

ANNOTATION

of the Thesis for the Doctor of Philosophy (PhD)
in the specialty “6D-020600 – Religious Studies”

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“The phenomenon of religious education in the postmodern era: the experience of Kazakhstan and the USA”

General description of work. In the scientific work, the essence, features, content, theoretical, methodological, conceptual and religious studies of the phenomenon of religious education in the postmodern era are examined. And also the question of the necessity and possibilities of education about religion in state educational institutions was considered taking into account the secular nature of the education system. A comparative analysis of the experience and legislation of religious education in educational institutions of Kazakhstan and the USA is carried out.

The relevance of the topic of the dissertation. To date, no studies have been conducted in domestic science comparing the experience and religious education system of the Republic of Kazakhstan and the United States of America. The United States, like Kazakhstan, is a secular, multi-ethnic, democratic state, and is also one of the countries of the model of secularism, democracy, and civil society. In this regard, one of the most pressing scientific topics is the study of American experience and analysis of its advantages, which can help Kazakhstan to create an effective institution of religious education.

The increase in religiosity as a mechanism of self-identification (ideological, cultural, ethnic, etc. Identification) occupies a special place in society, for this reason there is great interest in value orientations and spiritual foundations in the religious tradition, as well as in the patterns and methods of cultural production used in religious education. In polyparadigmatic social reality in the postmodern era, the search for axiological directions of historical significance is of particular importance. The influence of religion as a social phenomenon on the formation of value orientations and worldviews of future generations cannot be understood without taking into account the axiological dimension of the educational paradigm of religious denominations and associations as forms and means of forming confessional elites.

Radical socio-political changes in Kazakhstan at the end of the twentieth century led to the strengthening of religion, its influence on various aspects of public life, including in education. The problem is associated not only with the system of religious education, it also has social, political and historical aspects. However, given the historical reality, it is necessary to develop and experimentally introduce a new strategy for differentiated education. It is currently relevant to formulate a philosophical concept of studying religious studies and religious education, since such a concept not only helps to take into account Kazakhstani and world experience in the postmodern era, it will allow us to determine the level

and significance of religious and religious studies for our society, as well as predict its future changes.

The relevance of the research topic is also associated with the importance of moral and spiritual education of students in a post-modern multicultural society. One of the important factors influencing the moral and spiritual development of youth is religion, and its moral values are the basis for developing the principles of spiritual education of students.

The degree to which the problem is developed. To study the phenomenon of religious education in the postmodern era and its key problems, the work of scientists and researchers in the field of philosophy, religious studies and Islamic studies was examined. The scientific ideas of the Middle Ages were also analyzed.

M. Eliade, N. Smart, M. Grimmit, A.F. Kozyrev, I.V. Ponkin and several other scholars gave a conceptual definition of the essence of religious education. Al-Ghazali explained the relationship between religion and science, reveals the significance of religious education, defined the word “education”, and states that thinking and thoughts are a source of energy throughout life.

The works of the classic of Kazakh philosophy Abay Kunanbayuly reveal the spiritual and moral significance of religious education. The thinkers of the Turkic era Abu Nasr al-Farabi and Khoja Ahmet Yasawi determine the role of knowledge in understanding the truth, and Jalaladdin Rumi reveals the sources of knowledge inherent in human nature. Thinkers of the same era, J. Balasaguni, M. Kashgari A. Zhugineki, left valuable scientific and philosophical materials in the study of religious education. E.N. Najip writes about the formation of Turkic science. Western scientists A.D. Manea, E. Erickson discusses the humanistic view in religious education, I. Kepler talks about the need for knowledge, training, study in the search for truth.

In the study of religious education as a sociocultural phenomenon, the basis of S.N. Bulgakova, P.A. Florensky, I. Kant, S.L. Frank, C. Dawson, C. Geertz, K.P. Pobedonostsev, K.D. Ushinsky. And to study international experience in religious education, the works of U.Ch. Capps, L.H. Bradley, D. Moulin, H. Adanali.

Research by A.Yu. Grigorenko, D.E. Wood, L.I. Soskovets, J. Dewey, V.A. Nikitin, K. Walter, E.M. Mamardashvili, V.S. Ufayeva, N.V. Gromyko, T. Sakaranaho, I.V. Metlika, D. Uzlaner, F. Bacon help answer the question why religious education and religious literacy are important for the formation of inter-religious tolerance in society.

In the analysis of the features of the postmodern era, the studies of J.F. Lyotara, A. Maslow, J. Wattimo. American theoretician I. Hassan studied the culture of postmodernism, J. Baudrillard developed the concept of hyperrealism in postmodernism, J. Bataille wrote about “transgression” and “heterogeneity” in postmodernism, and S. Benhabib describes equality and diversity in the process of globalization in the postmodern era. F. Michel, I. Savin, A.G. Kosichenko, S. Rodney, U.M. Damon, G.D. Dmitriyev and other scholars have identified the role of religious education in the consolidation of secular societies inherent in postmodernism.

Domestic Islamologist N.L. Seytakhmetova defined the phenomenon of Islamic education; investigated the modern trends of Islamic education and the importance of Islamic educational centers in Kazakhstan and the world; determined the role of Islamic education in the formation of a perfect personality; and also examined the communicative significance of Islamic education. The study of Kazakhstani experience in the field of Muslim education is based on the research work of A. Derbisali, A. Abdirasilkyzy, R.M. Mustafina, N.Zh. Baitenova, E.E. Burova, B.M.Satershinov, D.T. Kenzhetai G. Zh. Nurysheva, K.M. Borbasova, A.R. Masalimova, A.D. Kurmanaliyeva, A.T. Kulsariyeva, K.K. Begalinova, T.Kh. Gabitov, R.S. Mukhitdinov, Sh.S. Rysbekova.

Tariq Ramadan investigated the place and social problems of Islam in the modern Western world, including the topic of education. Taufik Ibrahim, in turn, investigated the problem of tolerance in the Qur'an and its role in Islamic thought.

In the scientific works of A.R. Arafi, E.R. Kuliyeu, B.A. Al-Zarnuji considered the problems of improvement, continuing education, upbringing of a mature personality in Islamic education. Van Dowd, M.A. Rauf, A.L. Tibawi, G. McDeesy, O. Leaman, G. Sarton, G.E. Grunebaum, A.V. Smirnov, Z. Sardar, S. Mir-Bagirzade wrote works on the subject of intellectualism and encyclopedism in Islamic education.

Features of Islamic education in understanding the meaning of life were examined by Muhammad al-Khorezmi, K.Z. Muhammad, A. Usman, and the role of Islamic universities in understanding the meaning of life was investigated by A. B. Khalidov, S. Camus, J.P. Sartre.

The object of dissertation research is the phenomenon of religious education in the postmodern era.

The subject of the dissertation research is the process of improving religious education in the postmodern era.

The purpose of the dissertation research: the analysis of the phenomenon of religious education in the postmodern era by comparing the experience of Kazakhstan and the USA.

To achieve the goal, the following **tasks**:

- reveal the plural and tolerant nature of religious education in the postmodern era;

- to carry out an objective historical reconstruction of the phenomenon of religious education with the aim of ontological discovery in it of an organic balance of secularism religiosity;

- identify the spiritual and moral imperative in religious education on the example of the discourses of religious education;

- reveal the uniqueness of religious education in the Kazakhstani multi-religious society;

- to conduct a comparative analysis of the practices of religious education in Kazakhstan and the United States in order to identify in them a special and universal development of the religious and educational process of the postmodern era;

- identify the status of religious education in Kazakhstan and the United States with the aim of analyzing worldviews that are formed during the religious educational process;

- substantiate that religious education must be used in the prevention of religious extremism and direct efforts towards the formation of the quality content of religious educational practices.

The scientific novelty of the dissertation research. The study conducted an interdisciplinary analysis of the phenomenon of postmodern religious education in the context of Islamic education, and also determined the role and importance of religious education in the experience of Kazakhstan and the USA, which are the subject of the study.

During the study, the following **results** were achieved:

1) the plural and tolerant nature of religious education in the postmodern era is revealed;

2) an objective historical reconstruction of the phenomenon of religious education was carried out with the aim of ontological discovery in it of an organic balance of secularism religiosity;

3) revealed the spiritual and moral imperative in religious education on the example of the discourses of religious education;

4) the uniqueness of religious education in the Kazakhstan multi-faith society is revealed;

5) a comparative analysis of the practices of religious education in Kazakhstan and the USA was carried out in order to identify in them a special and universal for the development of the religious and educational process of the postmodern era;

6) the status of religious education in Kazakhstan and the United States has been identified with the aim of analyzing worldviews that are formed during the religious educational process;

7) it is substantiated that religious education must be used in the prevention of religious extremism and efforts should be directed to the formation of a qualitative content of religious educational practices.

Theoretical and practical significance of the dissertation. The results of the study can be used to conduct new research in the field of religious studies or Islamic studies. In the scientific revolution, you can include material on the content and types of implementation of the religious component in secular educational institutions.

The possibility of using the American experience in introducing elements of a religious worldview and religious practices into educational institutions that can contribute to the development of the theory of multicultural education was analyzed with the aim of establishing relations of cooperation and cultural dialogue, the foundations of civic and universal values among students.

It can be used as a source for special courses in the field of Islamic and religious studies, and government bodies can take practical recommendations on religious and Islamic education in the Republic of Kazakhstan.

The methodological and theoretical basis of the dissertation research is the work of scientists who have made a significant contribution to the study of the necessity and possibilities of religious education in the context of modern trends, as well as foreign and domestic researchers to analyze the phenomenon of religious education.

In the process of identifying the phenomenon of religious education in order to achieve this goal, we used the methods of institutional, historical, systemic, structural-functional and comparative analysis, as well as the phenomenological method. Also in the dissertation presents statistical data.

The following provisions shall be defended:

1) The postmodern era defines a new modus in religious education: plural, tolerant education. Due to the fact that in the 21st century a large number of new religious movements appeared, the need arose to revise the classical practices of religious education. Religious education in the postmodern era is a non-linear discourse, which includes classical and post-non-classical educational theories and practices.

2) The religious education of our time realizes the potential available in it for the balance of religiosity and secularism. The history of the development of religious education shows that there has always been an intention for secularism.

3) Religious education surpasses all other educational theories and practices in the main content - spiritual and moral.

4) Religious education in Kazakhstan is a unique phenomenon, since it combines the traditions of Kazakh enlightenment and new real transformations of the postmodern era.

5) The Institute of Religious Education in Kazakhstan and the United States are different from each other on worldviews, despite the general processes of transformation of religion in the postmodern era. In Kazakhstan, the institute of religious education operates in the context of classical education with the inclusion of scientific, philosophical and cultural contents. In the United States, the institution of religious education is developing in a postmodern, plural context, outside of rigid paradigms.

6) The status of religious education directly depends on institutionalization. The modernization of society “secularizes” the sphere of religious education, which gives rise to fundamentalism in individual (especially) religious countries. In the USA, the status of religious education is present, but it is not strictly controlled by the state, educational programs are alternative, which reflects the spirit of the times. In Kazakhstan, the institution of religious education based on the example of Islamic education is an important institution for the preservation of the Islamic tradition (Sunnism of the Hanafi madhhab) and Islamic identity.

7) Only high-quality religious education is an institution to counter religious extremism. In postmodern conditions, it is necessary not only to create zero intolerance towards radicalism and extremism, but also to create new programs, methods of teaching religious education and their practical application.

Approbation of work. The dissertation research was discussed and recommended for defense at a joint meeting of the Department of Religious

Studies and Cultural Studies of KazNU. Al-Farabi and the Department of Religious Studies of the Institute of Philosophy, Political Science and Religious Studies of the Ministry of Education and Science of the Republic of Kazakhstan.

As part of the study, ten scientific articles were published. Two of them were published in the philosophical and social-humanitarian journal Adam Alemi, one in the social-humanitarian journal Al-Farabi. In a series of religious studies of the journal Vestnik KazNU, in collections of international scientific and practical conferences “Philosophical and socio-humanitarian problems of the existence of religion in modern society”, “Actual problems of modernization of Kazakhstan”, “Intellectual culture of Belarus: methodological capital of philosophy and the contours of transdisciplinary synthesis of knowledge”, “Formation of Kazakhstani Identity: Problems and Prospects”, “Spiritual Aspects of the Formation of Religious Identity of the People of the Great Steppe” were published under one article . One article was published in a journal registered in the database of international scientific journals with a nonzero impact factor, European Journal of Science and Theology. In addition, a chapter entitled “The role of religious education in spiritual and national security” was published in the collective monograph “The Formation of Kazakhstani Identity in the Context of the Modernization of Public Consciousness”.

The structure of the thesis. The structure of the dissertation consists of an introduction, four main sections, twelve chapters, a final section and a list of references in accordance with the plan, goals and objectives. The total volume of the thesis is 123 pages.