

CONTEXTS OF STATE-CONFESSIONAL RELATIONS IN THE REPUBLIC OF KAZAKHSTAN

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Under the influence of both external (globalization) and internal trends in Kazakh society in recent decades is clearly observed a kind of religious renaissance that is common to the post-Soviet states who have lost their former ideology and has taken on other than the first, philosophical and axiological vectors. Kazakhstan approved the constitutional status of a secular state, developing a new approach in the implementation of state-religious policy, seeking an effective model of secularism. In transit in Kazakh society was a change of ideological paradigms, worldviews expanded scale, was constitutional warrant pluralism, the need for building new concept of church-state relations. The achievements of the secular democratic development of Kazakhstan should include the legal definition and practice to ensure equal rights and opportunities for citizens to choose worldview, no monopoly on value preferences, giving all citizens the conditions for the realization of their aspirations in the search for spirituality in times of constitutional rights of freedom of conscience. Law «On Freedom of Conscience and Religious Associations» (15 January 1992), the Law of RK «On Religious Activity and Religious Associations» (11 October 2011) and a number of other acts relating to the field, led state-confessional relations in Kazakhstan in compliance with certain modern law, in connection with which the Kazakhstani legislation on church-state sector, recognized by international experts as one of the liberal in the world.

Legislating the equal status of religious organizations was to measure changes in attitudes of modern Kazakh state to the institution of religion. In the years of independent development in Kazakhstan to carry out complex approval processes of modern religiosity is essentially transformed the religious card, appeared extensively distributed new forms of religiosity, first of all – non-denominational, and search for spirituality is often associated with the mechanism of the loss of ethnic and religious identity, the prescribed cultural and historical tradition and the mechanism of action of religious conversion. The model of church-state relations, which could take into account the diversity of actual practice of functioning of religious organizations and their influence on the life of Kazakhstani society, is not recreated. This contributes not only to the complexity of regulation in this area, but not the simple practice of evaluating the performance of religious associations. To compare the actual trends of the deployment of the religious situation with the mechanism of legal regulation of church-state relations are designed to study philosophy and sociology of religion, and monitoring the activities of religious associations. Quantitative analysis shows that by the beginning of 2011, there were 4500 registered religious organizations. After the re-registration of religious associations in 2011 the total number was reduced to 3088, while the number of denominations ordered from 46 to 17. Despite the re-registration procedure of religious associations, which is held in the period from October 2011, on 25 October 2012, the situation with the real state of religiosity in Kazakhstan has become more certain and predictable. It is difficult to estimate how many there were and continue to be latent

organizations in the format of cells. Especially not on the surface and is not directly observed the activities of those religious organizations that hide the real aims and intentions of its presence in Kazakhstan, are aggressive proselytizing work, often only under the camouflage of religion. Kazakhstan currently faces a number of serious challenges related not only to the provision of effective legal regulation of interaction between the state and religious organizations, but also to the suppression of pseudo-religious organizations functioning and timely recognition of quasi-religious activities. Step deideologization promoted the rapid occupation of the mass consciousness, ethnic and religious mentality of the faults on the line «evangelization-Islamization» intensive «immersion» of citizens in the state in connection with the acquisition and the adoption of a new «quasi-religious» subculture that promotes marginalization. In terms of ideological pluralism occurred unnecessarily large role in the hobby parascientific, pseudo-religious and occult practices have quite different social groups. These tendencies are accompanied not only an abundance of bookstores, but also broadcast television network, where at any time of day program demonstrates questionable content related to the prediction of fate, treatment in the distance, the solution of personal problems and the like, the lack of religious studies education. Over the past decade has repeatedly changed the approach to social and human sciences, was lost distinguishing feature of previous education, his close relationship with education, with the formation of value consciousness. Research shows that knowledge and proper attitudes in the ideological sphere of the citizens of the country is not enough. The questions arise: what worldview forms the modern system of education? What is the impact on the mentality of the media and the value preferences of fellow citizens? Formed a foundation of historical memory in modern generations of young people on the basis of a certain ideological culture? Or is this certainty is difficult to reach? What «signals» of religions in the country? Trends religiosity Kazakhstan and analysis by experts show that they are misaligned in the original definitions, when the number of ethnic groups wrongfully identified with the religious affiliation that does not contribute to the identification of the real model of religiosity. Meanwhile, the model of religiosity and its objectified in the confessional map should extend the initial template for the formation of an effective public-religious policy. Analysis of the legislative framework in the methodic recommendations, addressed to those who participated in the procedures preceding the re-registration of religious organizations (legal and religious expertise statutes, expert analysis of the array of literature, etc.) to identify the failure applied in these glossaries, the lack of criteria for the classification, typology, without which there can be an objective presentation of the religious institutions in society, it is difficult to build state-confessional policy interaction. As long as its own model of church-state relations in Kazakhstan is not formed, it is appropriate to talk about the concept of secularism in the real multi-confessional, which must strike a balance between the interests of not only believers, but also between believers and non-believers citizens realize the save function inter-religious peace and harmony in society. But these circuits – only humanitarian outline model, detailed its development depends on the systematic study of the different contexts of religion in modern Kazakhstan. Today problematized, but are not provided with the institutional support of research areas such as:

- Identification of the status definition of the essence, the role and purpose of religion as a socio-cultural institution in the life of contemporary society;
- Study of the confessional field in Kazakhstan in terms of disclosure scale of operation for each of denominations and non-denominational organizations;

- The study of the patterns and trends of religiosity (projected on different social groups and regions);

- Identification of the relationship between religious identity and civic socialization processes;

- Analysis of ethnic and religious conversion;

- The specificity of religious social service organizations;

- The role of religious organizations in contemporary social processes;

- Measuring social performance of new religious groups, etc.

Church-state policy in market-oriented societies performs a variety of functions in the relations between religious groups as civil society and the state. Reviews on different regions of the world show that in most democratic countries, the state and religious organizations equip their relationship in detail, since the state is not indifferent legitimation of various denominations, depending on their historical (culturally significant) role in the society, the scale (number of supporters), the nature of participation in the various types of social activity. Some countries are enshrined in the Constitution State (official) status of a particular religion, has the right to state support. In many countries, often officially recognizes the special role of a religion based on its actual (culture-historically, socially important) place in the real life of society and the state. In some states a status of a leading (but not the state religion), allocated dominate a particular faith, the state guarantees special support of the church. In today's world there are two main models of religious law: a separatist (assuming separation of religious communities and the state in the absence of specific legal provisions of the legislation of any religion or denomination) and the electoral model (it is based on the principle that at the constitutional level, the religious preferences States, in accordance with their particular value to society). The electoral model (common in Europe, where the rooted democratic principles of government) requires the definition of a special status: the status of state-and culture-religion, the status of traditional or historical religion, finally, the status of the majority religion. In addition ascribed status in many countries religious organizations are classified in a certain way. Uniform classification and, accordingly, any European or international standard does not exist. Different experiences of European countries and the United States. In European countries, religious organizations and groups are divided into several categories according to various criteria: recognition, explicit rooting, have signed / not concluded agreements with the state, registered / non-registered groups; unrecognized associations working with rules and leading missionary activity; Association recognized to be a significant public scrutiny; groups with legal status, have the right to acquire property, recognized religions that have preferences for cooperation with public authorities in the fields of education, philanthropy, education. With respect to religious communities as public organizations, there are classification criteria for the number of followers, the duration of the existence of which has a decisive effect on the legal status. Practice provisions under which newly registered religious associations can buy special law (the teaching of religion in schools, the creation of their schools, pastoral care in prisons and military units, receipt of government subsidies) only after 10 to 12 years from the date of registration, if the number of members reach 0.1% of the total population, and also if they publish annual reports, are in the World Council of Churches, etc. In Europe, there is no equality between traditional and new religious groups, and the principle of secularism is firmly side by side with certain forms of protectionism state with respect to one or more of the religions or churches. The European regulatory experience of the religious sphere reveals

the following statuses, mechanisms, norms and institutions of interaction between government and religious organizations:

- The status of religious organizations and mechanisms agreements with the State;
- The possibility of state financial assistance and tax characteristics of religious organizations;
- The institution of the army, prison and hospital clergy;
- The possibilities of religious education, the activities of religious schools and the status of diplomas religious schools;
- The interaction of religious organizations from the media.

United States abandoned the concept of a state religion, or religion, and priority support from the state because of the rather complex picture of the religious affiliation of the population. Despite the systematic integration of church groups of their members, the definition of the religious composition of the U.S. population is difficult due to the different criteria in the method of calculation. Generalization of the American experience leads to the conclusion that the detailed case studies and statistical recording of a necessary condition for recreation religious cards, and thus serve as the legislative support and regulatory relations. In the post-Soviet countries is a legislative regulation of the activities of religious organizations in accordance with their cultural and historical presence, and in accordance with the latest trends in religiosity. International experience shows that the unified model of the secular state does not exist. At the present stage in Kazakhstan acquires special relevance development of the national mentality, based on the principles of reproduction of the human spirit (general civil consciousness, the will, the meaning of life). At a time when religious mentality (consciousness, behavior and way of life) essentially come to define political contexts society dynamics in different regions of the world, the determining influence of affect civic identity, it becomes evident the need for knowledge of the genesis and functioning of the public consciousness in the identification and interconnection its components and levels, determining the functional effects of the various institutions, in particular – the religion. Need for further improvement of the legislative framework in relation to the state religious policy. But first need to develop an effective and consistent in the application of the glossary for legislation on religion. Actual (not only for the domestic legislation, but also of European law) terminology and contextually define what is meant by the institution of religion, to reveal its function in today's society and prescribe these statutory provisions. Need to develop a position on the pseudo-, quasi-religious, destructive activities, identify the criteria for the recognition of religious camouflage activities that are political in nature and have a negative impact on personal development, group identity and social security. Mainstreaming issues of church-state relations assumes forming effective interactions between secular institutions and religious organizations. In particular, such a common task for educational institutions, the media and religious institutions becomes spiritual and moral education and upbringing. It seems that scientists and members of the clergy, government officials, and the notified body must MCI RK reasonable and informed decision about a broadcast on TV programs with religious content. Should be developed methodology and philosophy of such programs, sustained proportionality and formats. It is important to take into account public opinion, as appropriate, and the content, genres and thematic variety of television programs devoted to religion. Only transparency of the activities of religious associations, its socio positive trend can be indicators of relevance in today's society. The criteria are such as the compliance of the system of civil values,

historical and accepted in our society, a positive impact on the personal, group identification, humanistic social service. The State shall endeavor to develop an effective concept of cooperation with different faiths, and, in our opinion, the rules for all should be the same, including – in the area of transparency of religious communities, their social evaluation and monitoring. Dedicated other problematic contexts beyond the scientific and educational interests, they are dictated by life itself, requires a deliberate policy decisions. And the ability of the state to conduct a balanced policy in the field of church-state relations is largely dependent on the future of Kazakhstan as a secular state.