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## A Problem Of Religion Study Teaching In An Independent Kazakhstan

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### Abstract

Teaching of “Religion study” as a discipline in the Republic of Kazakhstan has not been paid a proper attention yet because Kazakh people had suffered a lot in the process of gaining independence a creating a new state. All these events had negatively affected consciousness of people. A the is tie education in a totalitarianism society diligently abolished spiritual-cultural basis of Kazakh people which brought to a strong weakening of religious concepts and values in people’s consciousness. After gaining independence in the Republic if Kazakhstan a religious teaching begin to revive. However, the absence of unified religious conceptions among people had negatively affected a teaching of religion study and theology. Because of this reason the study of that problem and reasons of its appearance is found to be a matter of the present time. In this article we will analyze the reasons of that problem’s appearance a regard the possible ways of solutions. At present time some centers of training specialists on the specialists “Religion study” are formerly. Unfortunately, the absence of untied standards of specialists’ training in these centers are leading to serious distinctions in methods and directions of teaching, also peculiarities of the outlook formed under the influence of historical factors are also the reasons of it. These peculiarities seriously affect teaching a school discipline “Religion study” in a secondary school. The article regards the above mentioned problems, introduces concrete decisions. Key words: religion, religion study, religious study in Kazakhstan, teaching religion study.

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## 1. Introduction

Religion occupies a considerable place in everybody's life. Atheism was established in the communistic period.

However, the time of declaration of independence in Kazakhstan the interests to religion and its study began to grow among young people and now it's growing day by day. Freedom of honesty, conscious and religion restricted in the times of atheistic system soon became possible. Number of places for religious ceremonies is growing in number. An interest in the religion and demand on the religious education objectively has positive meaning but wrong religious education, delusion and improper regarding the problem can makes us meet the other one.

One of the laws was passed just after the declaration of independence in Kazakhstan, a law "About freedom of religious and religious unions" January 15, 1992. The law was passed because of the unwillingness to understand that religion is able to influence seriously the spiritual life of people. If there was understanding of the fact that religion has spiritual power which is able to change the life of a society then the law would not be passed that way. That law gave freedom to different religious streams on the republic's territory and the number of strange unknown religious streams had grew. Besides, they began involving local population. According to the article 9 "Religious union can be consisted of no less than 10 persons who came of age, who accepted rules on the general meeting of the union...; also".

"Religious unions have right to send their members abroad to study and with an aim to receive foreign citizens" – that statement made it simple to open, to register a function. That process brought to inner stratification according to religious views, appearance of different groupings. Negative influence appeared not only in the society, also in a family. Religious views of family members brought to its collapse. Religious sermon of other religious were able to influence that part of the Kazakh society which had shallow imagination about traditional Kazakh belief and culture. These who grew up in traditional Kazakh national culture could resist the influence of such religious sects.

## 2. Period before the introduction "Religion study" discipline into a school curriculum

Such streams as "Wahhabism", "Tablighi jamaat" sheltering behind Islam functioned more freely than other religious streams and as a result they could infect with their ideas people, especially the youth. Moreover, at the ideology of such streams differed from traditional religious concepts of Kazakh people. Only after the facts of counteractions among young people infected by Wahhabism, the organs of government became thoughtful.

While the government is introducing the discipline "Religion study" into the school curriculum those problems had been taken under the control of non-traditional religious streams. Those streams do all their best for forming religious nations among the youth. Of course such activity gained the results. For instance, a textbook "Abai study" written by a Kazakhstan representative of Krishnaites Dosym Omarov was included into a school curriculum and it was taught during some years (Omarov, 1999). That textbook connects religious notions of a classical author of Kazakh literature Abai Kunanbaev with the outlook of Krishnaites. Only when the specialists who dealt with the study of Abai's life and activity made an examination and proved that it destroys traditional religious nations of people, the textbook was removed from the school program (Shoimbet, 2008).

A representative of "Munn's Church of unity" A. Artemiev wrote a textbook "Religious study: [Religion study, history of religion, religion in Kazakhstan] which was used as a textbook some years [Artemiev, 2002]. The textbook wasn't aimed at giving general religious knowledge to students; actually it was aimed at to infect them with the ideas of Munn the representative of when was A. Artemiev. Here "Venerable Munn teaches that everyone's aim in life is to be a true son, a daughter of God, his church, to reach his perfectness about which was said in the Gospels by Matfei" be perfect as a Father of Heavens". Members of Munn's church believe that Munn and his wife have embodied that ideal in their family". "Church unites people irrespective of race, nationality, denomination. Its aim is to unite all Christians a later all people who accepted their true Father of Heavens" [Artemiev, 2008:546].

That textbook was criticized by some philosophers – theologians. V.Avanov, an ex-member of Munn's church is an effective combination of pseudo-Christian, mystic, philosophic and Charismatic elements. Munnists affirm that

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