

ABSTRACT

**to the dissertation work of Tutinova Nurgul Erkanatovna on the topic
"Religious factor in socio-cultural conflicts (on the example of Kazakhstan)"**

submitted for the degree of doctor of philosophy (PhD) in the specialty "
6D020600-religious Studies

General characteristics of the dissertation work.

The thesis describes the essence of the conflict and its classification, including religious conflict, socio-cultural conflict. The article analyzes the existing socio-cultural conflicts and religious factors in the Republic of Kazakhstan. This is facilitated by the conditions that determine the direction of preventive measures carried out at the state level. Based on the religious factor, the risk of conflicts for society will be assessed.

Relevance of the topic of the dissertation research.

The relevance of the topic is due to the following specific situations:

a) After the collapse of the unshakable USSR, the countries that make up it received political freedom, but they were in a difficult situation, with worries about their future life. After the collapse of the former economic system, every country dependent on each other experienced economic stagnation. The people who switched to a new formation had to live and survive in a crisis situation. During this difficult period, the social life of the society fell to its lowest point, and various changes took place. The crisis period opened up new problems: decline in the standard of living of the population, unemployment, low wages, shortage of goods and food, moral suffering, banditry and racketeering, etc. At present, during the period of gaining stability, there is a need to conduct a comprehensive analysis of these changes.

b) During the years of independence, many changes have taken place in the cultural life of the country. Especially obvious are the factors of rapid support of subcultures than the popularization of their own culture among young people and adolescents. The types of subcultures shown in Kazakhstan have received special development: musical subcultures (pop, rock, rap), hedonistic subcultures (bikers, Ravers, etc.), sports subcultures (parkourists, snowboarders, skateboards), religious groups (sects) and subcultures associated with the development of new technologies (hackers, gamers). Among them were fans of Gothic, emo, skinhead, anime. At a time when the state through programs of spiritual revival strengthens the turning point in which the value of its culture is realized, the relevance of studying changes in culture is clearly emphasized. Because such imitations in the sphere of culture have a negative impact on the national consciousness of the population and expose them to opposition.

b) After the liberation from the influence of atheistic ideology, the religious demand of society increased sharply, but the experience of conducting religious policy in the country has not yet been achieved. There is no clear model of open

interaction between society and religion. The state's policy in the sphere of religion is neutral, and there is no formation of religious institutions regulating the religious sphere, and specialists in religious studies. The currents of Christianity taking place in the Republic have intensified attacks on the national consciousness, attracting socially vulnerable segments of the population through deception and seduction. Non-traditional religious movements gradually remove a person from the family, society, tribal communication of their people, and traditional cultural life. There are people who adhere to several religious movements, living in the same family. This, in turn, significantly emphasizes the national existence that has developed over the centuries. This is dangerous because it affects the physical and psychological state of the country's citizens, and they are separated from their own values. Refusal to fulfill civil debts of people living in the Republic of Kazakhstan, illegal actions, non-recognition of state symbols of the country by other believers are illegal actions. From the point of view of the ideological security of the state, the proselytism of pseudo-religious structures imposes external views, interests and values on society. It destroys the socio-cultural identity of the people of Kazakhstan, destroys Kazakhstan's patriotism, loyalty to the Motherland and patriotism. Such trends lead to the classification of society as "we", "they", "themselves", "enemies".

C) Some of the Islamic country's new religious movements were not considered traditions and customs of the local population; national identity in the post-Soviet regions included the Arab version of Islam (Kyrgyzstan, Uzbekistan, Tajikistan, and Turkmenistan), principles, Sharia sentences. Islamic spiritual teachers and preachers of Eastern Islam, young imams who studied abroad, reviewed the traditions of the mullahs and their ancestors and searched for the true religion from outside. Only the Arab model of Islam recognized neophytes, preachers of a new direction, religious truth. Thus, today there is a confessional contradiction

d) Some of the Islamic country's new religious movements were not considered traditions and customs of the local population, national identity. As a result, a number of conflicts arose, such as resistance to the secular disciplines of secondary educational institutions, the transfer of girls to school with a headscarf, the hardening of the secular power of the state, the confrontation with weapons in Power, the rejection of national art, polygamy of women in marital relations, violence in the marriage of underage girls, marriage, the division of the population into "we" and "they", religious intolerance, and opposition to customs.

The need to study conflicts that have arisen on the basis of the religious factor is explained by the complexity and versatility of this phenomenon, a variety of external and internal factors that affect internal confessional and inter-confessional relations, social and cultural environment. And conflict processes that arise on a religious basis are growing and intensifying, inevitably affecting social relations, primarily political, economic, and interethnic. The above specific arguments are the basis and determine the relevance of the study of the religious factor in conflicts in the socio-cultural environment of Kazakhstan.

The degree of study of the topic of the dissertation.

The history of human civilization is filled with various conflicts. Some conflicts arise between continents as a whole, as well as between individuals, when dozens of countries and peoples cover large and small social associations. From the earliest times, people took place in the knowledge of the contradictions that arose, as well as in the attempt to overcome and prevent them, and became the source of knowledge. Therefore, starting with the thinkers of ancient times, we can say that the opinions of scientists of all eras on this topic became the beginning of conflict studies.

As a type of special systematic teaching, conflict studies began to form in the middle of the twentieth century.

Also, a comprehensive study of religious factors in socio-cultural conflicts is most effective from an interdisciplinary point of view, which provides for the consideration of the phenomenon studied by philosophical, historical, religious, sociological, ethnological and cultural views. In the course of analyzing the literature, it can be seen that within the framework of these disciplines, significant material has been accumulated on this topic by domestic and foreign authors.

In foreign and Russian circles, the following research areas related to the set of problems of religious conflicts can be distinguished: theoretical understanding of religious functions that unite society and disintegrate: M. Weber, G. Simmel, K. Marx, V. I. Garadzha, I. N. Yablokov, etc.; Research of religious stimuli of socio-political conflicts and social protest movements in the works of V. I. Dobrenkov.

It should be noted that in Kazakhstan and Russia, within the framework of socialization of religion and religious studies, most of these areas are at the stage of formation. There is no deep theoretical and methodological basis for studying conflicts in the religious sphere, and there is also a lack of empirical research on this phenomenon. There is almost no work to analyze the target of religious studies, religious conflicts. Small studies on this subject mainly explore local religious conflicts in time and space, which increases the sense of a lack of theoretical developments in this area.

In Kazakhstan, along with scientific researchers, state, public, private, and research centers comprehensively study issues of interethnic harmony, unity of the people, national politics, and religion. In recent years, we can note the published works of the Institute of philosophy and political science. "The national idea of Kazakhstan, national identity and state building" by A. Nysanbayev, "Kazakhstan's model of interethnic and interreligious consent" by A. Kosichenko, "Religious conversion, the trend of a new religion in Kazakhstan: based on socio-humanitarian criteria" by E. Burova, and N. L. Seidakhmetova.

One of the main directions of the Institute for strategic studies of Kazakhstan is the analysis of interethnic relations. At this Institute, the General interethnic situation, the influence of various factors on it, issues of interethnic, interreligious, and tolerance are widely studied. In this context, Z. Shaukenova, T. Kozyrev, L. Muzaparova and others were at the beginning of political and sociological research. In the field of culture, religion, T. H. Gabitov, Z. N. Ismagambetova, N. Zh. Baitenova, K. M. Borbasova, S. N. Kurmanalieva. The work also comprehensively examines the issues of ethnic identity, political conflictology, and

interethnic relations of such domestic scientists as A. Zabirova, G. nasimova, R. Kadyrzhanov, E. Karin, G. N. shoikin, and D. Kenzhetai.

In 2011, on behalf of the First President of the Republic of Kazakhstan, N. A. Nazarbayev, The center for research on interethnic and interfaith relations was established at the Academy of public administration under the President of the Republic of Kazakhstan. This research center deals with the most important religious, interethnic and interfaith issues in society.

Form of dissertation research: religious analysis of conflicts based on the religious factor in society, scientific justification of ways to prevent and solve them.

The subject of the dissertation research: to reveal the nature of the causes of the religious factor in socio-cultural conflicts in Kazakhstan society and to determine the main development trends, forms of manifestation of the religious factor in society.

The purpose of the dissertation is to substantiate the religious factor in theoretical and socio-cultural conflicts, its nature, typology and mechanisms of regulation.

The main tasks of the work arising from the purpose of the study:

On the way to achieve the goal, the following main tasks are defined:

1. to Reveal the conceptual and categorical meaning of the concept "conflict", to define the typology, to give a scientific definition of the concept "religious conflict".;
2. Defining the features of socio-cultural conflicts and criteria for their classification;
3. Research of factors that cause socio-cultural conflicts, development of typology of conflicts.
4. Analysis of the overall impact of global and regional conditions on the emergence of socio-cultural conflicts.
5. Determine the dynamics of socio-cultural conflicts in the Republic of Kazakhstan.
6. Analysis of measures to prevent and regulate religious factors in socio-cultural conflicts in the Republic of Kazakhstan.

Scientific novelty of the dissertation work:

1. Solved conceptual and categorical meaning of "conflict" developed by the scientific definition of "religious conflict", defined the conceptual framework of religious conflict, including the structural forms of conflict.
2. Analyzed each concept in the Kazakh language: "social conflict", "cultural conflict", "ethnos", "value", "conflicts' of civilizations".
3. the factors causing socio-cultural conflicts were Investigated, during which a typology of conflicts was developed, and their types were analyzed.
4. Analyzed the existing socio-cultural conflicts in the Republic of Kazakhstan and clearly defined the factor of religion.
5. The article analyzes the state experience in preventing and regulating religious factors in socio-cultural conflicts in the Republic of Kazakhstan.

Theoretical and practical significance of the dissertation work:

The main conclusions and recommendations of this study can be used by state authorities, public organizations and experts to analyze and evaluate religious factors in socio-cultural conflicts within the state, as well as to regulate trends of non-traditional orientation, prevent conflicts on a socio-cultural basis, resolve conflicts in the regions, and implement specific measures and programs in the course of national policy of the state. In addition, dissertation can use novelties and approaches for lectures, analysis in special courses on religious studies and conflict studies.

Methodological and theoretical basis of the dissertation work:

This work used theoretical and empirical methods that complement each other. For example, theoretical research was carried out using methods of system, structural and functional, historical, and comparative analysis. In connection with the methodology of inter-subject communication, this work uses sources of philosophy, history, sociology, social and cultural anthropology, and psychological Sciences. The methodological basis for explaining religion as a philosophical socio-cultural phenomenon is performed in the field of theoretical religious studies. Assistance was provided in determining the complexity of the conflict using a systematic approach. With the application of the historical principle, it became possible to consider the religious factor in the socio-cultural conflict as a changing phenomenon in accordance with the existing realities of time, stages of development of society. The dissertation work used methods of analysis, experimental survey, control, classification, synthesis.

The basic scientific conclusions submitted for the defense.

1. the conflict refers to the interaction of individuals or social forces, at least the interests, views, interests of both sides, in the form of counter standing, inclination, resistance. It can be distinguished as industrial and economic, ideological, socio-psychological, socio-psychological and family-household conflicts. The types to which most religious conflicts relate are: (a) Autonomous or separatist conflicts based on the demand for political autonomy or complete separation of large ethnic groups or other forms of religious communities. b) Conflicts caused by national-irredentist conflicts, migration processes, changes in state borders, etc., which arose as a result of joint aspirations of the population dispersed across the territory of several neighboring States. C) religious and communal confessional conflicts take place on the border of one state, between religious groups professing different religions, or between different trends and sects within the same religion. d) religious-absolute conflicts arise on the basis of the absoluteness of one religion and religious intolerance to other confessional groups arising from it. e) Millenarian conflicts-collective movements that control some "Messiah" and promise complete social change by miraculous means.

2. social conflict can include cases that are formed and resolved in specific social conditions in connection with the emergence of social problems that require solutions. It has certain causes, its social carriers (seams, nationalities, social groups, etc.), and it has certain functions. The classification of socio-cultural conflicts can include the influence of ethnic, religious and civilization factors.

3. a Number of factors that cause socio-cultural conflicts can be formulated as ethnic, religious and civilization factors. Conflicts that arise under the influence of an ethnic factor include the categories of ethno-political, ethno-confessional, inter-ethnic, etc. In accordance with the area of social interests. Conflicts that arise under the influence of a religious factor are mainly conflicts between different religions, contradictions between them, either between religion and the state, or within confessional contradictions. Conflicts arising under the influence of factors of civilization cover the socio-cultural space of the entire globalized world and consist in a contradiction between the West and the East, the South and the North, threats of globalization and traditional principles, between man-made civilization and the culture of the world.

4. in Kazakhstan, a number of conflicts have occurred in the socio-cultural environment during the years of independence. In matters of social inequality, ethnic conflicts, subcultures, and language, it was clearly observed.

5. Socio-cultural conflicts arising under the influence of religion in the Republic of Kazakhstan mainly contribute to the following areas: education, sports, art, culture, law, health, public administration, property relations, and marriage and family relations. In these areas, we can talk about the influence of non-traditional religious movements, such as Jehovah's Witnesses, Scientology, Salafists, Hizbut Tahrir, imams.

6. In the context of Kazakhstan has taken a number of measures for the prevention of socio-cultural conflicts on a religious basis. Laws on freedom of religion and religious associations, religious activities and religious associations have been adopted. The concept was launched in the implementation of state policy in the field of religion. In addition, monitoring in social networks, inter-religious dialogue, tolerance, and the peace of the nation have always been priorities in domestic politics.

Testing and approval of research work:

The dissertation was held at the Department of religious studies and cultural studies of the faculty of philosophy and political science of the Al-Farabi Kazakh national University. Its main provisions, results and conclusions were tested at international conferences and published in foreign and domestic journals.

The contents and main results of the dissertation research were reflected in 18 scientific articles, including in the journal "Bulletin Treasury" to publish main results of theses on political, philosophical and cultural studies, as recommended by Committee on control in education and science MES – 2 scientific articles in the journal "Adam Alemi" – 2 scientific papers, the journal "Al-Farabi" NAN -1 scientific article in the journal "Religious studies" Treasury – 1 article. Published 6 articles at International scientific conferences, 1 article at the Republican conference, 2 articles in a foreign printed journal (England and Uzbekistan), 3 scientific articles in foreign journals registered in the database of international scientific journals with a non-zero impact factor.

The structure of the dissertation work:

The structure of the dissertation consists of an introductory part, three main sections, six chapters, a final and a list of references and appendices in accordance

with the goals and objectives of the research work. The total volume of the dissertation work is 157 pages.