

Hamidov A.

Society of Knowledge: Reality? Utopia? Chimera?

Abstract. In the article it is analyzed an idea of society of knowledge emerged in the West at the second part of XX century. The main concepts received from critical analysis of the main interpretations of the essence of society of knowledge and which should be considered as a contribution of author to the solution of the issues of given society are the following: 1) all western authors make the same worldview-methodological error in interpreting the society as political-economists- predecessors and contemporaries of K. Marx, namely, they were based on the theory of production factors of Zh.B. Sai, and as a consequence treats the role of knowledge in an inadequate way; 2) range of western scholars wrongly treat the occurrence of society of knowledge as a transition to post-capitalism; 3) the society of knowledge is incompatible with the spirit of capitalism, and its construction within the given formation is an utopia; 4) transformation of knowledge to the tool and commercialization of science cause a damage to the integrity of the science which in part is shown in separating of applied research from fundamental and overestimating the role of the first towards the second; 5) the society of knowledge if it was created it deemed to be chimera, as in such society the knowledge which is the product of functioning of only one worldview modality, namely, cognitive, is becoming a basis of society, pushing aside the other worldview modalities – firstly, ethical and aesthetical.

Sartayeva R.

Society of Knowledge and the Problem of Quality in Human Capital Development

Abstract. In article it is claimed that the main factor of formation of a new highest stage in development of human society – society of knowledge, innovative economy – is the phenomenon of «the human capital», quality of the human capital which should be understood not as simply high-quality and productive work (a factor of economic development), intelligence, but also as spiritual health of the person. It is also considered a range of factors influencing the quality of the human capital. It is emphasized that the problems connected to spiritual health of the person, new understanding of spirituality are especially important to the modern person creating new types of reality. «Big ethics» is becoming the main trend of world development.

Seitakhmetova N., Smagulov M.

Spiritual-Ethical Paradigms of Islamic Education: to the Hermeneutics Experience

Abstract. Islamic education in post-secular society is a complex and controversial problem, as well as the phenomenon of “Islamic education” itself. While the concept of Islamic education is the reference model, oriented on exploring of reference models of thinking and forming the best practices of life, the concept of Islamic education in post-secular world should be oriented to developing a relevant contemporary model for educating the human, who live not in traditional but in information society, where traditions “break down” and new technologies permeate, where knowledge and information become the most important factors of social development.

Without such comprehension, joining the range of developed countries is an impossible. The ultimate meanings of Islamic education, embedded in moral doctrine of Islam, unfold implicitly in all spheres of educational process, in discourse and praxis. Although knowledge and information in Islamic education are the main components of theoretical stage, they should be realized in daily practice. Studying of formation sources of educational concept in Islam, studying of Quran texts, hadith collectors’ literature are required to reveal the contents of Islamic education and disobjectify it in the realities of post-secular world.

Solovyeva G.

On Phenomenon of «New Religiosity»

Abstract. The article examines the phenomenon of «the latest religion.» First of all, it revealed the conditions that determine the features of this phenomenon: the functioning of religion in the post-industrial information society with a network morphology and tense geopolitical situation of overcoming an unipolar structure of the world. Based on sociological research author identified the characteristics of «modern religion» in Kazakhstan society, the formation of religious secular value system of Kazakhstan. «The latest religion» is revealed as an ideological complex, where membership of a particular faiths

suggest a willingness for mutual understanding with other religions and dialogue with the secular sector in recognition of his priority.

Sikhimbayeva D.

Formation of Kazakhstan Model of Secular State: the Main Approaches and Models

Abstract. Due to (de)secularization processes, back of religion to public space modern secular states are forced to rethink the traditional approaches to secular and secularism. In this link, the problem of secular, the place and role of religion in post secular society are becoming contemporary hot issues not within the social sciences, but more broadly in public space. The scope of researches devoted to rethinking secularization theories, secularism and secular in political sciences, international relations, sociology of religion and social anthropology has significantly increased. Author analyzes the peculiarities of understanding and formation of secular state in Kazakhstan. By considering the main approaches, the strategies and the widespread models of secular state and the political secularism, author substantiates the new conceptualization of the term “secular state” in Republic of Kazakhstan. According to author, more broad understanding of secular state will contribute to the development of state policy in the sphere of religion and preserving of the freedom of conscious of citizens.

Dunaev V., Kurganskaya V.

Conceptual Legitimizing of Nationalism in Political Anthropology of Postmodern

Abstract. The authors raise the research problem of strategy for delegitimizing of the traditional forms of nation-building and search of the essentially new bases for delegitimizing of civil and ethnic-cultural identity developed in postmodern political anthropology. This task is solved by the methods of hermeneutic and critical analysis of multimodelling conceptual complexities as substitute of formation of identity in postmodern discourse.

The privileged status of political anthropology as disciplinary space for the discourse of nationalism is proved by that circumstance, that from the point of view of political anthropology politics as the distribution of authority between the individuals and public groups characterizes all types of societies. This circumstance is especially urgent for judgment of base political categories with reference to network morphology of a modern political field.

Delegitimizing of the traditional forms of nationalism is revealed as result of two reasons: 1) heterogeneity of a political nation as contractual generality and ethnic-cultural nation as pre-political collective identity; 2) it is caused by processes of globalization isomorphism of the national state to super-national structures of the global market and imperialistic form of organization of the new global order.

it is concluded that postmodern deconstruction of total structures and intrinsic identities and legitimizing of marginal-exotic types of group solidarity can not serve as theoretical basis of effective alternatives to processes of delegitimizing the national state and forms of national identity, laying in its basis.

Kadyrzhanov R.

Defining National Identity of Kazakhstan: Ethnic or Civic? Kazakh or Kazakhstani?

Abstract. In this article the problem of the definition of the national identity of Kazakhstan is examined. As a post-soviet state, Kazakhstan is facing the contradiction of the ethnic and civic types of national identity. This contradiction is seriously strengthening by the Kazakh-Russian contradiction which affects the definition of the national identity. This problem is analyzed in the article with the help of the constructivist approach which is leading the study to the analysis of the market of identities. This has brought to the contradiction of the Kazakh and Kazakhstani identities which are based on the identification projects as the main commodity of this market proposed by the Kazakh and Russian nationalistic elites, as well as by the state as the biggest subject in this market. It is proved in the article that the formation of the national identity of Kazakhstan is realizing through the solution of the contradiction of the Kazakh and Kazakhstani identities. The main instrument in the hands of the state for the solution of this contradiction is the Kazakhstani model of inter-ethnic peace and accord.

Satershinov B., Moldabek E.

To Form Positive Identity in Sunni Branch of Islam

Abstract. The article highlights the relevance of dialogical thinking in Kazakh society. The study of traditional Islam in the modern discourse is becoming important for the consolidation of the Kazakhstan society. With the growth of religiosity in society rethinking the principles of forming a positive

personality in the Hanafi madhab of Sunni Islam is not only scientific interest, but also the public interest as well.

In this paper it is re-evaluated the role of the methodology and techniques in Hanafi madhab in the optimal resolving a question of relations between secularism and religious, religion and science, faith and the knowledge of war and peace. It was analyzed the most fundamental principles of Sunni Islam: the emphasis on the formation of “positive” identity which “accept and not to repulse the others”, “method of affirmative action “ and the “principle of natural gradualness” from the point of view of religion studies.

Baidarov E.

Muslim Umma in Kazakhstan: the Problems of Ethnic and Confessional Identities

Abstract. The problems of ethnic and religious identity of the Muslim community (Ummah) in Kazakhstan as well as the questions of whether the Ummah is indeed united, what is its social mood, etc. are of simultaneous interest and relevance, since they contribute to understanding of various contemporary processes taking place in the lifes of numerous Muslim ethnic groups of the country. The relevance of the study is proved by the fact that there has been no complex research of social and religious features of the Muslim Ummah in Kazakhstan. In this regard, the aim of the work lies in a comprehensive study of ethno-social portrait of Muslim communities of Kazakhstan. As a methodological basis of the study, there were selected a systematic approach, the main methods used in social sciences, as well as a discourse-analysis of ethnic and religious (confessional) identity. The main questions of this study are: the concept of Ummah in Islam; the state of the Muslim Ummah of Kazakhstan; ethnic, cultural and religious identity of Muslims in Kazakhstan. Answers to these and other questions would help in identification the processes of integration of ethno-Muslim communities of Kazakhstan into the system of fundamental values of modernization of Kazakhstani society.