashes and conflicts of the cultures. In the modern conditions the global culture becomes a source of instability, the fault lines of civilizations and religious values turn into sharp forms of quasi-religious fanaticism, when the person doesn’t understand the responsibility for his actions, the values and norms of traditional religion.

Kazakhstan’s policy of spirituality and tolerance seeks to initiate new, urgent priorities in the humanitarian, moral direction. One of the main prerequisites that our state adheres in its foreign policy sounds in a special way: in order to continue its history, humanity needs to learn to coordinate not only its local, but also global activities with its own capabilities [5].

Kazakhstan has managed to turn the vulnerability factor of the multi-ethnic society into a source of social and cultural wealth, dynamic development of inter-ethnic relations [6]. Religion in Kazakhstan does not act as a competing identity, opposing ethnic or political communities, but as a complementary element of the spiritual culture of Kazakhstan, gives the society the unique diversity, and at the same time the unique identity.

Methods. The methodology of this article is based on the dialectic method, exempted from materialistic or idealistic monism on the basis of pluralistic, interdependence of all sociocultural and spiritual processes in post-totalitarian and atheistic society. A method of the sociocultural analysis of the problems of confessional, ethno cultural features of the Kazakhstan society and its identity, features as successor of the Kazakh national culture, the general and special in the formation and development of the country in the modern conditions, dialectic interdependence and interaction of methods: theoretical and empirical, historical and logical, induction and deductions, etc.

Discussion. The study of the role and importance of religion among young people has not lost its relevance, and has recently intensified in the light of security threats from extremist organizations and destructive currents, both in the world and in the country, as well. Young people, who, according to the psychology of age, have not yet formed a civil position, are not able to critically comprehend the information. This is a niche for the propaganda work of destructive religious movements.

Today, the religiosity of young people is determined by many different factors, including the influence of secular culture, which is the main source of information [7].

Today our society is faced with a trend, where radical forces are gaining in their ranks healthy and strong youth, which is recognized as the “future nation”, “the main driving force of the state”. And if these young people with weapons in their hands will promote the radical extremist ideas, religious and ethnic advantage, intolerance to represent of other religions and confessions, the question of ensuring peace and harmony in our state is already becoming urgent [8].

The main task of the state and society is to prevent the religious extremism and terrorism in all its manifestations and promote among the young people the ideas of national and cultural unity, inter-religious and inter-ethnic tolerance and mutual respect, spiritual values. An important role is given to the identification of the causes of radical orientation in the minds of a separate part of the modern Kazakh youth.

In our opinion, the young people, who are inclined to maximalism and absolutism by their age, have not enough knowledge in the religion’s question, and as a result, quite easily fall under the influence of dangerous ideas of the visiting missionaries from the foreign countries.

It is quite important to understand that in the history of many countries and different religions, social and spiritual progress of the society is possible only through the innovation and new knowledge. Conservation, return to the past, stagnation and degradation are directed to the historical defeat of the nation.

Among the factors of the spread of extremist ideas, as well as the basis for supporting extremist activities among the young people, the following factors were fixed in the Law of the Republic of Kazakhstan “On Religious Activity and Religious Associations”:

- lack of adequate support for the institution of the family, as well as clear and effective youth policy of the state;
- religious illiteracy;
- increasing ethnic diversity and cultural differences among the population, mobility of the population and young people;
- lack of education, which does not lead to sufficient awareness of other ethnic groups and cultures;
- the influence of the mass media on the spread of extremist ideas, propaganda of xenophobia;
- changing of the system of values and ideals, associated with the policies of modern states (<http://online.zakon.kz/Document/accessed 27.07.2019>).

The basis of the worldview, the attitude of the emerging person to reality are laid in the childhood, adolescence and youth. Powerful educational effect for the Kazakh youth traditionally and indisputably had instructions, the line of behavior and wisdom of the representatives of the senior generation - grandfathers, grandmothers, fathers and mothers. Therefore, we must strongly support the institutions of family education [7].

Of course, the educational process in the educational sphere: in general, secondary special and higher educational institutions is quite important. In our country, secondary education is compulsory; higher education is mostly supported by the state. At the same time, the educational system is based on the secular principles and aimed to the formation of the comprehensively and harmoniously developed model of the society. Nowadays, the role and importance of the religion in the life of the modern society is significantly increasing. That means the improvement of the social, individual life and mental health. Recognizing the religious faith as the psychological phenomenon inherent from birth, many domestic and foreign scientists explain by the reality and value of the religious life of the person, the individual change and improvement of the society [8].

“Some young people in Russian Federation blindly accept the strange view of life, as the part of our society, which has weak immunity to the pseudo-religious influence. Our Constitution guarantees the

freedom of religion. However, as well known, there is no boundless freedom, it means chaos. Everything should be within the framework of the Constitution and Laws” [6]. Modern religious identifications of young people is the complex of identity of the design methods. Especially since the second half of the twentieth century and the beginning of the twenty-first century, when young people were surrounded by a variety of information and proposals, in the conditions of the systemic crisis in the socio-cultural sphere, both in the world and in their own country. In other words, “religious identity is the category of religious consciousness, the content of which is the awareness of the involvement of the ideas and values of the culture, religion and the religious groups”[7].

The study of the religiosity of young people is necessary in our days, because the young people have the “holographic” reflection of all the contradictions and opportunities of socio-historical and cultural dynamics of the society within the social reality (homeland, country, socio-cultural community). In this sense, youth is a kind of phenotypic code of the evolution of the society. Usually almost the young people choose the trajectory of the historical movement of the society.

Spiritual attacks of the radicals were directed against Islam. Their result is the altered consciousness of hundreds of young citizens of the country. The process of Islamization of the Kazakhs developed through the significant impact of the adherents of Sufi ideas and values, because they did not reject Kazakh customs, showed loyalty to them, supported by ancient institutions. Kazakh folk traditions and customs corresponded to Sharia, but were not accepted by Wahhabism. Wahhabis deny the baht (wish for wealth), commemoration (seven days, forty days, an anniversary, etc.), visits to the graves, the reading of the Quran before the dead, refuse the custom of “Salem take”. Also they deny the greeting of aksakals (elders) by standing up and giving both hands; they reject any music, dances, art, tumars (amulets) and alternative medicine. “Wahhabis want to build their ideology on the ruins of our spirituality. Moreover, they criticize Sufism and our traditions as not corresponding to Sharia” [8].

Many experts are inclined to see the reasons for the active spread of radical ideology in the weakness and inefficiency of the system of religious education in Russia and Kazakhstan. We would like to stress, that counteract extremist ideology in our multicultural country, non-confessional forms of world outlook, and traditions of folk culture and humanism were not used enough, unfortunately.

In modern Kazakhstan, for various reasons, the general line of ideological opposition to the religious extremism, including preventive work, aimed the creation of the consciousness, does not accept the ideas of extremism and terrorism, is carried out within the framework of religious and theological discourse, based on “enlightened clergy”. However, in our opinion, both religious and secular values should be used in the fight against the religious extremism”(<http://religiya.kostanaygov.kz/stati-i-publikatsii/>, accessed: 27.07.2019).

In the sphere of humanitarian education of the Republic of Kazakhstan, the task of forming free thinking has been replaced by: 1) the task of forming the culture of tolerance; 2) religious education.

1) World tolerance is an indispensable attribute of the culture of the civil society. However, the principle of the tolerance should not be absolute in the multicultural society. There is the foundation of morality, which should be given preference over both this pluralistic and ideological thesis and religiously founded the moral postulates. Accepting the dogmas of the religious faith, as well as affirming in an atheistic worldview, the person does not disclaim the responsibility for his actions, cannot shift the burden of guilt from himself to the values and norms of dogmas. Using the distinction, introduced by M. Weber, it should be emphasized, that the “ethics of belief” must be corrected without fail by the “ethics of responsibility”.

2) Religious education in the modern Kazakhstani conditions is becoming the necessary part of the system of humanitarian education, the formation of the desire and ability of free-thinking in young people. Religious education puts the barrier to the religious fanaticism, actualizing the humanistic potential of religious ideology, including the most important commandments of Islam and Christianity.

Questioning the legitimacy and effectiveness of the religious enlightenment as the way to consolidate Kazakhstani society and to combat the religious extremism and radicalism, it is necessary, to be aware the most destructive in the relation of the personal development and the tasks of social integration, to prohibit the extremist religious movements, such as Wahhabis. Now we see the dialogue between the denominations as the result of the escalation of intolerance, ideological and social disengagement. Religious and

ethnic affiliations are often identified in mass consciousness, this situation carries out the serious threat to the formation of new Kazakhstani identity (<http://www.liter.kz/index>, accessed: 27.07.2019). The danger of erosion of the spiritual and ontological foundations of the culture, mean the real threat to the national security of the country.

In order to increase the effectiveness of the measures of the consolidation of Kazakhstan's society and prevention the religious extremism in the Republic of Kazakhstan, it is necessary to shift the focus from opposing the normative value complex of the so-called "traditional religions" to fundamentalist, radical and "non-traditional" religious views clarification of the principles, spiritual and moral values of free-thinking; the development of the culture of tolerance between the confessional dialogue; to foster the culture of the critical-reflective thinking; the ideological, political and educational work with the population.

The civil, national-state and cultural-civilizational identity and the corresponding of the social and political practice in the modern world can be based not on the religious, ideological or ethnic monolith of the society, mobile synthesis and redefinition of diverse the cultural principles, the ability to the critical reflection, readiness for ideological dialogue, the creative perception of cultural "otherness".

This strategy of forming the field of intercultural interactions as the main direction of the policy of strengthening national consensus should be based not only on the formal freedom and arbitrariness of choice from equally possible alternatives, but on irrelevant criteria and absolute principles of choosing moral and decisions. These criteria should be formed not in the sphere of transcendental-theistic dogmas and particular norms of the confessional dogma, but in the sphere of universal moral imperatives.

Programs, concepts, strategy for the further consolidation of Kazakhstan's society should be based on the nationwide ideology of new Kazakhstani identity and patriotism, its concentrated expression: the national idea of "Mangilik El". The secular state and high spirituality, the dialogue of the religions and civilizations, the key positions of the national idea "Mangilik El" are quite necessary components of the ideology and unity of the civil and spiritual values becomes the social resource for countering the religious extremism in multicultural Kazakhstan's society.

Kazakhstan has chosen the path of the tolerant state, where the equality of the people, world religions, and religious associations were ensured. During the past 28 years, since independence, our independent state has demonstrated to the whole world the example of the modern, enlightened and tolerant state. In the Republic of Kazakhstan anyone can see the peace and harmony live of the representatives of all faiths.

We would like to remind, that at the same time, Islam plays an important role in Kazakhstan's society, because more than 70% of the populations of the country are Muslims, belonging to the different ethnic groups. Ethnic relations and the inter-ethnic peace and harmony have spread in the society. Today many countries around the world recognize new challenges and threats, the policy of tolerance and non-discrimination as the key aspect of successful development. Tolerance, mutual understanding and mutual respect, the search for the compromises, peace and harmony are the basic ideas, established as ideological ideals and the norms of daily life in Kazakhstani society. Adherence to these common human values allows carrying out the realistic course towards the gradual and consistent liberal reforms of the economy, democratization of the society (<http://strategy2050.kz/ru/news/39402>, accessed: 27.07.2019). Actually, talking about the dialogue of the religions, faiths and cultures, it is also necessary to emphasize the need to achieve mutual respect, understanding, harmony and unity. The process of transformation of public consciousness continues new potentials of creative, social activity of Kazakhstanis, focused on the creation of the civil society and a democratic law-abiding state, with the priorities of spirituality, morality, humanity, was revealed. In our country the secular state has really developed, there are no privileges to any of the traditional denominations. Also the culture and morality are always closely correlated with the religion.

According to the researchers, in the conditions of the spiritual crisis, experienced by the modern civilization, we see the growing interest in the religion sphere and increased attention to the philosophical interpretations of the religion among intellectuals, intelligentsia, which directed the problem of postmodern attitudes towards the religion in the modern Kazakhstani society. Indeed, at the present time, tolerance is the most urgent problem of both global and national scale [7]. On the global scale, tolerance is

the pursuit of universal human values, the willingness of the person to seek the achievement of consent by non-violent methods and ways. In accordance with the experts, the state of mass religious consciousness is rather unstable, contradictory and vague: there is an intolerant attitude towards manifestations of “otherness”. The facts of manipulation of the consciousness and behavior of young people by various religious organizations are clear. The number of young Kazakhstanis falling down under the influence of the religious organizations of various denominations. The main things are: unemployment, poverty, health diseases, etc.

Due to the susceptibility of young people to new ideas, their maximalism and categorical on the one hand, and the ideological, spiritual immaturity of insufficient stability on the other hand, they are the main object of propaganda, recruitment of radical religious movements, including destructive religious sects of Islam. The existing problems of religious extremism are closely related to fundamentalism and terrorism. So, fundamentalism means the return to the original pure religion. Terrorism is politically motivated violence against the civilians. Any religious extremism, regardless of the confessional affiliation, has socially disadvantaged fanatics. In our opinion, the religious extremism is the consequence of the collision of ideological values, resulting from the politicization of the religion, which is expressed in violence and other anti-human acts. All this can contribute to the outflow from the secular principles, which create the basis for the ideological values of the state.

It should be noted that at the beginning of the XXI century in the world happened many conflicts between the confessions. Confrontations, conflicts were based on real socio-economic and political factors, public speech, articles and books of the religious figures, politicians. At the same time, a long historical process of the development and interaction of main world civilizations, the spiritual and cultural traditions of many people formed a stable practice of the existence of multi-religious society.

Today many countries became the pluralistic societies; some part of young people refused from the religious values. This phenomenon has been researched by the religious studies during the objective analysis of the conceptual socio-political ideas of modern Islam. The manifestations of religious extremism will increase, primarily from non-traditional cults of Western origin and Eastern preachers under the slogan of Islam. According to some leaders of Islam and Orthodoxy, new confessions in our region can destroy not only interfaith harmony in Kazakhstan, but also erode the cultural identity of Kazakhstanis. In their opinion, modern international standards, including the freedom of conscience, are Western and liberal standards, and therefore are not always applicable to our society. But the majority of Kazakhstani people react to the activities of new confessions for the region.

If you look from the point of view of geography, the most religious regions are the Southern and Western regions of Kazakhstan, although Kazakhstan has traditionally strong position of Protestantism. Despite the massive departure of the German population from the country: Baptist, Lutheran, Adventist organizations, Protestant associations occupy a certain place among the confessions, distributed on the territory of Kazakhstan. Over the years, since independence, there have many different missions and communities, religious organizations of Methodism and neo-Protestantism, such communities and cults, as the Baha’i Faith, Scientology, the Church of Unification, Krishna consciousness, the Church of the Last Testament, the Church of Jesus Christ (Mormons), etc.

Ideological competition between the representatives of various Islamic movements calls for the return to the “purity of the original Islam”, to the model of the way of life of the prophet Muhammad, to the “truth”, “validity” of an Islamic model”.

The formation of public opinion in religious issues belongs not to the religious institutions, but to the private individuals- spiritual authorities. In combination with the inconsistency of the main sources of Islamic doctrine and law: Koran and Sunnah - this predetermined the difference in Islamic society, governed by the General Islamic “principles” or “norms”. The latter acted at the level of dogmatic theology and social practice. Different ideological standards and religious structures are joined by the unquered religious system - Islam.

Results. Results of this article demonstrate the spiritual development of polyconfessional society, stability. The problem of religious tolerance now is among the most relevant and actively discussed issues. The religious tolerance should be considered as the complex phenomenon of public consciousness in world outlook and social mental sets combine and allow legitimacy of multiple religious traditions. The

religious tolerance should be perceived as well as specific actions at all levels. The religious tolerance can be understood as the value and social norm of the civil society, protection of the rights of all individuals, and confessional identity, inter confessional tolerant relations. Mechanisms of formation of the religious tolerance are connected with all system of the public relations, realization of constitutional democratic rights and freedoms, level of spiritual culture of the personality and society. The problem of religious tolerance was actual in the great empires. For example, in Ancient times the territory of Kazakhstan, since the state of Karakhanids, was considered the periphery of the Muslim world. Islam has appeared in order to originate a Patriarchal Arab society, the religious system with a single source - Koran. With the social and spiritual development of the Arab tribes and their contact with well-educated people, was necessary to enrich this religious system in order to fulfill the demands of the time.

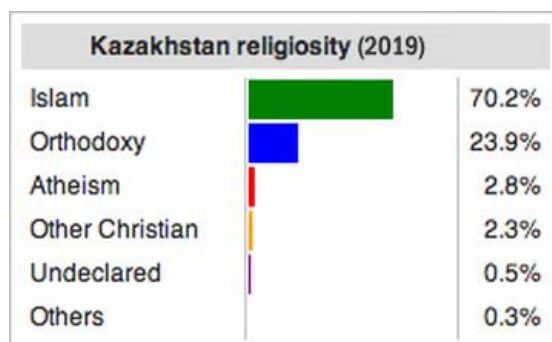
Conclusion. Traditions of religious tolerance found the special expression in its manifestations at all stages of the development of public philosophical thought of Kazakhstan. The religious tolerance became a decisive factor of providing the world, stability and economic progress in Kazakhstan today. For Kazakhstan citizens the principle of tolerance is not only standard of the political culture, but also one of the key principles of the state, which decisively supports and strengthens it.

Below there are the specific features of the Population of the Republic of Kazakhstan due to the different nationalities, in accordance with the statistic data base (table 1) and basic parameters of Kazakhstan religiosity (table 2).

Table 1 – Population of Kazakhstan according to ethnic group in 2019

Ethnic group	Islam	Christianity	Judaism	Buddhism	Other	Atheism	NA
Total	70.20%	26.32%	0.03%	0.09%	0.02%	2.82%	0.51%
Kazakhs	98.22%	0.39%	0.02%	0.01%	0.12%	0.98%	0.26%
Russians	0.43%	92.64%	0.04%	0.02%	0.03%	6.09%	0.75%
Uzbeks	99.05%	0.39%	0.01%	0.01%	0.02%	0.37%	0.16%
Ukrainians	0.94%	90.74%	0.03%	0.01%	0.02%	7.31%	0.94%
Uyghurs	98.35%	0.51%	0.02%	0.01%	0.03%	0.61%	0.47%
Tatars	79.57%	10.24%	0.02%	0.03%	0.06%	8.11%	1.97%
Germans	1.58%	81.59%	0.05%	0.04%	0.11%	13.96%	2.68%
Koreans	5.24%	49.35%	0.21%	11.40%	0.14%	28.51%	5.16%
Turks	99.13%	0.30%	0.01%	0.01%	0.02%	0.33%	0.21%
Azerbaijanis	94.81%	2.51%	0.02%	0.02%	0.03%	1.86%	0.76%
Belarusians	0.79%	90.16%	0.04%	0.01%	0.03%	7.82%	1.15%
Dungans	98.93%	0.37%	0.01%	0.03%	0.04%	0.34%	0.28%
Kurds	98.28%	0.53%	0.03%	0.02%	0.02%	0.74%	0.38%
Tajiks	97.78%	0.91%	0.01%	0.02%	0.08%	0.85%	0.35%
Poles	0.69%	90.07%	0.04%	0.01%	0.13%	7.30%	1.76%
Chechens	93.69%	2.99%	0.02%	0.01%	0.05%	2.08%	1.16%
Kirghiz	96.67%	0.89%	0.03%	0.03%	0.02%	1.51%	0.86%
Others	34.69%	52.32%	0.82%	0.91%	0.13%	8.44%	2.69%
http://www.stat.kz/p_perepis/Documents/							

Table 2 – Kazakhstan religiosity



“Central Asia: KAZAKHSTAN”. CIA The World Factbook.

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ДІННІҢ ТОЛЕРАНТТЫҚ САНА МЕН ҚОҒАМДЫҚ КЕЛІСІМ ҚАЛЫПТАСТЫРУҒА ТИГІЗЕТІН ӘСЕРЛЕРІ

Аннотация. Толеранттылық проблемасы оның табиғатын талдауды талап етеді. Зерттеушілер толеранттылық идеясын пайда болуы және дамуын ағарту жаңа Еуропалық идеялар аясында саяси философияның либералды кезеңімен сәйкес өзгеріске байланыстырып отыр. Толеранттылық идеясы негізінде, ол үш жүз жыл бұрын еркіндік беру мақсатында діндердің либералдылығын жариялаған. Оны үш негізгі даму кезеңіне бөледі. Бірінші кезең рационалистік пен байланысты Дж. Локк еңбектерінде көрсетілген. Оның негізінде сенім мен көзқарастарды сана ретінде дінге еріктілікке толеранттылық жөнінде түсінік берілген. Дінге еріктілік Дж. Локк бойынша ұтымды билеуге қажеттігі бар. Екінші кезең теориясы С. Милль толеранттықтың либералды проблематикасы дамуымен байланысты. Ол тек басқа бір адамның бостандығын жариялап, ол бас бостандығының идеясын, тұлғаның шектелуі мүмкіндігін қарастырған. Әділдік пен теңдікті қоғамның негізі ретінде қарастыра отырып ғалымдар шартқа қол жеткізу үшін қажет болған проблемалар туралы айтып отырады. Әділдік үшін басқа мүшелерінің құқығын қамтамасыз ету шарттарының бірі болып табылады, алайда өз сенімдеріне төзімділік керек. Батыс мәдениетінде төзімділік адам негізгі қасиет ретінде бекітеді, онда қоғамдағы адам баулық бостандыққа ие. Дәстүрлі қоғам мәдениеті де жеке адам бостандығын жариялап жатыр, онда фундаментализмнің жариялануы мүмкін емес.

Түйін сөздер: руханилық, конфессиялар, поликонфессиональдықоғам, конфессия аралыққатынас, сана, толеранттылық, мәдениетаралық, дәстүрлідіндер, дінибірлестіктердітіркеу, ар-ожданбостандығы.

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О ВЛИЯНИИ РЕЛИГИИ НА ФОРМИРОВАНИЕ ТОЛЕРАНТНОГО СОЗНАНИЯ И ОБЩЕСТВЕННОГО СОГЛАСИЯ

Аннотация. Проблема толерантности требует анализа природы толерантности. Исследователи связывают появление идеи толерантности с периодом Реформации и идеями Просвещения новоевропейской либеральной политической философии. Идея толерантности, которой уже триста лет, возникла в целях освобождения религий, провозглашенная либеральной традицией. В ней выделяют три основных периода развития. Первый период связан с рационалистическим учением Дж. Локка. В основе его взглядов на отно-

шении веры и разума есть понимание толерантности как веротерпимости. Веротерпимость есть по Локку рациональная необходимость в правлении. Второй период связан развитием проблематики толерантности в либеральной теории С. Милля. Он провозглашает идею свободы индивида, которая может быть ограничена только свободой другого человека. Рассматривая проблемы справедливости, равенства как основы общества ученые говорят о необходимости договора ради достижения их. Толерантность является одним из условий справедливости, однако человек должен жертвовать собственными убеждениями ради права других членов. Толерантность утверждается как черта западного общества, где человек обладает истинной свободой. Традиционное общество провозглашается фундаментализмом, где индивид не может обладать культурой и свободой.

Ключевые слова: духовная сфера, конфессии, поликонфессиональное общество, межконфессиональные отношения, сознание, толерантность, межкультурный диалог, традиционные религии, регистрация религиозных объединений, свобода совести.

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