

Abstract
to the dissertation work for getting the degree of Doctor of Philosophy
(PhD) in the specialty 6D020600-Religious Studies
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Theme of thesis: Trends in the formation of religious identification in Kazakhstan: religious study analysis.

General description of work. The dissertation research reveals the theoretical aspects of religious identity, the formation of the process of religious identification, in the context of religious analysis. Shows tendencies of religious identification and the specificity of religious and spiritual preferences and interests of the population of Kazakhstan. The study is based on the interpretation of sociological measurements carried out by quantitative and qualitative methods with subsequent theoretical reconstructions of the modern religious situation in Kazakhstan, with the development of a model of the prospects for the dynamics of religious identification.

Relevance of the research topic. In the context of globalization, the question of the role of the religious factor in the evolution of world culture has been raising with particular urgency, since religion is still an important component of the spiritual and cultural life of any society. Over the past 30 years, there has been a significant diversification of religiosity. The idea of secularization, the ousting of religion from everyday life, its disappearance, is replacing by the awareness of a change in its role and place in social processes and phenomena in connection with de-secularization. In the connection with the global trends, along with the existing traditional institutions, one of the directions of the development of the situation is the onset of a new religiosity, which has both general and specific characteristics in different conditions.

Taking into account all the historicity, versatility and contradictoriness of the formation of religious identity in Kazakhstan, it should be noted that the formation of religiosity in the population deserves detailed study and forecasting. Having inherited such a difficult historical and economic path, Kazakhstani society has been faced with the new realities of globalization. Kazakhstani society, just like every full-fledged organism, goes through certain cycles: birth, development, mutation, fluctuation, etc. Both internal and external factors will always have the potential of a dual impact on society and the nation, depending on the strength and content of the core, spiritual and moral component. This narrative gives preconditions for scientists to study in detail the dynamics of the development of Kazakhstani society in all spheres, especially in the religious one.

In conditions when the religion becoming an instrument of politics aimed at mass perception of defined concepts in a certain way and therefore can contribute to both the consolidation of society and the escalation of conflicts, understanding the model of religious self-identification becomes relevant.

The modern social situation shows that religiosity in modern Kazakhstan as a feature of mass consciousness and behavior manifests itself in various projections: both in explicit and in hidden formats, both in positive ones in their impact on the individual, society, and in negative forms. So far, there is no one lined assessment of the state and dynamics of the religious sphere from the standpoint and in the conditions of the

secularity of Kazakhstani society. At the same time, it should be noted that the institutional influence of religion has changed significantly.

It is important to note that many questions have not yet received an exhaustive explanation by means of scientific discourse, practical efforts in the field of religious enlightenment and education, because both scientific research, educational, and rehabilitation practices are relatively new for Kazakhstani realities. It is already obvious that in connection with the emphasis on the role of religious institutions in a secular society, it is necessary to specifically focusing the existing gap between intentions / declarations regarding the role and purpose of religion in society, declared by the state and the real sphere of functioning religiosity.

Thus, the task of the researcher becomes difficult, since the phenomenon of religious self-determination is not static and constantly takes on certain forms, therefore, the absence of a clear, deep and meaningful core religious identity requires careful consideration and analysis. In this regard, we need for a comprehensive study of the problems of religious identification of Kazakhstani society.

The degree of scientific elaboration of the research topic can be called ambiguous. From the period of the emergence of the religious systems of the Ancient World and the Ancient East, issues of religion and identity were reflected in the works of Socrates, Plato, Aristotle, Seneca, and Confucius.

The tree of philosophy rooted its roots giving new branches of methodological knowledge. Religious sources of Taoism, Confucianism, Buddhism, and others gave new impetus to the study of problems of identity and religion. The works of Augustine the Blessed, Thomas Aquinas developed in the mainstream of Christian theology, Islamic thinkers such as Al-Farabi, Balasaguni contributed by building a unique vision of the world and religious ideas. Later F. Bacon, Descartes, B. Spinoza, Voltaire, J.J. Rousseau and many others considered identity issues from a phenomenological, sociocultural, anthropological perspective. O. Comte, G. Spencer, M. Weber, E. Durkheim, G. Simmel, and others considered religiosity from a sociological point of view. The thirst for knowledge of the surrounding reality, globalization processes and much more influenced the existential scientific research search of postmodern educators. The works of Z. Freud, E. Fromm, E. Erickson are interesting in understanding the foundations of religious identity. Calculations of researchers from different directions of philosophy, religious studies, sociology, psychology, neurobiology of the XX-XXI centuries, find their adherents such as M. Eliade, W. James, D.D. Frazer, P. Boyer, N. Smart, A. Norenzoyan, et al.

Many researchers consider identity, first, as the preservation of personal self-identity, while highlighting the various conditions and methods for the formation of such self-identity, its reproduction and preservation. A number of scholars insist on the decisive role of “prescribed” conditions for the formation of identity; others believe that the process of self-identification can only be conscious, and the individual, in the process of interacting with the outside world through interactions, consciously constructs his own identity.

Various issues and aspects of religious identity are discussed in the works of Russian scientists M.P. Mchedlov, I.N. Yablokov, L.P. Ipatova, M. M. Mchedlova, V. I. Garadzha, E. I. Arinin, G.S. Pomerants, S.V. Ryzhova, L.N. Mitrokhin, I.G. Kargina,

A. N. Krylov, Yu. Yu. Sinelina, E. S. Elbakyan, M. Yu. Smirnov, E. G. Balagushkin, M. A. Zherybat'ev, A.B. Hoffman, B.V.Dubin and others.

Sociological studies of the phenomenon of religion and the state of the religious sphere in modern Kazakhstan have not yet become systematic, not fully manifested. There are also significant differences in the assessment of the essence and tendencies of the functioning of religious consciousness by religious scholars and political scientists. Due to the lack of a sufficient representative empirical basis for measuring the religious sphere, it is difficult to reproduce its theoretical model.

This work is intended to fix the contour characteristics of the state of the religious sphere and tendencies in the formation of religious identification, to present the scales, types, types of religious consciousness, involvement / inclusion of the population in the religious lifestyle, to show axiological projections of expert assessments, to make forecasts of dynamics.

In the context of Kazakhstani realities, the assessment of the state of the religious sphere requires an interdisciplinary approach that will allow to overcome ambiguous interpretations of the role and functions of religion, insufficient manifestation of the state and dynamics of religiosity as a factor in the modern life of Kazakhstani people. It is important to find the relationship between religious mentality and socialization processes, to identify the role of traditional and new religious organizations in these transformations, etc.

In the Kazakhstani and foreign literature there is a significant number of works, from various methodological positions and within the framework of various paradigmatic approaches, considering the factors and processes of the formation of religious identity.

Kazakhstani researchers address the problem of identity through the prism of understanding the multifaceted specifics of the spiritual and moral area of Kazakhstani society, which is undergoing structural and functional changes under the influence of modern social transformations. Among domestic studies of modern religiosity, it is important to note the calculations of theoretical and empirical studies of religious, cultural, ethnic and spiritual identity, which are reflected in the works of A. N. Nysanbaev, T. Kh. Gabitov, N. Zh. Baytenova, S. B. Bulekbaev, S. E. Nurmuratov, M. S. Orynbekov, E.E. Burova, G.T. Telebaev, N.L. Seytakhmetova, M.S.Shaikemelev, A.K. Muminov, B.M. Satershinov, A.G. Kosichenko, G.G. Solovieva, K. K. Begalinova, A. T. Kulsarieva, A.R. Masalimova, A.D. Kurmanalieva, Sh.S. Rysbekova, N. D. Nurtazina, K.M. Borbasova, Z.N. Ismagambetova, B.E. Bekturganova and others.

The object of the dissertation research is the religious identification of the Kazakhstani society.

The subject of the dissertation research is the tendencies and regularities of the religious identification of Kazakhstani society, as well as the specificity of religious and spiritual preferences and interests of the population of Kazakhstan.

The purpose of the thesis is to identify the features and trends of religious identification in Kazakhstan.

The set goal predetermined the solution of the following tasks:

- to consider theoretical approaches, basic concepts and characteristics of religious identification;
- to characterize the peculiarities of the religious sphere and identify the factors influencing religious identification in Kazakhstan;
- to determine and reveal the specifics of the religiosity of the Kazakh society;
- to carry out a comparative analysis of the main indicators of religiosity and features of the religious self-identification of Kazakhstanis;
- on the basis of a comparative analysis, to model the prospects for the tendencies of the formation of the religious identification of Kazakhstani society in accordance with the current trends in the development of world processes.

The methodological basis of the dissertation research based on an interdisciplinary approach using the tools of philosophical, religious studies, sociological, general scientific knowledge. In addition, modern structural, phenomenological, comparative and comparative methods of analyzing religious identity were applied. The peculiarity of the research topic set the tasks for a comprehensive study of the process of religious identification with a response to the provisions of basic concepts, concepts, results of scientific searches and conclusions of foreign and Kazakh scientists, educators, philosophers, religious scholars, political scientists and sociologists.

Experimental methods of observation, comparison and modeling were used in the work, in which an attempt was made to construct a model of the investigated object and a study of its properties was carried out based on the constructed model.

As an empirical basis for the study, we had been used the methodology and research tools developed by the scientists of the Institute for philosophy, political science and religion study of CS MES RK, in collaboration with domestic sociological campaigns: the public association "Research Association" Institute of Democracy "(Astana), the Center for Business Information, Sociological and Marketing Research" BISAM –Central Asia "(Almaty) from 2013 to 2018. And also the results of the sociological measurement of identity, carried out in July 2019 within the framework of the RGKF «Institute for Philosophy, Political Science and Religion Studies» project "Formation of Kazakhstani identity in the context of the tasks of modernizing public consciousness" were used.

When collecting primary information in the format of a desk study, the following methods were used: a) analysis of arrays of sociological measurements of public opinion (2013-2018), covering 14 regions, Astana and Almaty, b) interpretation of expert assessments c) content analysis of open foreign and domestic sources on the subject.

In sociological research 2013-2016 yy. the opinions of 1500-2500 respondents were recorded, in the survey for 2018 - 3500 respondents. In the 2019 surveys, the sample consisted of 1,800 respondents according to the territorial and settlement structure.

Formalized survey of the population based on a national representative sample was used as a quantitative method. The sample represents the adult (18+) population of Kazakhstan by the most important socio-demographic groups, taking into account the characteristics of gender, age, ethnicity, education, socio-professional status,

income level, membership in the settlement structure, income, religiosity, etc. a formalized interview at the respondent's apartment using paper questionnaires (PAPI technique).

The qualitative method was used to obtain expert assessments: in-depth interviews were conducted with experts. Depending on the situation, status and competencies of the respondent, as well as on the emerging format of the conversation, techniques of narrative and focusing were used and/or combined. A total of 30 experts were interviewed. 100 focus groups were held. The research results were processed using special software SPSS for Windows (versions 19, 20). All meanings interpreted in the dissertation work are expressed in % of the total number of respondents.

Scientific novelty of the thesis:

- the views of domestic and foreign researchers on issues of religious identity and trends in the formation of religious identification have been analyzed and summarized;

- the state, characteristics of the religious sphere, external and internal factors influencing the religious identification in Kazakhstan were revealed, the tendencies of religiosity of the population were reproduced, the understanding and perception of religion, peculiarities of religious identity were investigated;

- a comparative analysis was carried out in terms of indicators of religiosity, various components of religious identity and self-identification of Kazakhstanis were investigated, an overview analysis of the processes of formation of religious identification in the Republic of Kazakhstan by measurements in 2013-2019 was made;

- a model of cognitive analysis of the types of fluctuations in the tendencies of the formation of religious identification in Kazakhstan has been developed;

- based on the conclusions and analysis, scientific and practical recommendations were formulated to improve the state policy of the Republic of Kazakhstan in the field of religion.

Provisions for Defense

The following provisions are submitted to the defense:

1 Religious identity is increasingly becoming the leading one when choosing a way of life at the level of the family and socio-professional group. Identity predetermines the types of activities, education, the nature of employment, forms of spending leisure time, forms the value-semantic guidelines of life in general, organizes a religious subculture. In the process of religious identification, identity is formed into a certain specific system. Religion affects the socialization of the individual, and the selected elements affect the formation of religious identity, which is characterized not only by belonging to a specific form of religion, but also by correlating oneself with the culture and lifestyle that were formed under its influence. The process of forming a religious identification goes through various stages. At the initial stage, in the family, the individual's ideas about the world around him are formed. The intermediate stage of identification takes place as a process of self-determination of the individual, the development of spiritual and ritual practices. The final stage is associated with the identification of the individual with a community of co-religionists and religious activities.

2 Religious identification in Kazakhstan is a complex phenomenon, multi-component in its structure, essence, character and manifests itself as the simultaneous

functioning of confessional and outside confessional religiosity. The process of the formation of religious identification is quite flexible, and dependent on: environmental changes, general trends of globalization, the development of virtualization of social space, social atmosphere, ideological influence, vigorous activity of religious organizations, the introduction of the foundations of religion in educational institutions, the life circumstances of the individual, appeal to the values of religion in family.

3 The religiosity of Kazakhstani society is “mosaic”, it combines such statuses of nominal believers as “believers who do not read sacred texts”, “unbelievers but observe religious rites”, “atheists celebrating religious holidays”, “believers who do not believe in God”, “Believers in God, not belonging to any religion”. A paradoxical situation is revealed in which data on the status self-perception of oneself as a religious person does not correlate with the respondents' answers about their religious self-identification: the latter is much larger, which gives rise to a mythologeme about the significant religiosity of the population, which exceeds the world average levels. The category “believers” consists of: a) “believers who are in a community who follow religious norms”, b) “believers who do not participate in religious life”, c) “believers who do not belong to confessions”.

4 There is a steady volume of nominal religiosity of believers who do not participate in religious life, a manifest positioning of non-confessional believers, a decrease in the number of non-believers, respectful believers, adhering to religious rituals. A paradoxical picture has developed in Kazakhstan, when observance of rituals is not an important component of the religiosity of Kazakhstanis - on the one hand, and at the same time - religious traditions are an important part of the life of Kazakhstanis, including for non-believers. Serious evidence of the specific feature of the religiosity of Kazakhstanis is the absence of an obvious connection between the positioning of religiosity and faith in God with the reading of the Holy Texts. In a projection to the future, a picture has been revealed according to which the adult population prefers to see their children as intelligent carriers of both secular and religious beliefs, respecting religion, but at the same time outside observers of religious life. The dynamics of the volumes of religious conversion, as well as its vectors, has remained stable for a number of years.

5 There are three main trends associated with religious conversion: the Islamization of both a potentially Muslim and a traditionally non-Muslim population, the evangelization of a potentially Muslim population and the involvement of different groups of the population (with potentially prescribed ethno-sociocultural, including traditional confessional statuses), involvement in neo-orientalist cults and practices (spiritual healing, psycho-training). Forecast estimates reveal tendencies associated with the rapid growth of marginal, from the point of view of tradition, manifestations of religiosity: towards liberalization of the perception of religion by the population; to an increase in the number of respondents who openly manifest their disagreement with the vectors of state policy in the field of religion, with a significant scaling of public discourse through the expansion of regions that critically assess the activities of traditional religions and positively assess the activities of new religious practices; soil. The involvement of an impressive number of the population in the “believers” without

immersing them in the relevant doctrines, cult practices and the way of life in general is noted. Due to the lack of knowledge and unformed ideas about religion as a belief system based on spiritual experience, cultural matrix, spiritual guidance, etc., there is a danger of an extensive spread of quasi-religiosity.

The practical significance of the dissertation. Because of the dissertation research, an overview analysis of the religious situation in the Republic of Kazakhstan was made according to measurements in 2013-2019, the state and characteristics of the religious sphere were revealed, the tendencies of religiosity of the population were reproduced, the understanding and perception of religion as an institution were investigated. Features of religious identity, preference for a religious / secular lifestyle; the main tendencies of religious consciousness are considered, assessments of the development of the religious sphere are given, scientific and practical recommendations are formulated.

Approbation of the research results. The dissertation research was discussed and recommended for defense at a joint meeting of the Department of Religious Studies and Cultural Studies of Al-Farabi named KazNU with the Department of Religious Studies of the Institute of Philosophy, Political Science and Religious Studies of the KN MES RK.

The content of the research part of the work is presented in 10 scientific papers (of which - 4 articles in scientific journals recommended by the KKSON MES RK, 4 articles in collections of international scientific conferences, 1 article - in a scientific journal indexed in the Web of Science and Scopus databases, and 1 publication in the collective monograph "Secularism and Religion in Modern Kazakhstan: Modernization of Spiritual and Cultural Meanings and Strategies" of the Institute of Philosophy, Political Science and Religious Studies of the KN MES RK.

The structure of the dissertation work. The dissertation consists of an introduction, two chapters, a conclusion, a bibliography, including 196 titles, of which 37 are in a foreign language. The work contains 8 tables and 16 figures.

The introduction provides an assessment of the current state of trends in religious identification in Kazakhstan, a general description of the work, the relevance of research work, the degree of study of the specifics of religious identification in foreign and Kazakhstani humanitarian studies. The goals, object and subject, objectives and methodological basis of the research and the provisions for the defense are given.

The first section reveals the theoretical and methodological foundations of the analysis of the meaning of religious identity. Theoretical approaches, basic concepts and essential characteristics of religious identification as a process are considered. The main directions and specificity of modern interpretations of religious identity are revealed.

The second section examines external and internal factors affecting religious identification in Kazakhstan. On the basis of specific sociological studies, the issues of the formation of religious identification, the perception of the role and functions of religion by Kazakhstanis are revealed, an assessment of the religious situation in the mass and specialized consciousness of Kazakhstanis is carried out. The modern socio-humanitarian studies of religiosity in Kazakhstan and its dynamics are analyzed. The article describes religiosity in the structure of Kazakhstani identity, reveals the

peculiarities of religious self-identification, reveals the tendencies of religious conversion.

The analysis and modeling of long-term prospects for the dynamics of religious identification of the Kazakh society in accordance with the current trends in the development of world processes are presented.

In the conclusion, the results of the dissertation research are summed up, theoretical conclusions are made and practical recommendations are formulated for an effective policy in the field of state-confessional relations.