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RELIGIOUS EXTREMISM IS A THREAT TO CONSTITUTIONAL SECURITY

Аңдатпа

Мақалада экстремизм радикалды көзқарастар мен зорлық-зомбылықтың орын алуы ретінде, бүкіл әлемдегі әлеуметтік-экономикалық және саяси ахуалды тұрақсыздандыратын елеулі фактор екендігі және Қазақстан Республикасының ұлттық қауіпсіздігіне елеулі қауіп тудыратыны баяндалған.

Мемлекетте азаматтардың ар-ождан бостандығына, оның ішінде діни бірлестіктердің толыққанды қызмет жасауына конституциялық құқықтарын іске асыру үшін қажетті құқықтық негіздер қалыптасқан. Экстремизмге қарсы әрекеттің маңызды бағыты аз санды діни топтар мен миссионерлік ұйымдардың қызметін құқықтық реттеу бөлігінде олқылықтардың орын толтыру болып табылады.

Мәселенің көпжақтылығы ескеріле отырып, орын алған қауіптарға уақытылы ден қою мақсатында Қазақстанда экстремизмге қарсы әрекеттің тиімді жүйесін құруға бағытталған заңнамалық актілер мен ұйымдастырушылық алдын-алу шаралары қабылданған.

Аннотация

В статье рассматривается экстремизм как проявление крайних радикальных взглядов и насилия, является серьезным фактором дестабилизации социально-экономической и политической ситуации во всем мире и представляет собой серьезную угрозу национальной безопасности Республики Казахстан.

В государстве создана необходимая правовая база для реализации гражданами конституционного права на свободу совести, в том числе и для полноценной деятельности религиозных объединений. Важнейшим направлением противодействия экстремизму должно стать восполнение пробелов в части правового регулирования деятельности малочисленных религиозных групп и миссионерских организаций.

Учитывая многофакторность проблемы, в целях своевременного реагирования на существующие угрозы в Казахстане приняты законодательные акты и организационно-профилактические меры, направленные на создание эффективной системы противодействия экстремизму.

Abstract

The article considers extremism as a manifestation of extreme radical views and violence, is a serious factor in the destabilization of the socio-economic and political situation throughout the world and represents a serious threat to the national security of the Republic of Kazakhstan.

The state has created the necessary legal basis for the exercise by citizens of the constitutional right to freedom of conscience, including for the full activity of religious associations. The most important direction in countering extremism should be filling in the gaps regarding the legal regulation of the activities of small religious groups and missionary organizations.

Given the multifactorial nature of the problem, in order to respond to existing threats in a timely manner, Kazakhstan has adopted legislative acts and organizational and preventive measures aimed at creating an effective system to counter extremism.

Currently, extremism, as a manifestation of extreme radical, intolerant views and violence, continues to be a serious factor in the destabilization of the socio-economic and political situation throughout the world and represents a serious threat to the national security of the Republic of Kazakhstan.

This approach is explained by the special scale of terrorist acts that have affected the interests of many modern countries. In their focus, they are not connected by any borders, have an unpredictable form and negative consequences for peoples.

Parliamentary Assembly of the Council of Europe resolution, adopted back in 2003, contains the following definition: "extremism is a form of political activity that explicitly or gradually rejects the principles of parliamentary democracy and is based on the ideology and practice of intolerance, exclusion, xenophobia, anti-Semitism and ultra-nationalism" [1]. The most dangerous form of extremism is religious, propagating the ideology of superiority and violence against other faiths.

It must be said that among specialists there are no unified approaches regarding the definition of this concept. According to some scholars, extremism is defined as "commitment to extreme views and measures in politics". According to others, "extremism is generated by socio-economic, demographic, ideological migration factors, which together create tension in the public consciousness", while others note that "religious extremism is a radical rejection and attempt to change the religious-value paradigm of a society that has its own long history and tradition of existence"

Taking into account the multifactorial nature of the problem, in order to respond to existing threats in a timely manner, Kazakhstan has adopted legislative acts and organizational and preventive measures aimed at creating an effective system to counter extremism.

Thus, the Law "On Countering Extremism" outlined the main directions of countering extremism, the competence of state bodies in the field of prevention, detection and suppression of this phenomenon. The main tasks of countering extremism are:

- inadmissibility of extremism in the Republic of Kazakhstan, regardless of the forms of its expression;
- preventing the creation of conditions and opportunities for extremism;
- formation of political and legal culture of citizens;
- ensuring the national security of the Republic of Kazakhstan [3].

Among all forms of extremism manifestation, the problem of religious extremism is a particular danger.

The Concept of State Policy in the Religious Sphere of the Republic of Kazakhstan for 2017–2020, developed by the Ministry of Religious Affairs and Civil Society, was adopted in 2017. The document defines the priorities for the development of state policy in the field of confessional relations, the purpose of which is to improve legislation in the field of interaction between the state and religious associations, strengthen the principles of a secular state and further development of religious extremism counteracting system and the activity of destructive religious movements.

The purpose of the Concept is to ensure the safety of man, society and the state by preventing manifestations of religious extremism and preventing the threats of terrorism. These measures are aimed at creating a tolerant religious consciousness in society and a strong immunity to radical ideology.

Activities in this area should cover the most vulnerable and difficult to control areas through which extremist religious ideology spreads. First of all, these are Internet resources propagating the ideas of religious extremism and terrorism, the activities of foreign preachers, internal factors contributing to the involvement of new adherents in radical religious structures, socio-economic

problems, the low level of religious literacy of the population, the shortcomings of moral and patriotic education of the younger generation [4].

In Kazakhstan, the Law "On Religious Activities and Religious Associations" [5] has been adopted, which contains norms that allow a comprehensive approach to improving legislation in the field of state-confessional relations. "Its ideology, according to scientists, is based on three key principles of state policy in the field of religious freedoms - neutrality, tolerance and parity" [6]. In order to implement the requirements of the Law, normative acts have been adopted regulating the conduct of religious expert examination; registration and re-registration of persons carrying out missionary activity", etc. In general, the state has created the necessary legal basis for the exercise by citizens of the constitutional right to freedom of conscience, including for the full activity of religious associations.

However, despite the measures taken, the legislation in the field of religious relations is very liberal and needs to be further improved. According to scientists, "an analysis of the state of confessional relations and the dynamics of the religious situation in Kazakhstan shows that the religiosity of the younger generation is increasing, both due to the natural need of the individual for spiritual self-determination, and due to the active work of pseudo-religious organizations that seek to destroy the existing in society generally accepted cultural and spiritual traditions" [7].

The sharp increase in religious consciousness and the uncontrolled penetration of religion into the youth sphere are considered by many to be a positive moment in the spiritual revival of the individual, which will increase the level of trust between people and even lower the crime rate, and, according to sociologists, "religiosity can be a factor in the fight against corruption and contribute to the prosperity of states" [8].

It is possible that individual countries have achieved an economic miracle "due to faith in the ideals of good and justice" (UAE, Saudi Arabia, Malaysia, etc.), however, an analysis of the quality of life of secular states (USA, Japan, Canada, Norway, Finland, Singapore etc.), having a moderate level of religiosity, shows that faith, religion and social well-being are not connected in any way. On the contrary, total religiosity can be the cause of a country's backwardness, both politically and socio-economically (Iraq, Lebanon, Syria, Afghanistan, Pakistan, etc.). As for the manifestations of religious extremism, it is most often observed precisely in developed countries (France, Germany, the USA, Israel, etc.).

Thus, having made a small cognitive digression, we note that the main reason for the growth of religious extremism in most countries is the presence of a "dangerous marginal layer", a spiritual vacuum and lack of education. Moreover, the higher the cultural and educational level of citizens, the less religious the society. And this fact is hard to deny.

Not aiming to offend the feelings of believers, and understanding the importance of the moral principles of religion, and their persistence in the public mind, at the same time, it would be appropriate to cite the statement of the Nobel Prize in Physics Albert Einstein. "The ethical behavior of a person," he wrote, "should be based on empathy, education, and social relations. No religious basis is required for this." The Indian philosopher Osho is also right in many respects, believing that "all the great scientific discoveries were made thanks to doubt, and not faith. "Developing these thoughts, the spiritual leader of the Buddhists, the Dalai Lama XIV, also notes that "all world religions can contribute to the development of spiritual values, but the reality today is that linking ethics and religion makes no sense. Therefore, I am becoming more and more convinced that the time has come to find a way in matters of spirituality and ethics without religions in general."

Relying on the State programs to combat extremism and the opinions of authoritative thinkers in society, it is necessary to increase the educational level of the population, conduct awareness-raising work in schools and universities, especially among adherents of radical religious ideology. Education of citizens should be of a systemic nature, explaining the traditional values of Kazakhstani society, its cultural, historical and national diversity. In this direction, scientists say, it is precisely "education can become one of the most important factors that will help to suspend the process of

increasing spiritual degradation and radicalization of society, enable the individual to comprehensively develop and express himself in other areas of human society, implementing the principles of humanism and universal values" [9].

The most important direction in countering extremism should be filling in the gaps regarding the legal regulation of the activities of small religious groups and missionary organizations. The registration of religious marriages, the teaching of religion in private, the construction of religious churches, the demonstration of the external attributes of religion and other aspects of it should also be regulated by the state. An important way of minimizing risks and creating a clear civic stand among young people to deny and not accept destructive ideas can be a policy of completely refusing to mention the person's national, party or religious affiliation in the media.

This work requires huge intellectual efforts of the authorities, the expert community and considerable financial costs of the state. A huge responsibility in this matter also falls on the Spiritual Administration of Muslims of Kazakhstan, whose activities should simulate the religious situation, help relieve tension in the relations between representatives of various religious faiths, actively carry out explanatory work, and ultimately, minimize social contradictions in this area.

At the same time, in the scientific analysis of the problems of ensuring public harmony, the most urgent are the issues related to the identification of social threats that can violate it. In order to prevent negative consequences, there is a need for independent monitoring of laws and state programs in this area. Such an approach will make it possible to identify legislative omissions and improve the Kazakhstan model of social consent.

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