

The Role of Religion and Security in the World of East and West

¹Murat Orlenbaevich Nassimov, ²Kainar Kaldybayulu Kaldybay,
³Turganbai Kurmanbaevich Abdrassilov, ⁴Sagadi Bayuzakovich Bulekbayev,
³Pirimbek Muhanbetovich Suleymenov, ⁵Kairat Tileubergenovich Bimenov,
⁵Saken Aralbaevich Majinbekov, ⁵Galimzhan Botabayev and ¹Botagoz Zhapparovna Paridinova

¹University "Bolashak", Kyzylorda, Kazakhstan

²Kazakh National Pedagogical University Named After Abai, Almaty, Kazakhstan

³Kazakh National University Named After Al-Farabi, Almaty, Kazakhstan

⁴KazUIR and WL Named After Abylay Khan, Almaty, Kazakhstan

⁵South Kazakhstan State University named after M.O. Auezov, Shymkent, Kazakhstan

Submitted: Aug 10, 2013; **Accepted:** Sep 19, 2013; **Published:** Oct 6, 2013

Abstract: In today's home and foreign literature, especially in recent decades, sufficiently intense surveys are being conducted in the field of characteristics and differences of East and West development, particularly the East. This interest, in our opinion, is caused mainly by the following circumstances: firstly, by the impressive economic successes of East Asian countries and secondly, by the need to find alternatives to the Western path of development, as nowadays, according to E.A. Torchinov, serious scientists clearly see the deadlock of so-called "mainstream of the world civilization development", that is the American and Western European model of postindustrial society and the "spirit of capitalism" that encourages all new and new consumption...". In the context of this Russian scientist's statement, we also give several examples that, in our view, clearly demonstrate, as previously adopted decisions of the West has led to such results, the social consequences of which, in our opinion, still are not fully understood by a social community. In this case we mean the difference between state and religion, between the secular and religious authority existing in the East and West. In the West, as it is known, in modern times the separation of church and state has occurred proclaiming the independence of the political sphere from moral and religious traditions. This change of Western society shared the spiritual and moral sphere from the state, according to some modern scholars, has led eventually to quite an unexpected result of losing the significance of spiritual and moral component in the state politics, economy and science.

Key words: State • Religion • Philosophy • Value • Security

INTRODUCTION

The origins of this process, i.e. the loss of spiritual and moral component, according to J. Vittevena, lie in the European history - in particular, historically developed relations between religion and science. In the West, as it is well known, religion was the dominant element in the cultural life of society, which was subordinate to science, ethics and aesthetics in the Middle Ages till the Renaissance. Science must have been functioning in the context of religion and in accordance with the dogmatic

theological system. The rules of good and evil evidenced from the system were compiled into the laws and the art was inspired by the teachings and words of prophets. However, this consensus in Western culture could not last long. Western minds became more focused on the external world, as a consequence, deeper penetrated into the mysteries of the material world. They have made revolutionary discoveries which gave a new direction of scientific development. Over time, this led to controversy with the dominant religious worldview in the face of the Roman Catholic Church [1].

In the end, this disagreement has led to the fact that dogmatic views of the church could not resist the logic of evidence and the persuasive power of science. After this victory, finally, science has found freedom. Thus began the modern era of Western culture. It can be characterized by division into three areas: science, ethics and art (Truth, Goodness, Beauty). Each of these areas has become freer and less prone to dogma and rules of the Church. Scientists were able to conduct research freely and moral theorists were able to freely talk about what is good and evil and the artists were able to freely choose their subjects in nature and human life.

In the political sphere it has created the basis for such events as the abolition of slavery, bringing democracy, freedom of conscience and freedom of the press. These were positive and significant achievements of modern times. But scientific progress has destroyed the unity of the old, previously existing world. Because of this the apparent fundamental division between science and religion has occurred. Science, mostly the natural sciences - physics, chemistry, biology and astronomy - has made great strides. Scientists have discovered the laws that govern the material world and provide knowledge applicable to technological advancements, many inventions have transformed the economy and everyday life. It was clear and convincing. Science has given us a modern view on the material world built from atoms, each of which forms a micro-planetary system with the atomic nucleus and electrons revolving around it.

According to this scientific worldview, everything is blamed for these forces. Such an approach gives a harmonious picture of natural beauty, but also represents the world as a giant machine. And in this material world view, it was impossible to find a place for God and the human soul. Astronomers, considering the universe in the giant telescopes, found God nowhere; autopsists, investigating the human body, found no trace of the soul. In this very aspect the difference between science and religion can clearly be seen. Science is the study of material worlds, tangible, visible things. Scientists use observation and repeatable experiments. Their results are logical and can be proved. Scientific insights are wonderful and convincing. But science can not deal with values, intangible qualities and higher aims - in general, with everything which is more than we ourselves are.

Religious faith plays a key role in the way that individual conceptualizes and respond to life circumstances. Individuals who are highly religious or belong to cultures in which religion plays a prominent role

have been found to attribute reasons to religious causes, such as punishment by God and to seek help from religious leaders [2]. Religion, in turn, explores life as a whole, including the immaterial, spiritual concepts. It may not be as accurate as science, it must rely more on intuition and divine revelation. Religion can not provide logical proof, but it can offer a profound experience, life values and the basic meaning of life.

DISCUSSION

Thus, in many ways, science and religion are opposites. They both play an important role. If they collide, the results are painful and dangerous for the culture and conscience. That is why the philosopher Alfred Whitehead said that the future of humanity depends on how these two powerful forces will come to a useful and peaceful agreement [3].

This peaceful agreement has not yet been reached. In their concentration on the material world, many scientists have become biased, unable to recognize any reality, except the material. Science has become the dominant force in society. Today, many scientists deny the existence of God and the soul. They deny the validity of religious dogmas, myths and visions, even the essence of religious faith and the result of which the loss of a great chain of being is. This led to what Ken Wilber calls the "flat" worldview in which the universe consists only of a matter.

That is a confrontation, or the conflict between science and religion which has led to not entirely planned results. And since science has no relation to an abstract value, quality and basic sense, this conflict led to a painful emptiness in the heart of our culture, to a lack of magic and life goals. Such a worldview opens the gates of crime and commercialization, loneliness and existential fear. Nevertheless, the need for values and meaning of life, in the sense that there is something in addition to external phenomena, is so deeply rooted in the people that many in one way or another, stand for their beliefs. Many scientists believe in God. But the influence of religion is steadily weakening, bringing a lot of negative consequences. The conflict between religious and scientific worldview is painful for many thinking people. In the post-modern Western world this leads to the destruction of culture, confusion and loss of ideals.

A similar attitude has been developed between religion and business. In other words, in these areas, the emergence of Western capitalism demanded the

"emancipation from God" that means a withdrawal from business activities those shackles of a universal, "total" ethics inherent to traditional society. The church served as the holder and custodian of this ethics. And the church was the greatest hatred for the builders of the new society during the bourgeois revolutions. Here we can recall Voltaire, who said about the church: "Crush vermin!". Church in the New Times was presented by bourgeois reformers as a political and social force defending a totalitarian regime and the dominant ideology. But more important was apparently its self-produced belief in the existence of universal human conscience that permeates all spheres of society.

Contemporary society "atomized" this conscience by creating a specific professional ethos of each sphere, autonomous from the notion of sin. And even today, any attempt to raise the question of uniting society ethics is considered by theorists of liberalism as "road to slavery" [4]. One of the most ardent representatives of liberalism in the Soviet Union was an economist N. Shmelev, who declared: "We are obliged to introduce into all spheres of public life an understanding that all that is economically inefficient - is immoral and vice versa, that is economically efficient - is moral.". In contrast to liberalism, according to Kara-Murza, in any traditional society, including in the East, operates another maxim: "Only moral is effective" [5].

Therefore, from the standpoint of the East, the ethical constraints are one of the major frameworks which save and protect a society. The destruction of this framework instead of a cautious and gradual replacement of its parts inevitably creates a crisis, leading to mass suffering, chaos, although accompanied by a hymn of freedom. About such freedom from these cultural structures, Conrad Lorenz wrote: "The function of all the structures is to preserve the shape and create the support, which obviously requires sacrificing of a certain amount of freedom..." [6]. In other words, the separation of spiritual and moral spheres from government, we can say, was one of the main causes of the systemic crisis of Western society, a crisis of consumer civilization.

The origins of this separation were related, as we noted above, to the program of *secularization* of social life that Western civilization has "adopted" in the Modern period (from XV century). At first it was a mutual separation of the two truths - the truth of religion and the truth of science. This has helped science get rid of the pressure of religious censorship and comprehend the nature not as a *temple* - the perfect and untouchable *creature of the Maker* - but as a *workshop* in which a

person is an employee. Then it went on the separation of church and state. The result was a secular state, i.e. one that is not interested in the quality of our thoughts, not rewarding or punishing for them.

Rule of non-interference of the state in the affairs of civil society has its origins in this separation. The state, concerned about the way people think and feel, whether they have the right consciousness, can not exist without interfering into our daily lives and give us autonomy. Only the state which has declared its neutrality in the matters of faith is capable to this. Thus, our freedom of conscience is bought at the cost of government indifference to these issues.

Western people have agreed to pay this price for their freedom on the values of self-determination. In this regard, one must agree with Francis Fukuyama, who says that the negative impact of market capitalism to religion and spirituality is a very serious consequence that can outweigh its advantages in the growing material prosperity. Furthermore, this undermining impact on religion and, consequently, on religious values, has a number of effects which may eventually become a threat to the health of the capitalist system and prevent its further development as well.

After analyzing the success of market capitalism in his book "Trust: social virtues and the creation of economic prosperity", Francis Fukuyama argues that the system begins to suffer from the decline of social values, which in the past were associated with religion and were motivated by it. He points out that a healthy economy requires not only an individual effort and enterprise, but also a willingness and ability to unite and work together. This "ability to unite, in turn, depends on the extent to which communities share common norms and values and are able to subordinate individual interests to those of larger groups. Out of such shared values comes trust that, as you'll see, is a large and measurable economic value." He adds that: "Law, contract and economic rationality provide a necessary but insufficient basis for stability and for the prosperity of postindustrial societies; they must also affect reciprocity, moral obligation debt to society and the trust that is based more on habit rather than on rational calculation".

Fukuyama calls it "social capital". Accumulation of social capital is a complex and slow cultural process and it is not easy to see how governments can build it. Therefore, the depletion of social capital is not a joke. And that's exactly what Fukuyama sees is happening now in the United States. He mentions a series of events that point to this:

- Firstly, he mentions the collapse of the family and a steady increase in the number of divorces and single parent families.
- At the same time the number of voluntary associations' members has decreased. For example, by 1995 the number of participating in parental and teachers' associations has declined from 12 million in 1964 to 7 million. Fraternal organizations, such as The Lions, Elks and Maons, for 20 years have lost by one eighth to nearly half of their members. Memberships in different unions has also decreased from 32.5 to 15.8%.
- Church attendance has fallen by about one-sixth. On the other hand, continued to grow lobbying organizations and groups with common interests. But they have no shared values. They are fighting only for the limited material interests.
- The survey also showed that Americans changed their attitude towards each other. In 1960, 58% of respondents felt that they can trust "most people"; by 1993 this percentage had dropped to only 37%.
- This decline of social trust is no doubt the reason for raising the crime level and the number of civil litigation. More than 1% of the population of the USA is imprisoned, that is the highest percentage compared with other developed countries. Criminals are mainly concentrated in urban ghettos, while the rich are fleeing from it, moving to the suburbs. A huge gap between "black" urban centers and "white" suburbs arose.

In the second half of the twentieth century in the U.S. willingness of people to sue each other escalated. This imposes on society high direct and indirect costs. An important factor in these events is that Fukuyama calls a "culture of rights" in America. Greatly increased the rights that people perceive as a given. And these rights are regarded as absolute and not balanced by duty or responsibility to society and to other people.

Unlike the West, the East did not separate religion from state. In the East, the political power is sacral (although the degree of sanctification may be different), religion sanctifies political tradition, in most cases (or often) there is the state religion.

Dehumanization of the world is a source of European nihilism. Therefore, we must agree with the Nobel Prize Laureate I. Prigogine, who writes: "It is much easier to manage the world in front of which feels no reverence. Any science emanating from the view of the world acting on a single theoretical perspective and neglecting inexhaustible richness and diversity of natural phenomena

to the dull monotony of application of general laws, thereby becomes a tool of domination and a person devoid of the world around him/her acts as the master of this world". That is why the main objective of the West is to conquer nature.

In other words, according to scientists and philosophers at the heart of this relationship to the world is rationalistic philosophy and science of the West. Noting this feature of Western thought, Conrad Lorenz wrote: "Rational thinking, the basis and root of all the qualities and achievements that distinguish humans from other living beings, gave them the exclusive power over nature. Among the features that gave a human being this power, there is a whole series of different methods of self-destruction". Or in other words, in the West, probably for the first time in history, appeared a new type of knowledge and a new type of rationality - autonomous from morality ("Knowledge is power" and nothing more). In a world devoid of sanctity, it became possible to replace the diversity and unique qualities by quantitative measures, to express them with the help of simple mathematical relationships, to make incommensurable things commensurable and to replace their value by a quantitative surrogate called a price.

We can say that, since modern times, science has become a key part of western and contemporary culture. The methodology of thinking (mindset), the educational system, viewpoints on the world, human beings and society are based on science. Technology and its determined lifestyle, which is offered around the world as a model, are also based on science. The world of morals is similar to a peculiar temple where the, moral shrines are reverentially honored. Many of them have universal, supranational character, such as diligence, respect, love, friendship and others. The morals have quite terrestrial roots, however the idea of God leads to that moral values tower, on the one hand and on the other hand – fear of punishment beyond the grave for obvious and reserved sins – an important factor of perception of the world the religious person. moral precepts as commands on behalf of God gives to moral standards the special importance [7].

Along with the science have emerged and are based on a scientific mentality the key categories of the ideology of industrial society. Noting the enormous methodological role of science in the worldview of the West, Kara-Murza gives an example of the method of reductionism, which is known in the history of science as a powerful tool for analyzing complex systems by breaking them into parts and their formalization to simple and measurable systems.

This method has gone beyond science, became part of Western and modern culture and largely determines the vision of human being and society. Together with the idea of atomization of humanity, it became a secular way of "liberating" a person from moral norms. C. Lorenz wrote about the destructive side of addiction, "an absolutely legitimate in scientific research, not to believe anything that can not be proved." According to Gaidenko, religion's mission is to show man "way of life" and must inform him attitudes and way of behaving" [8].

Born had pointed to the danger of such skepticism in the annex to the cultural traditions. According to the scientist, these traditions contain vast store of information that can not be verified by scientific methods. For this reason, young people with a «scientific talent» do not believe any cultural traditions". Furthermore, continuing this thought, C. Lorenz bitterly remarks that "failure to have a respect for somebody or something is a dangerous disease of our civilization".

Scientific thinking not based on a fairly broad knowledge being a kind of half-hearted scientific training, leads, as Max Born correctly pointed out, to a loss of respect for the inherited traditions. "To omniscience pedant it seems incredible that in the long term there is a cultivation of the land as it was done by farmers from immemorial times, better and smarter than American agronomic system, technologically advanced and designed for intensive use, which in many cases have caused desertification in a few generations".

A striking example is the religions of the world, passed from generation to generation that "help in the faith of God and to live in harmony with ourselves and with the world" [9].

Many processes in life clearly show the danger of scientific approach to objects that are inextricably linked to moral values. For example, in medicine there is a profound contradiction: "a scientist" starts coming on the first place instead of "a doctor." It is obvious that the very philosophical basis of action of these two figures is different. For a "doctor" a patient as a whole is important, with its unique features and a biography. For a "scholar" a patient is the object of study, carrying concealed information about something common: a disease, drug reactions, etc. To obtain positive knowledge, it is necessary "to clear it from extraneous individual features".

According to Kara-Murza, absolutization of scientific method inflicts especially big damage to psychiatry, where the doctor has to deal with such difficult for formalization and immeasurable concepts such as feelings,

thoughts and soul. Psychiatry was often boiled down to «neuroscience», i.e. the science of the brain, the nervous system, although a human being is a far more complicated system. Already in 1938, Whitehead saw the reason for the rule of mechanistic, reductionist view in Western psychiatry in the catastrophic separation of body and mind which was introduced into European thought by Descartes.

Reductionism and the "liberation" of science from ethical values in many ways defined the "immoral" nature of freedom in an industrial civilization. C. Lorenz wrote in 1965: "Values can not be expressed in the inherent to natural science terminology of quantity. One of the worst aberrations of modern humanity lies in the widespread belief that everything that is impossible to quantify by the measurement and express by the language of the so-called "exact" science has no real existence; the reality of everything that relates to value is denied by the humanity which, as Horst Stern well said, "knows the price of everything and does not know the value of anything".

In other words, the West is trying to make incommensurable things commensurable, replace the value by its quantitative surrogate called a price. As M. Weber correctly said, the Puritans of the West had transformed the "Spirit of Prudence" (calculating spirit), which is an important component of capitalism, from a means of farming in the principle of life-conduct". As a result, in this type of rationality was done that is unthinkable in a traditional society - the separation of words and things, matter and consciousness, object and subject. The man who became the "lord of things" (lord of nature) emerged. According to researchers, this approach is not a product of a universal reflection on the relationship between man and nature, or some kind of universal "natural philosophy". This is a specific view, historically and culturally conditioned from industrial civilization and even more narrowly, the ideology of modern Western society, in particular, Eurocentrism.

CONCLUSIONS

Considering the Muslim countries of South-East, it is worth mentioning that Islam in these countries has been upgraded. Great work on Islam "modernization" had been done by M. Mahathir. According to him, "true Islam" has always carried liberal, tolerant, informative and progressive tendencies. And indeed, in Malaysia, Islam gradually took such a form. Moreover, Islam there became a kind of "filter" on the way of diverse stream flowing from the West: it takes the true cultural values,

progressive ideas and useful innovations, but also retards harmful, nihilistic and immoralistic trends. Thus, in the East ethical restrictions are one of the most important frameworks in which society rests. The West, in contrast to the East, has destroyed this framework and thus inevitably deprived its society of the most important moral principles.

REFERENCES

1. Begalinova, K.K. and U.K. Aljanova, 2001. The role of Religion in Contemporary World. Almaty, pp: 124.
2. Sood, E.D., J.L. Mendez and P.C. Kendall, 2012. Acculturation, Religiosity and Ethnicity Predict Mothers Causal Beliefs. *Journal of cross-cultural Psychology*, 43: 393-409.
3. Libertarian Quotes. Data Views 06.01.05 <http://www.lpboulder.org/quotes/>
4. Chantrill, C., 2011. The Twilight of the Educated Gods. Data Views 09.06.2011 http://www.americanthinker.com/2011/06/the_twilight_of_the_educated_gods.html
5. Kara-Murza, S.G., 2009. Manipulation of consciousness. Eksmo, pp: 864.
6. Conrad, L., 1966. Agression. Moscow, pp: 202-204.
7. Kaldybay, K.K., T.K. Abdrassilov, G.K. Abdygalieva, P.M. Suleymenov and M.O. Nassimov, 2013. Maintenance of Philosophical, Humanistic and Religious Values of Security of the Kazakh Nation. *World Acad. Sci. Engin. and Technol.*, 75: 983-989.
8. Gaidenko, P.P., 1995. The nature of the religious worldview. *Problems of Philosophy*, 3: 43-52.
9. Monakhova, N.L., 2000. On the relationship between religion and healing in the light of the philosophy of harmony and security of life. *Consciousness and physical Reality*, 3: 19-24.