

UDK 323.15 (73/574)

Z.K. Shaukenova¹, Sh.M. Zhandossova²**Non-Traditional Religions as a threat to National Security in the Republic of Kazakhstan**¹Ministry of education and science of the Republic of Kazakhstan

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Abstract. The Basic Law of the Republic of Kazakhstan declared a secular state in which the highest values are recognized a person's life, rights and freedoms, including freedom of conscience, which can only be limited when their exercise violates the rights and freedoms of other persons, infringe on the constitutional order and public morality. The country is flooded with various kinds of missions, previously unknown in Kazakhstan. An increase in inter-religious tensions caused by the struggle for inclusion in the numbers of new supporters. Contributes to the exacerbation of active work in the country of foreign agents, which, with its considerable financial resources and extensive experience in missionary work, often pushing aside the traditional religions in Kazakhstan in the struggle for influence over the faithful. Although sectarian conflict so far, as a rule, do not lead to any anti-social acts, appearing mainly in the criticism of his rivals as «false prophets» in the prayer meetings, in public utterances of the clergy, the very intensity of it is quite alarming symptom. By itself, non-ideological religion does not pose a security risk. As the former chairman of the KNB Nurtai Abykayev in the Republic, the number of foreign religious missions, visiting the Republic in order to spread the religious and mystical teachings and create conditions for conflict on religious and ethnic basis.

Keywords: Kazakhstan, national security, religious extremism, traditional religions, ethno-political conflicts.

The peculiar religious renaissance of the last decade are not ideologically demanded the study of religion, research and analysis of beliefs and causes of non-traditional religions, the essence of their impact on the safety of the republic. In this connection I would like to express views on the nature of threats to non-traditional confessions in Kazakhstan. In a concentrated form of this danger, but also a serious concern of many nations, peoples, and the public are also reflected in the international agreements fixing the obligations of States to fight together against this phenomenon.

In Kazakhstan the socio – political activity representatives of traditional religions (Orthodoxy, Islam, Catholicism, Buddhism, etc.) related to the preservation of ethnic identity, traditions and values of people living in the republic with the ideals promoted by the current rejection of consumer society, individualistic, purely unitary pragmatic orientations.

The uniqueness of the religious situation in

Kazakhstan is associated with many political, historical, social, ethnic, and cultural factors. The specifics of religion has helped to keep the national – religious norms and values, despite numerous repression of the clergy, the closure of churches and mosques, the deportation of certain ethnic groups, etc.

In recent times the country flooded with various kinds of missions, previously unknown in Kazakhstan. Thus, an increase in sectarian tensions caused by the struggle for inclusion in the numbers of new supporters. Contributes to the exacerbation of active work in the country of foreign missionaries, who, having significant financial and experience of missionary work, often pushing aside the traditional religions in Kazakhstan in the struggle for influence over the faithful. At least until the sectarian conflict, do not lead to any - that anti-social actions, which manifests itself mainly in the criticism of his rivals as «false prophets» in the prayer meetings, the

public utterances of the clergy, the very intensity of it is quite alarming symptom.

Operating in Kazakhstan nontraditional religious groups differ in their place of origin. Some associations and groups arise outside of Kazakhstan, and «imported» on the Kazakh land from other cultural areas. Often, when the press writes about the arrivals from abroad preachers, meet the definition of type: Invasion, spiritual aggression, intervention, expansion, etc. Rightly says in his article «Religion in the realities of Kazakh society, or to the issue of spiritual harmony and freedom of conscience». Professor A. Artemyev, «a country flooded with various kinds of missions previously unknown to anyone in Kazakhstan, but with its history abroad, non-traditional faiths, especially Methodism and Protestantism, Hinduism and Islam, and such movements and cults, as the Baha'i, the Scientology Unification Church (Moon), the White Brotherhood, the Church of the Last Testament, the New Age Movement, the Temple of Isis, the Family of God, the Church of Satan, etc. «It is time to clean up!» – religious leaders appeal of traditional religions. – All of these «aliens» should have no place in our country. And here as it goes by the wayside leaving such a thing as «freedom of conscience» – the main achievement of a democratic society».

There are forces within the country and outside it who are very interested in, so in Kazakhstan relations between the faiths sharpened. They dream about that all along the line of contact between Islam and Christianity arose war. Aggressive forces to promote awareness among the population of our country by religious ideology, fraud policy of the young state form various «religious studies» centers and subversive organizations under religious signs. Many of these organizations and centers working closely with the intelligence services, was created in the U.S., UK, Western and Muslim countries. Quite candidly spoke about this U.S. intelligence A.Dreyfus: «By means of the church we can act with the greatest activity. Church is important to us. This is the most easy and reliable way of entering the country». Based on this saying the reason for coming was founded in 2001, the head of the Roman Catholic Church, Pope John Paul II. Thus, with peaceful intentions, the Catholic Church seeks to expand the sphere of influence in the world, due to some displacement of the role of other religions, which causes anxiety and distrust.

New «non-traditional cults» are a specific type of religious organization. As some authors write:

«They are generally not designed strictly doctrinal system, the structures of these organizations are often hierarchical, with a rigid authoritarianism of charismatic leader, and they are characterized by the official opposition to the values and ideals and to defend their church organizations, in their highly developed «We – the feeling». The inner life is regulated by the statutes and regulations providing for the procedure entry and commitment to the communities. At the same time there are new religious education, in which there are no institutional structures and the internal structure is characterized by the amorphous and largely confined to the religious assimilation of philosophical treatises» [1].

Under these conditions, the majority of tumors arising in Kazakhstan projects offer a radical restructuring of the world. They can be found promise not only to involve the population of Kazakhstan to the true faith, but also contribute to material prosperity, and society itself to make a humane and fair. Many are turning to nontraditional religions, hoping to find in an atmosphere of sharp changes stability, peace of mind. They are attracted by the intergroup atmosphere, is cultivated in some neoreligion humane treatment to each other, humanity and nature. The emergence and consolidation of the positions of new religious movements favored the design of a new model of church-state relations, the recognition of the existence of religious associations of various types.

In recent time, is activated by a particular danger in the territory of Kazakhstan, the activities of the movement «Wahhabism», using extremism and terror in their activities. So in our view, some authors clearly underestimate the security threat of Islamic fundamentalism in the Central - Asian region. For example Abenov E.M. and Aryn E.M. wrote: «The activity of fundamentalist-minded Muslims and their leaders in Central Asia is not a serious threat to the existing secular states. Even if we admit the possibility of achieving a significant factor in the Islamic political influence, there is no reason to believe that this could lead to the appearance of theocratic rule, for Central Asia, and especially in Kazakhstan, historically widespread, only one of the trends of traditional Islam - Sufism, which has nothing to do with Islamic fundamentalism, in fact, condemn all religious extremism. Islam in Central Asia as a whole, in Kazakhstan, in particular, the synthetic form of Islam and local religious substance».

And yet it must be noted some successes nontraditional religions in Kazakhstan. In an explosive atmosphere of growing ethno-political conflicts, he often assumes the character of religious extremism that threatens the integrity and unity of many denominational and multi-ethnic regions. Understanding the issues of non-traditional faiths is extremely important for determining the future policies of the authorities of the Republic of Kazakhstan in order to avoid repeating mistakes, taking into account the ethnic and socio-cultural characteristics of nations and to strengthen the Kazakh state. We must work actively in order to protect the country from the onslaught of fundamentalist, extremist, sectarian, satanic, and other trends that are destroying our national values, endanger our religion.

To do this to prevent certain powers have used religion for political and economic purposes. This requires not only measures of a military nature, but most of development policies to combat non-traditional religious movements, such as:

- Public policy of Kazakhstan with regard to religion should be based on the famous canon: Do not ignore and do not promote religion, and the rigid attitude of the law and the Constitution.

- In the present context the relationship towards religion is necessary to strengthen measures for the development of the secular state.

- It is necessary to disclose publicly in the media to expose the activities of certain foreign centers on the use of religion for personal gain.

In recent years Kazakhstan has enjoyed the activity of the authorities, aimed at expanding and improving the legal framework to ensure national security and countering terrorism and extremism. In particular, at the current time state, the following steps in this direction [2]:

February 18, 2005 – entry into force of the law «On countering extremism». This law defines the legal and institutional framework for combating extremism.

February 23, 2005 - entry into force of the law «On introducing amendments and addenda to some legislative acts of the Republic of Kazakhstan on combating extremism». In accordance with this law was amended in Code of Civil Procedure, the Code of Administrative Offences, the laws «On Freedom of Conscience and Religious Associations», «On Public Associations», «On political parties».

May 12, 2005 – approval of the Majilis of the Parliament a draft law «On Making Addenda and

Amendments to Certain Legislative Acts of the Republic of Kazakhstan on issues of national security». The bill, introduced in Parliament by the Government on February 24 this year, provides for the amendment of legislation in 11 countries, including the Criminal Code, the laws «On Mass Media», «Non-profit Organizations», «On operative-search activity», etc.;

May 24, 2005 d - the beginning of the consideration by the working group of the Majilis of the bills «On the activity of branches and representative offices (separate subdivisions) of international or foreign non-profit organizations in the Republic of Kazakhstan» and «On introducing amendments and addenda to some legislative acts of the Republic of Kazakhstan on non-profit organizations». These bills were introduced a group of deputies of the Majilis of April 20 this year.

July 8, 2005 – President of the Republic of Kazakhstan signed the Law on amendments and addenda to some legislative acts of the Republic of Kazakhstan on issues of national security. This law focuses on the responsibility for the activities of public or religious organizations banned by the court in connection with extremism. Also, this law defines the responsibility for the dissemination of media products containing propaganda or agitation for the violent overthrow of constitutional order, incitement to religious hatred, etc. Stringent conditions of our country in missionary activity, the need for registration of a missionary, and the complication of the procedure due to the influx of religious missions to Kazakhstan, a different kind.

It is clear that over the last year there is a marked increase in the manifestations of these security threats, not only for Kazakhstan, but also throughout Central Asia.

In particular, the unprecedented event was the elimination of Kazakhstan in November 2004, the national security team, part of the international terrorist organization «Al Qaeda» and «CBO Mujahideen Central Asia». During the operation, carried out in different regions of the country, have been arrested 13 persons who are citizens of Kazakhstan and Uzbekistan. They were seized books, videos and audio tapes containing appeals to terror, fake passports, the components of explosive devices and ammunition. The investigation revealed that this group acts on the territory of Kazakhstan since 2002 and its individual members have participated in the implementation of the terrorist attacks in March-April and July 2004 in Uzbekistan [3].

All these facts indicate that the main focus in countering the possible manifestations of terrorism and extremism should be done in the field of migration policy of the state. Apparently, the main factors that favor these phenomena are insufficient protection of the state border of the republic and the passport and visa control, as well as high levels of corruption among relevant government agencies, including the immigration police, who often, as has been repeatedly found other law enforcement agencies of illegal money circulating documents issued to them to persons without proper verification of their persons. Consequently, it is first necessary to strengthen the legal mechanisms to address these negative aspects [4].

February 21, 2006 the head of state signed the Law on amendments and addenda to some legislative acts on counteraction of extremist activity. These amendments are aimed at ensuring the operation of the rules of the law on countering extremist activity and make changes to the Code of Civil Procedure and the Code of Administrative Offences, as well as laws on public associations, political parties, freedom of conscience and religious associations, public legal statistics and special accounting.

According to many lawyers, with the adoption of this law, the country was formed aligned almost block legislation aimed not prevent terrorism and extremism; maintain social harmony in our country [5].

Law on amendments and addenda to some legislative acts on combating extremist activities aimed at strengthening national security, the protection of society from the threat of terrorism and extremism, as well as the international obligations of the RK, taken in connection with the ratification of the Republic of Kazakhstan a number of international legal instruments on the fight against terrorism and extremism.

It should be noted that the problem of religious extremism, manifestations of a broader causal factors that can not be overcome by several laws. Obviously, a fertile ground for the spread of the country's religious views are radical nature of the decline in living standards, growing poverty, unemployment, low levels of education and culture, social disorder and apathy, loss of life and spiritual guidance, etc. This is especially true today, inherent in adolescents and young adults.

In the field of religion and religious communities,

there should be legislation to expand the basis for the development of constructive cooperation between the state and various religious organizations [6].

In the process of improving the legal framework to combat terrorism and extremism and should be based on the real level of threat to the security of Kazakhstan and its state leadership.

Thus, a state security policy of Kazakhstan involves the following objectives: economic growth of the country, an independent and socially-oriented economic policy, improvement of legislation of the Republic of Kazakhstan, strengthening the rule of law and socio-political stability of society, state and local government policy implementation and conduct of inter-ethnic harmony balanced national policy, a policy of equal partnership with the leading nations of the world, strengthening the defense capacity of the country and training of Kazakhstan in the spirit of patriotism, to continue the policy of democratization of public life and ecological improvement of living conditions, to ensure policy cohesion, interconnection and balance of all types of security, change their priority depending on the situation.

Thus, in concluding this chapter the following conclusions.

One. Guaranteeing national security is only possible given the unfavorable internal and external social factors. At the same time, an external threat can be neutralized as long as the action goes on inside the country criminalists destructive tendencies. Therefore, the policy of social security of society and the state should focus on creating an effective system of counteraction to provide protection for the interests of the individual, society and state.

Two. Currently in the domestic sphere of Kazakhstan's national interests are to ensure civil peace and national accord, territorial integrity and unity of legal space, the stability of the state government and its institutions, law and order and to complete the process of establishing a democratic society, as well as to neutralize the causes and conditions conducive to the emergence of social, ethnic and religious conflicts, ethnic separatism.

Three. At the present time in Kazakhstan, a policy aimed at expanding and improving the legal framework to ensure national security and countering terrorism and extremism. In particular, at the current time the most important legislative acts adopted by the legislative is the law «On Countering Extremist

Activities» that defines the legal and institutional framework for combating extremism, and the Law «On introducing amendments and addenda to some legislative acts of the Republic of Kazakhstan on combating extremism».

The effectiveness of the struggle against religious and political extremism in our country largely depends on how consistently and strictly complies with the requirements of laws to ensure the national security of the Republic of Kazakhstan [7]:

- Prohibiting propaganda and agitation, inciting national and religious hatred and enmity;

- Prohibiting the establishment and operation of public associations whose aims and actions are aimed at inciting social, racial, ethnic and religious strife;

- Prohibiting the establishment and operation of public associations whose aims and activities are directed at changing the constitutional system and violation of the integrity of the Russian Federation, at undermining its security, the creation of armed formations;

- Considers inadmissible to establish any religion as state;

- Establishing the equality of religious associations before the law.

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Дәстүрлі емес діндер Қазақстан Республикасының ұлттық қауіпсіздігіне қауіп ретінде

Аталған мақалада дәстүрлі емес діндер Қазақстан Республикасының ұлттық қауіпсіздігіне қауіп ретінде қарастырылады. Ұлттық қауіпсіздік комитетінің бұрынғы басшысы Нұртай Абықаев айтқандай «республикамызда соңғы кездері шетелдік діни миссиялардың саны тым күрт өсіп кетті, бұл дегеніміз елімізде діни және этникалық негіздегі жанжалдарға мүмкіндік туып жатыр».

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Нетрадиционные религии как угроза национальной безопасности Республики Казахстан

Сама по себе неидеологизированная религия не представляет угрозу безопасности. Как заявил бывший председатель КНБ Нуртай Абықаев, в республике «увеличилось число иностранных религиозных миссий, посещающих республику с целью распространения религиозно-мистических учений и создания предпосылок для конфликтов на религиозной и этнической основе».