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THE MAIN SOCIO-CULTURAL FACTORS AND THE REASONS FOR THE NEED TO FORM A CULTURE OF RELIGIOUS TOLERANCE IN KAZAKHSTAN

In modern conditions for the Kazakh society one of the topical problems is the formation of a culture of religious tolerance in the Kazakh society. In this article, the authors set out to determine the main social factors that can have a negative impact on the preservation of the stability of society and the cultural and religious security of the country. The authors note the influence of globalization and modernization on interfaith and interethnic relations. The authors note some of the threats that exist in society. The article gives an analysis of the types of migration in the country. The authors disclose a number of social consequences of urbanization, creating threats to maintaining stability in society.

Key words: tolerance, religious tolerance, migration, urbanization, modernization.

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Қазақстандағы діни толеранттылық мәдениеттің қалыптасуының қажеттілігі және негізгі әлеуметтік-мәдени факторлары

Қазіргі кезеңде қазақстандық қоғам үшін маңызды мәселелердің бірі Қазақстан қоғамындағы діни толеранттылық мәдениеттің қалыптасуы болып табылады. Берілген мақалада авторлар мемлекеттің мәдени – діни қауіпсіздігі мен қоғамның тұрақтылығын сақтауға кері әсерін тигізетін негізгі әлеуметтік факторларды анықтауды міндет етіп қойып отыр. Авторлар конфессияаралық пен этникааралық қатынасқа жаһандану мен жаңғыртудың әсерін атап көрсеткен. Авторлар қоғамда пайда болған кейбір қауіп-қатердің бар екендігін көрсеткен.

Түйін сөздер: толеранттылық, діни толеранттылық, көші-қон, қалалану, жаһандану.

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Основные социокультурные факторы и основания необходимости формирования культуры религиозной толерантности в Казахстане

В современных условиях для казахстанского общества одной из актуальных проблем является формирование культуры религиозной толерантности в казахстанском обществе. В данной статье авторы ставят своей задачей определить основные социальные факторы, которые могут оказать негативное влияние на сохранение стабильности общества и культурно-религиозной безопасности страны. Авторы отмечают влияние глобализации и модернизации на межконфессиональные и

межэтнические отношения, некоторые угрозы, которые имеются в обществе. В статье дается анализ видов миграции в стране, раскрывается ряд социальных последствий урбанизации, создающих угрозы для сохранения стабильности в обществе.

Ключевые слова: толерантность, религиозная толерантность, миграция, урбанизация, модернизация.

Introduction

In modern conditions, it is especially important to study the religious and cultural studies of the problem of forming a culture of religious tolerance. The modern world is becoming more multi-ethnic and multicultural in the socio-cultural sphere, ideas and strategies are increasingly being brought to the forefront, related to the preservation of their cultural, ethnic and religious identity. The complexity and multidimensionality of the manifestation of intercultural and interethnic communications and relationships are further complicated by inter-confessional relations, by the «clash of interests» between different groups of society based on cultural and religious interests [1]. A number of complex consequences such «clashes» sometimes led to the fact that social equilibrium was violated and there was a growing tension in society that could lead to compicated socio-political consequences. In the modern socio-cultural situation, the influence of such factors as globalization, modernization, migration, urbanization on interethnic and interfaith relations is directly reflected in the public consciousness. As a result, people's behavior can dynamically change between the poles of tolerance and intolerance. Therefore, the preservation of socio-political stability, the provision of cultural and religious security actualize and engage in the problem of the formation of culture of religious tolerance. The purpose of this article is a religious analysis of socio-cultural factors that can lead to social tension and a threat to the cultural and religious security of the country.

Discussion

In the society there is the positioning of the idea of recognizing the strategy of tolerance and solidarity as a necessary condition for a stable and harmonious socio-cultural life [2]. However, as the theoretical and sociological analysis shows, the population of the country has not learned to approach them not only as a model of intercultural, but also inter-confessional communication.

A number of scientists believe that the phenomenon of tolerance and solidarity is ontologically rooted in human life [3]. However, the history of human development shows that these cultural strategies have not yet become for the people the world a moral and cultural value and the norm of socio-cultural organization, transformation, modernization of public and cultural life [4, 5].

Main part

One of the complex factors that can permanently lead to destabilization of the achieved balance in society is the problem of migration and adaptation of migrants to the socio-cultural situation in the country. In the era of globalization, there is an increase in migration flows. This process has a historical and irreversible character [5].

It is known that for labor migration (from the Latin migratio – resettlement), particularly relevant areas are the movement towards countries with a stable political situation, a stable economy and solvent employers. Such a comfortable space can be the Republic of Kazakhstan. In addition to immigrants, migrant workers come to our country from neighboring countries Kyrgyzstan, Uzbekistan, Tajikistan, China, and Russia. In large cities of Kazakhstan already live diasporas of Tajiks who have received Kazakhstan citizenship. Kyrgyz and Uzbek labor migrants work mainly in the construction sector in unskilled positions and in markets. From above mentioned countries, a significant number of migrant workers are in the country illegally: from Kyrgyzstan – 50 thousand, from Uzbekistan – 100 thousand, from Tajikistan – 50 thousand, from Russia – 100 thousand [6, P.98].

If we compare Kazakhstan capability to economically ensure the process of reception and integration of migrants, then it certainly lags behind the prosperous West [7, 8]. Our society has recently changed significantly. Under the impact of migration, significant changes are taking place in the social structure of the population. They, in turn, affect the dynamics and national composition of the population. Under the influence of this factor, the demographic, political, social, cultural and ethnic security of the country is beginning to change. Despite the fact that the Kazakhs position themselves as a tolerant ethnos, nevertheless, a certain tension

with regard to migrants is observed by the population of modern Kazakhstan as the host community. Often one can observe hostility and fears for hidden creeping immigration, i.e. illegal penetration of large Chinese masses across the border. This is explained by the fact that in host societies places of increased concentration of migrants can become hotbeds of social tension. This provokes the growth of xenophobia, political radicalism and extremism, local outbreaks of ethnic conflicts [7, 8].

In the official security concept of Kazakhstan [2005], migration, in particular unregulated, is seen as a serious source of threats to the security of the state. It notes that uncontrolled migration contributes to the strengthening of nationalism, political and religious extremism, and ethno-separatism. This social consequence creates the conditions for the emergence of conflicts.

According to the results of the sociological survey among the students of the 2 largest universities in Almaty, young people today do not always react positively to people arriving in Kazakhstan, differentiating the attitude based on migration. As regards labor migrants 42% of negative comments were found, 37% believe that if there is a demand for labor, such migrants can come legally, 12% of respondents expressed understanding, 6% expressed indifference, 3% believe that they occupy Kazakhstan people's working places. To illegal immigrants, all students have a negative attitude. 73% chose the answer: «Because they violate the laws of our country». 25% answered the question: «The goals of their arrival are not known, which is alarming», 2% – «They worsen the criminal situation» [6].

According to the 2009 population census, 2,381,233 people or 14.9% of the total population of the country were internal migrants, or people of Kazakhstan. They changed their place of residence within the country during the intercensal period. This situation has developed as a result of the outflow of people from rural areas to cities. As the analysis shows, the reason is the continuing unfavorable situation in the agrarian sector, the insufficiency of the socio-economic development of the village. The main reason for the internal displacement of the population remains the unfavorable socio-economic situation in the places of former residence – lack of work, lack of adequate infrastructure of the settlement, lack of socio-economic prospects and etc.

Within Kazakhstan, the place of residence was changed first of all by Kazakhs (78.4%), Russians (14.1%), Ukrainians (1.4%), Uyghurs (1.1%), Tatars (0.9%), Germans (0.9%), as well as representatives

of other nationalities (3.2%) [6]. Intensity of internal migration does not decrease, it remains high. Active outflow of the population is observed from separate areas as Akmola, Aktobe, South Kazakhstan, Zhambyl, East Kazakhstan regions. On the other hand, the regions that emerged as a result of interregional migration were formed. These include cities such as Almaty and Astana, as well as Almaty, Atyrau, Mangistau regions. In intra-republic migration, the most intensive exchange occurs between neighboring economic regions and regions. In Western Kazakhstan, for example, almost 60% of internal migration falls on the regions of this region, 30% – in Southern Kazakhstan and only 10% in the North and Central regions, and almost no internal migration flows in Eastern Kazakhstan [6, 9].

According to official statistics, the share of the urban population of the Republic of Kazakhstan is 57%, rural – 43% [6]. According to forecasts, in the coming decades the proportion of urban population in Kazakhstan will increase due to internal migration from rural to urban areas. The analysis shows that the existing state program mainly focuses on external migration. While, the problem of internal migration remains outside the attention of state authorities. In fact, this leads to the fact that internal migration becomes unregulated.

Analysis of modernization processes in society shows that the urbanization of the population has significant differences: the urban population of the Karaganda region is 84.8%, Mangistau – 79.7%, Zhezkazgan -79.8%, East Kazakhstan- 63%. At the same time in the South Kazakhstan region more than 61.5% of the total population is rural, in Taldykorgan – 57.4%, West Kazakhstan -58.7%, Zhambyl – 53.6% [9, 10].

The most important goal of modernization is the creation of an urbanized Kazakh nation [7]. However, this process has recently led to an increase in social tension. One of the factors of this social phenomenon is the growth of traditional strategies in cities. The reason for this is the migration of the rural population to the city, which is accompanied by the transfer and positioning of traditional values and ideological strategies of «yesterday» rural residents. As a result, in the modern urban space, the «traditional» values are activated, which enter into social opposition with «European» values. The consequence of the accelerated modernization was the fact that coexisting generations representing different variants of the world outlook (from traditional to post-industrial).

Rapid urbanization and the massive development of new social niches led to the inevitable transfer to

the cities of traditional practices prevalent earlier in the countryside. Traditional practices (division by shezhire, tribalism, nepotism) are gradually «settled» in new conditions and are becoming an increasingly important tool for the formation of the social space of the Republic of Kazakhstan [9].

The first results of sovereign urbanization led to the following social consequences. First: the transformation of urban cultural space. The individualized urban cultural space is replaced by a paternalistic and traditionally oriented new social education. These previously marginal stratas are organizing a new cultural space, creating their «associations» on a regional basis (reviving zhuz ties) and expanding the dominant of traditional rural values. The active quantitative growth of marginal rural groups leads to the expansion of their cultural space. For twenty-five years of independent development of our state, there has been a change in emphasis, priorities in the system of values and socio-cultural practices [11].

The erosion of social urban strata by the representatives of the rural population led to the fact that the urban population was unable to resist the corporate opportunities of the traditional views of rural marginalized people. In turn, social apathy, cultural discomfort begins to form in the public consciousness of indigenous urban residents, there is a growing interest among urban youth in new spiritual religious practices in which they try to find forms of their religious and cultural identity. Others see the way out of the cultural and value-based tension, the departure abroad under the guise of training. This practice allows us to gain new opportunities in social progress and to adapt to Western democratic values. It is a kind of compensation for the loss of the values of civilized urban culture.

The second: the growth of tribal, clan relations. They become an important resource for career growth, which receives a negative evaluation from the representatives of the «old» urban space of Kazakhstan. The traditional block is used as a resource for career growth, successful economic and political activity. However, this process leads to the fact that representatives of the non-titular population, including a significant part of the urban Kazakhs, who «break away» from traditional values, are marginalized in the society and some of them are forced to migrate to other countries. The consequence of this can be a «qualitative» emigration, when the state will begin to leave professionally trained personnel unclaimed (due to the impossibility of getting into social elevators). Thus, one of the consequences of a return to the

«origins» and the emergence of monoethnicity is the aggravation of intra-ethnic relations [11]. The importance of the problem is also evidenced by the fact that it was voiced by the president: «As a leader of the nation, I am worried that forces have emerged that want to destroy internal unity of the country. Those who go about this consciously or unconsciously, begin to share on different grounds, primarily on the Shezhire [12].

As the scientists note, internal migration is mostly spontaneous in nature. Therefore, in the Kazakhstani society one can observe unregulated migration flows «village-city», «depressive region – a prosperous region». These flows lead to the formation of «quarters of the poor» in the suburbs of large cities. This process is accompanied by the marginalization of the population, which leads to increased conflict potential [12].

Urbanization is associated with the fact that Kazakh youth, who came from the aul to the urban Russian-speaking environment, under the conditions of adaptation to the city, is exposed to the influence of the Kazakh-speaking adherents of Islamic fundamentalism, who use the ethnicity of young Kazakhs to introduce ideas of Salafism and intolerance towards other faiths in their minds. Studies conducted among Kazakhstani convicts showed that radicalization based on the ideology of jihadism occurred most often among young marginalized people. According to statistics, almost all convicts in the Republic of Kazakhstan for religious extremism and terrorism (more than 80%) are unemployed young people who «worked» in the informal sector of the economy. Many worked part-time in the bazaars, were engaged in private transportation and so on. Almost all of them are children of internal migrants who moved from auls to cities [13].

Conclusion

The analysis of the ongoing migration processes, the identification of the main factors is important for maintaining the consent and stability in ethno-confessional relations and developing a culture of tolerance of the population [14]. The middle of the twentieth and the beginning of the 21st century is a complex process of modernization, urbanization, globalization, which occurs in many countries of the world. It carries with it such complex socio-cultural consequences as migration, exacerbation of ethnic relations, and the growth of a religious factor. We are witnessing the active growth and influence of the religious factor on the self-awareness of

people and nations, on politics and social and cultural life. On the international scene, we are witnessing the intensification of traditional and orthodox movements. Thus, in the USA there was an increase in evangelical movements and a decline in the main directions of Protestantism, in Russia – the revival of Orthodoxy, in Israel – the increased influence of the conservative trend in Judaism, the growing influence of fundamentalism in Islam, in Kazakhstan and Central Asia, Islam is becoming more active. Together with liberalization, there is an intensification of the religious factor and the desire to influence the political life of many countries. All this can have an impact on the stability and stability of political and cultural life, on inter-ethnic relations. Very often we see the emergence in some regions of threats emanating from radical and fundamentalist religious groups. Among them, particular danger present religious intolerance and manifestations of terrorism and extremism[15, 16].

In modern conditions, we can single out the following threats to the ethno-confessional security of Kazakhstan:

- the negative consequences of the global financial crisis;

- social differentiation and polarization of the population, a significant gap in the level of socio-economic development, in incomes, living standards;

- difficulties in adapting ethnic groups to the new conditions for the development of a sovereign state;

- the politicization of Islam, manifested in active attempts to use the religious factor for political purposes, involving believers in ethnopolitical and social conflicts;

- religious and political extremism and terrorism;

- strengthening the criminalization of society, the growth of organized crime, clanliness, corruption, often acquiring ethnicity [11, 13].

In the internal policy of the national state, it is important to take into account the influence of these factors for maintaining stability in the society and consent in ethno-confessional relations. Thus, the impact of the processes of globalization, modernization, external and internal migration, urbanization on the socio-cultural situation in the Republic of Kazakhstan determines the need to study the experience of the formation and development of a culture of tolerance in the ethno-confessional relations of a multi-ethnic and multi-confessional Kazakhstan society.

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