



Signs of Civil Society in Kazakhstan

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Abstract

For an independent and prosperous Kazakhstan, the need for a civil society is very relevant, effective and useful in that it relates to social orders, which creates favorable conditions for the development of a person's personality and informal, non-governmental public organizations. Through their activities, every citizen of our state can influence the development of society and the state. As a kind of special form of communication, civil society will influence the dialogue between the state and the citizen and is a social connection that goes beyond state structures and power. Our descendants will have to carry out changes and transformations in the way of thinking and management style. Civil society is a society in which the fundamental rights and freedoms of the individual are legally guaranteed and politically protected, and the sphere of non-state relations is harmoniously developed. In the article, the authors gave a scientific analysis of the features and characteristics of civil society, so the article will be devoted to all interested citizens of the country. The article used the works of Beisenov A., Birzhanova K., "Helping students studying the foundations of the state and law of the Republic of Kazakhstan.

Keywords: Market economy, Bourgeois, Market-democratic, Civil society.

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Kazakistan’da Siviltoplum Belirtileri

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Öz

Bağımsız ve müreffeh bir Kazakistan için, sivil topluma duyulan ihtiyaç, bir kişinin kişiliğinin ve gayri resmi, sivil toplum kuruluşlarının gelişimi için uygun koşullar yaratan sosyal düzenlerle ilgili olduğu için çok ilgili, etkili ve yararlıdır. Devletimizin her vatandaşı faaliyetleri ile toplumun ve devletin gelişimini etkileyebilir. Bir tür özel iletişim biçimi olarak sivil toplum, devlet ve vatandaş arasındaki diyalogu etkileyecek ve devlet yapılarının ve gücünün ötesine geçen bir sosyal bağlantıdır. Torunlarımız, düşünce ve yönetim tarzlarında değişiklik ve dönüşümler yapmak zorunda kalacaklar. Sivil toplum, bireyin temel hak ve özgürlüklerinin yasal olarak güvence altına alındığı ve siyasi olarak korunduğu ve devlet dışı ilişkiler alanının uyumlu bir şekilde geliştirildiği bir toplumdur. Makalede, yazarlar sivil toplumun özellikleri ve özellikleri hakkında bilimsel bir analiz yaptı, bu nedenle makale ülkenin tüm ilgili vatandaşlarına ayrılacak. Makale, Beisenov A., Birzhanova K.'nin "Kazakistan Cumhuriyeti devletinin ve hukukunun temellerini okuyan öğrencilere yardımcı olmak" adlı eserlerini kullandı.

Anahtar Kelimeler: Piyasa ekonomisi, Burjuva, Piyasa-demokratik, Sivil toplum.

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Признаки гражданского общества в Казахстане

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Резюме

Для независимого и процветающего Казахстана необходимость гражданского общества очень актуально, эффективна и полезна тем, что он относится социальным порядкам, который создает благоприятные условия для развития личности человека и неформальных, неправительственных общественных организаций. Через их деятельность каждый гражданин нашего государства может влиять на развитие общества и государства. Как некая особая форма коммуникации, гражданское общество повлияет на диалог между государством и гражданином и представляет собой социальную связь, которая выходит за рамки государственных структур и власти. Нашим потомкам предстоит осуществить изменения и трансформации образа мышления и стиля управления. Гражданское общество – это общество, в котором юридически гарантированы и политически защищены основные права и свободы личности, гармонично развита сфера внегосударственных отношений. В статье авторы дали научный анализ особенностей и характеристик гражданского общества, поэтому статья будет посвящена всем заинтересованным гражданам страны. В статье использовались работы Бейсенова А., Биржанова К., «Помощь студентам, изучающим основы государства и права Республики Казахстан».

Ключевые слова: рыночная экономика, буржуазный, рыночно-демократический, гражданское общество

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Basic provisions

We see Kazakhstan as a civilized society. A civilized society is a society in which the fate of one person does not leave others indifferent. In such a society, the help and care of citizens is the norm of relations between people. Civil society is a set of social relations and institutions that operate independently of the political government and are able to influence it; a community of independent individuals and social entities. The perception of ideas of any social significance always implies dialogue, that is, different points of view and an important balance between the interlocutors. No one wants to admit their understanding to anyone, no one wants to repeat it to anyone. Ideas are accepted because they meet the requirements of a certain society, social development. Among these ideas is the idea of civil society. There are different views on civil society, different orientations. Civil society is a set of social relations and institutions that operate independently of a political government and are able to influence it; community of independent individuals and social entities. Acceptance of any socially significant ideas always means dialogue, that is, different views and important balance of the parties.

The latter attribute the real Western phenomenon to the meaning of the concept of civil society and associate it with the formation of bourgeois (market - Democratic) relations. Civil society refers to a type of social order that creates favorable conditions for the development of a person's personality and informal, non-governmental public organizations. Only through the activities of these non-governmental organizations can an individual influence on the development of society and society. Therefore, civil society is considered as a kind of special form of communication, because through civil society there is a dialogue between the state and The Citizen. Civil society represents a social connection that goes beyond the structures of government and Power.¹

Introduction

Civil society requires highly developed economic, cultural, political, and legal relations. If we consider the state as an institution of power, a source of control and punishment, then it is wrong to understand civil society as the opposite structure of absolute freedom-anarchy. In fact, these two parts, which form a social unity, coexist, complementing each other. Civil society is a society in which the fundamental rights and freedoms of the individual are legally guaranteed and politically protected. It can also be defined as the organized activity of groups

¹ *Sociology: Textbook*, OTV. (Ed. P. D. Pavlenok), Moskova, Pazarlama 2002, p. 29.

of people that contribute to the development of internal public relations. Civil Initiative aimed at the interests of society is an important feature of civil society. The latter are suspicious of civil initiatives due to the fact that civil initiatives go beyond the immediate tasks of State Construction.²

Another caveat is that there was neither a primitive society called "civil society", nor a slave-owning formation, nor a feudal formation. Because there was no such thing as "citizenship" in these societies. This concept came to life only in bourgeois society. Therefore, we will consider the theory only about the rule of law. In the modern world, the opinion about the rule of law is developing in every way, scientists from all over the world have come to the same conclusions, and a common scientific point of view has been formed. We deliberately cite the opinion of major scientists of the last century, because we want to say that the problem of civil society is a requirement for the process of objective development of life at that time. For this reason, Hegel and Marx, as well as other scientists, studied civil society a little and left a valuable theoretical scientific legacy. Now, based on this valuable scientific heritage, it is necessary to continue the scientific study of civil society in accordance with the requirements of modern times. Our opinion is a multifaceted reflection of the content of civil society.

- Economic Freedom, various types of property, market relations;
- formation and protection of natural freedoms and rights of people;
- legal, democratic power, freedom of information;
- equality of people before the law, the court;
- be class, national unity, friendship, harmony;
- improving and improving the social status, health, cultural and spiritual education, consciousness of people.³

The structure of civil society is a person who creates, regulates, and manages Society in accordance with their natural interests and goals. The main element of the structure of human society is the trunk. Associations, organizations, unions of people, labor collectives, political parties, the state, their relations – elements of civil society. Signs and forms of civil society are:

- ensuring economic, social, political freedoms and rights of people;
- the existence of freedom, publicity in society, participation of citizens in the work of information, participation in internal and external relations, full rights to movement;

² E. S. Kuandyk, *Fundamentals of Political Science*, Almaty, Epoch 2005, p. 228.

³ *Fundamentals of the State and Law of Kazakhstan: A Textbook* / Ed., Almaty, Atamura Publ., 1996, p. 58.

-civil society should be a society with full freedom, democracy, which should implement the requirements of the future rule of law and become the objective basis of this state.

1- Description of materials and methods

Thus, civil society and the rule of law should develop in parallel, jointly resolve gross contradictions, and create full opportunities for the development of society in a peaceful and progressive way. The Constitution of the Republic of Kazakhstan sets out the main directions of this issue. In its first article, the most basic principles of civil society and the rule of law are declared: "the Republic of Kazakhstan establishes itself as a democratic, secular, legal and social state; its highest treasures are a person and human life, rights and freedoms".⁴

The content of this policy:

1) in modern times, the spiritual consciousness of the people is not mature enough for Public Administration and the establishment of public property. Therefore, giving the market economy complete freedom without limiting the types of property.

Civil liability, not a civil institution. Civil law in modern Europe is the right to freedom. The family is the great freedom of people, without property, without consent, without rights, without consent, without freedom of agreement, without meaning. The opposite opinion would also be correct: family, property, and consent are restrictions on freedom. The history of mankind is far from the mystical connection of freedom and responsibility. For many centuries, there have been those who have renounced responsibility in order to clarify their freedom, and again, because of their lack of responsibility, they have seen full freedom to do whatever they want to do. Since the reason for the development of these institutions is considered to be anthropology, it is not accidental to compare the idea of civil responsibility and the place of women.⁵

In search of an effective model of democracy and a worthy example of political modernization, the highest managers of the state, the president, the prime minister, and the minister of Foreign Affairs, articulate the so-called "Asian democracy.

In the context of rationalization and technization of society's life, the duality of human nature becomes paradoxically, oppositely more complex than ever. In the context of technological power of people, social instability, civilizational crisis and the destruction of closed culture in the process of globalization, permissiveness to everything is clearly

⁴ Constitution of the Republic of Kazakhstan, Almaty 1995, p. 29., <https://adilet.zan.kz/rus/docs/K950001000>, (12.05.2022).

⁵A.Beisenova- K.Birzhanova, *Assistance to students studying the basics of the State and Law of the Republic of Kazakhstan*, Almaty, Zheti Zhargy 1997, p. 229.

manifested, this trend is expressed both in the individual social type and at the global civilizational level. In the context of the dynamic development of modern civilization, the increase in social conflict arises as an existential and social necessity, and as a perception of the subject of society's own achievements. The study of this complex social factor includes such an urgent problem and task as the consideration of the Genesis and beginning of the concept of "freedom". The definition of the concept of the problem of freedom in social philosophy and the definition of the basic principle and approach of personal and collective responsibility in the socio-philosophical study of freedom from the general philosophical problem.⁶

Results

The goal facing every conscious citizen of the country is to enter the world social phenomenon with our own identity, language, religion, and independence of freedom. To do this, we rely on our rich culture. Our people have their own unique art, unique culture and a civilized spirit. One of the symbols of civilization is civil society. People in civil society responsibly consider the future of their state, society is at the level of cultural, civilizational, and intellectual development. Yesterday, in the Soviet era, everything depended on the top, and today, the back of independence We see Kazakhstan as a free country. The ideal of freedom recognizes two human aspirations: the desire for personal freedom and the desire to preserve the independence of their country. To this day, these two sides of freedom have often been contrasted. Liberals are also ready to sacrifice the independence of the country for the sake of individual human freedom. A country cannot be free until its citizens are free. Neither people nor the country can be free if it is in dependence. Individual freedom and national sovereignty are two sides of the same coin. Therefore, for us, a strong independent Kazakhstan society and state will come out through democracy and a market economy. Let's hope that in the future Kazakhstan will become an independent, sovereign, democratic country. By appreciating our freedom, we recognize the right of all countries of the world to free development. We see our country as a fair country, because everyone has the opportunity to realize their abilities.

Even living in a remote village, young teenagers have the right and opportunity to get an education from the best university. The company's assistance to young families in housing issues and mortgage loans is also considered fair. A just society is a society of equal opportunities, a society of equal responsibility. Each person should take personal

⁶ G. S. Sapargaliev, *Dictionary of legal terms*, Almaty, Zheti Zhargy 1996, p.51.

responsibility for every opportunity received from society. This is a problem that can only be solved positively. We see Kazakhstan as a civilized society. A society in which the fate of one person does not leave others indifferent, the help and care of citizens is the norm of relations between people. Modernization of the country is, first of all, a reflection of the thinking image of its leaders. Those who are confident in the future, who have lost national ambitions and a sense of historical responsibility, who are not capable of creativity, will not be able to build a free, just society in Kazakhstan. Our descendants should have a thinking image and management style, to carry out movement. We must move from duplicity to production, from imitation to motivation, and the higher our ambitions, the more likely it is to be realized in the Twenty – First Century. The formation of civil society is an important component of the democratic process. For some, "civil society" itself is an abstract construct, an ideal of free people. Some say that it is a non-governmental association of citizens. Now someone has put "civil society" against the state. From our point of view, civil society can be called the unification of socially responsible individuals, an increase in supporters of democratic values and institutions. Public activity can be called a civil responsibility.⁷ So what are we doing to create a civil society? Civil society, like an insurance company, allows and ensures the freedom and independence of a citizen.

Discussions

Despite its multi-confessional, multi-ethnic nature, the problems of nationality, interethnic relations, religious associations, and interethnic tolerance are particularly important in Kazakhstan, which maintains interethnic and interfaith harmony and peace. After all, these issues are directly related not only to the state, but also to the issue of international security. Today, the issue of interfaith responsibility of religious associations is becoming increasingly important in the ranks of international security programs. We believe that the differentiation of the foundations of religious responsibility, the formation of mechanisms for their interaction, is one of the issues on the international agenda that is waiting for an answer. No matter what religious movement or denomination or denomination considers this responsibility in its teaching.

The central issue of the industrial and innovative strategy, which is the main program of development of Kazakhstan today, is man. This is because the person who implements this strategy is the human factor. Freedom and responsibility are factors that determine human existence, and the concept of freedom depends on how a person feels as an independent and

⁷ V. K. Babaev- V. M. Baranov- V. A. Tolstik, *Theory of State and Rights in schemes and definitions*, Yurist, Moskva 1998, p. 251.

individual being. A person born to be free, who bears the burden of the whole world on his own shoulders, is also responsible for this common world. Therefore, the technique created by human hands, aimed at making human life easier, has come to life. Technology, along with the essence of human existence, has changed its structure. The formation of a new technology has created many new problems.⁸

There is no doubt that countries that have not been able to enter the path of informatization in a timely manner, because socio-economic success today depends on knowledge and technology, remain dependent on information-developing countries. In this regard, developing countries, which have become sources of raw materials and energy technology, can become colonial countries. Thanks to this freedom of human consciousness, many changes are taking place in the world. From all that has been said, the following conclusion can be drawn:⁹

- * in civil society, dialogue between the state and religion, society and religion, faiths and different ethno-cultures is considered necessary. In civil society, the freedom of the individual is accompanied by its responsibility to the law;
- * the solution to the problem of national, ethnic and Islamic Relations comes from the recognition of Islam by national values that exercise human rights and freedoms;
- * the problem of responsibility comes from the nature of the person himself; In philosophy's transcendental understanding of human existence, man recognizes absolute freedom. In conclusion, it has been a long time since the Kazakh people have decided to take active actions on the basis of the flag of independence and equality with the advanced countries of our civilization. The central issue of the industrial and innovative strategy of the main program of development of Kazakhstan today is the relationship of human freedom and responsibility.

We have defined freedom and responsibility in the modern conditions of Kazakhstan, and now we need to determine the relationship and place of freedom and responsibility in the process of globalization. The analysis of this issue is necessary in order to determine the positive and negative impact of the globalization process on our lives

⁸Haydar Efe- Meiramkul Issayeva, "Sivil Toplum Örgütlerinin Demokrasiye Katkileri: Kazakistan Örneği", *Uluslararası Türk Dünyası Strateji Araştırmaları Kongresi*, Tam Metin Kitabı, 25/29 Ekim 2019, Antalya, <http://turkuazkey.com/wp-content/uploads/2020/05/II.-TUDSAK-2019tambltdktpsn08012010.pdf>, (10.12.2021.)

⁹ Z.D. Shaimardanova, "The main directions of foreign research about Kazakhstan" *Bulletin of Kazakh Ablai Khan University of International Relations and World Languages, Series*, International Relations and Regional Studies, 2018, 3 (33), p.61-66.

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