

THE INFLUENCE OF RELIGIOUS INSTITUTIONS ON THE WORLDVIEW OF KAZAKHSTANI CITIZENS*

¹*Jamanbalayeva Sholpan*, ²*Burova Elena*, ³*Adamidi Alyona*
¹*dsholpan1971@gmail.com*, ²*bee1958@bk.ru*, ³*minehexfire@gmail.com*
^{1,2}*Institute of Philosophy, Political Science and Religious
Studies CS MSHE RK (Almaty, Kazakhstan)*
³*Karaganda Buketov University (Karaganda, Kazakhstan)*

¹*Джаманбалаева Шолпан Ерболовна*, ²*Бурова Елена Евгеньевна*,
³*Адамиди Алена*
¹*dsholpan1971@gmail.com*, ²*bee1958@bk.ru*, ³*minehexfire@gmail.com*
^{1,2}*Институт философии, политологии и религиоведения КН МНВО РК
(Алматы, Казахстан)*
³*Карагандинский университет им. Е.А. Букетова
(Караганда, Казахстан)*

Abstract. Sovereign Kazakhstan positions itself as a secular state characterized by a multi-confessional population, multicultural traditions, and worldview pluralism. The state implements policies aimed at ensuring freedom of conscience, religious beliefs, spiritual renewal, and the preservation and strengthening of civil peace and interfaith harmony. Since the 1990s, under the influence of the de-ideologization of public life –including the decline in worldview orientation in education and the transformation of value paradigms alongside changes in the communicative environment – there has been an increasing need to search for spirituality. Religion has come to occupy a leading position among worldview institutions, with religiosity becoming significant within the structure of mental preferences. For more than three decades, the functioning of religious institutions has had a substantial impact on the strategies of worldview identification among believers, non-believers, and atheists. The purpose of the article is to reveal the features of the institutional effects of religion on the worldview and mass consciousness of Kazakhstanis on the basis of generalization of datasets.

The tasks are related to the presentation of the determinative factors that contributed to the scaling of mass religious consciousness, as well as to the identification of significant subjects influencing the ideological preferences of Kazakhstanis. The results revealed a range of both positive and negative assessments of the institutional influence of religion, as well as a wide range of positions depending on the factor of religious commitment. The problematic nature of the studied contexts will increase due to the trend of detraditionalization, ideological diversity and counter-secularization.

* *The research was conducted within the framework of funding from the Committee of Science of the Ministry of Education and Science of the Republic of Kazakhstan BR21882209 «Information and Ideological Influences on Mass Consciousness in Kazakhstan: Risks and Opportunities».*

Based on the generalization of statistical data and monitoring studies conducted by the authors, this article presents a philosophical and sociological analysis of the factors influencing the worldview beliefs of Kazakhstani citizens in the context of a new communicative reality.

Keywords: worldview, mass consciousness, religious institutions, factor analysis, phenomenology of religiosity

Introduction

Religious reality manifests itself in the institutionalization of religious activity. Its obvious contours are recorded in the accounting of religious associations, the number of places of worship, the number of missionaries, classifications of confessional religiosity, etc. The main marker of changes in the mass consciousness of Kazakhstanis in recent decades has been the growth of religiosity, which is visually observed and to some extent affects the lifestyle of a growing number of adherents. The ratio of secularism and religiosity in society is changing, which is confirmed by social statistics, as well as phenomenological and religious studies.

The specificity of the secular model in Kazakhstan implies not only statistical, but also substantive (through the institute of examination of charters, literature and monitoring of activities) assessment (normative and axiological) of the state of activity of religious associations. The diversity of ideological intentions in the context of the pluralization of social life creates a situation of problems for scientific research. We believe that the cognitive interest consists in presenting both the conditions and the factors influencing the state and dynamics of the worldview of Kazakhstanis in modern conditions.

Our hypothesis is that ideological diversity will increase, different subjects will influence the processes of mass consciousness, and the scaling of religiosity as components of mass consciousness will continue. This process is not amenable to administrative regulation, but has its own logic and temporality. In order to know and understand how and in which vectors the institutional influence of religion on mass consciousness in general and on religion in particular occurs, interdisciplinary approaches and research strategies are needed.

Methodology

The study of the influence of religious institutions on the worldview of Kazakhstanis belongs to interdisciplinary research at the intersection of philosophy of religion and sociology of religion, which required the synthesis of methods and explanatory tools. Modern philosophical studies of sociality are becoming interdisciplinary in terms of methods, methodologies and subject matter. The assessment of the influence of various factors on the worldview mentality involves determining its structure, dynamics and trends of change. The article employs the method

of triangulation, which includes phenomenological reconstruction, hermeneutics, as well as sociological, statistical, and factor analysis. The set of applied methods provides an opportunity for a phenomenological description and application of factor analysis.

The research object was adult population of Kazakhstan, aged 18-65 years, men and women, living in urban and rural areas of the Republic of Kazakhstan. The sample size was 1,500 or 1,800 people. The database of statistical data on religious denominations, religious educational institutions, and missionaries changes periodically, so the article contains data from different years available at the time of publication. According to statistical data from the Committee for Religious Affairs of the Ministry of Culture and Information of the Republic of Kazakhstan, as of the second quarter of 2024, 4,031 religious associations representing 18 denominations were registered in Kazakhstan. For the first time, a detailed classification of non-traditional confessions for Kazakhstan is presented. Of these: 2,883 are Islamic, 347 are Orthodox, 93 are Catholic, 223 Pentecostals, 196 Baptists, 4 Mennonites, 104 Presbyterians, 41 Seventh-day Adventists, 14 Lutherans, 11 Methodists 23 are New Apostolic Church, 2 are Church of Jesus Christ of Latter-day Saints (Mormons), 61 are Jehovah's Witnesses, 13 are Krishna Consciousness Society, 6 are Bahai, 7 are Jewish, 2 are Buddhist, 1 is Moonies. In all, there are 3697 places of worship nationwide. Of these: 2,824 are mosques, are 301 Orthodox churches, 115 are Catholic churches, 6 are synagogues, 149 Pentecostals, 157 Baptists, 4 Mennonites, 51 Presbyterians, 34 Seventh-day Adventists, 18 Lutherans, 8 Methodists, 24 are New Apostolic Church, 3 are houses of worship of the «Krishna Consciousness Society», 2 are Bahai houses of worship, 1 Buddhist temple [1].

The use of various disciplinary methods allows us to reconstruct the picture of the institutional influence of significant factors on mass consciousness, to identify the features of ideological self-identification (its statics and dynamics). Our hypothesis is that the mass consciousness of Kazakhstanis, on the one hand, is influenced by religion as an institution, and on the other hand, it includes ideas about religiosity in the form of ideologies, mythologies and paradigms in its content.

The rationalization and conceptualization of ideas about the institute of religion are investigated by methods of sociological measurement. The results created the possibility of a phenomenological reconstruction of the image of mass religious consciousness.

Indicators of the Growing Influence of Religion in Kazakhstani Society from the Perspective of Public Perception and Evaluation

The institutional influence of religion as a factor of sociality is evidenced by the steady and consistent increase in the number of respondents who express a desire for Kazakhstan to become a religious state. A national cross-section of public opinion, based on a representative sample, shows a steady growth in the number

of supporters advocating for the transformation of Kazakhstan from a secular to a religious state: 4.1% in 2000, 7.8% in 2005, 13.6% in 2014, 21.6% in 2018, and 22.2% in 2020. Although the majority of the population still supports secular statehood, the dynamics indicate the growing influence of religion in public mentality. A phenomenological analysis of the impact of religion and the rise in religious self-identification following Kazakhstan's independence is linked to various factors identified within the spectrum of respondents' opinions.

Assessment of the changing role of religion in the society revealed the prevalence of positive perception of the growing influence of almost every second respondent (42.7%), almost every fourth respondent (24.4%) expresses an ambivalent attitude towards the role of religion in society, almost every fifth respondent (18.5%) cannot assess the situation, and about every sixth respondent (14.5%) tends to assess the increasing role of religion in the Kazakh society negatively. (Table 1).

Table 1 - Modalities of assessing changes in the role of religion in Kazakhstani society since the 90s (respondents as a whole, in %, N=1800, 2020)

<i>A positive perception of the changing role of religion</i>		
The influence of religion is declining, and that's bad	9,6%	42,7%
The influence of religion is growing, and that's a good thing	33,1%	
<i>Ambivalent perception of the lack of change in the role of religion</i>		
The influence of religion doesn't change and that's bad	5,3%	24,4%
The influence of religion does not change and that is good	19,1%	
<i>An ambiguous position in assessing the changing role of religion</i>		
Difficult to answer	16,1%	18,5%
No answer	2,4%	
<i>Negative perception of the changing role of religion</i>		
The influence of religion is declining, and that's a good thing	5,1%	14,5%
The influence of religion is growing, and that's bad	9,4%	

Traditionalization and Detraditionalization of Worldviews: Broad Contours in Mass Consciousness

In the years of independence, religion has become one of the significant factors of self-identification at the levels of society, groups (such as families), and individuals. The identified trends indicate both the traditionalization and detraditionalization of religious worldviews, reflecting various combinations and influences of both secular and religious norms, values, and traditions, as well as the mixed nature of the Kazakhstani mentality.

The respondents in our study are divided into cohorts according to the nature of their adherence: A) believers who belong to the community, follow religious norms, and follow a religious way of *Lifestyle*, or so-called «true believers»; B) believers who do not participate in the religious life of the community, but adhere to ritual from occasion to occasion, or are nominally believers; C) believers who do not belong to confessions, who have formed their idea of God, or extra-confessional believers; D) unbelievers who may adhere to rituals and traditions and respect believers, or so-called «sympathizers»; E) indifferent to religious self-identification, indifferent to religion; F) atheists.

Religious traditions are an important part of the life of Kazakhstanis, including for non-believers. 13.4% of respondents noted that the observance of rituals and traditions of religion is an indicator of true belief in God. About every fifth respondent (20.8%) observes the rituals of their religion in everyday life constantly, 19.3% do not observe religious norms and traditions, and 52.5% follow the norms and traditions from time to time. The frequency of attending worship services is typical for 8.1% of those who do so, and for 12.5% - with an intensity of once a month. These indicators reveal a weak connection with the institution of religious community.

Non-confessional religiosity is recorded by the criterion of celebrating religious dates. Only 9.7% of the respondents do not celebrate them, while 17.6% celebrate all religious holidays, 18.2% celebrate most of the religiously prescribed holidays, 23.7% celebrate only those accepted in the family, and 30.7% celebrate only the most common ones. Religious holidays are seen by the majority of Kazakhstanis as part of secular life; they are celebrated by about 35% of convinced atheists, about two-thirds of those indifferent to religion, and over 80% of non-confessional believers.

Serious evidence of such a specific feature as the lack of a clear connection between the positioning of religiosity and belief in God, following religious doctrines, is the fact that 71% of respondents noted that they have never read the Holy texts. At the same time, the proportions of respondents who position themselves as non-believers but observe religious rituals are quite significant.

Overall, the following contour model of religiosity is evident in Kazakhstan. Thirteen per cent to 20-22 % of the respondents consider themselves believers following a religious lifestyle, integrated into community activities or communicating with co-religionists, and 9 to 26 % consider themselves non-believers. Given the relatively high nominal level of religiosity in society (up to 82%), only a small percentage of Kazakhs (7% on average for the massif) consider religious affiliation to be the most important identification status in the structure of multidimensional self-identity.

What Religious Paradigms do Kazakhstan is Choose?

The study of the influence of religiosity paradigms within the sphere of mass consciousness has demonstrated that their priority and scale vary depending on the religious involvement (or religious self-identification) of Kazakhstani citizens and are observed across all studied cohorts—from believers leading a religious lifestyle to atheists.

The paradigm of religiosity as the essential basis of a person is recognized by all respondents. It is more or less shared by 75.4% of true believers, 69.3% of nominal believers, 57.1% of non-confessional believers, 57.9% of non-believers participating in ritualism, 43.9% of non-believers respecting believers, 31.1% of indifferent to religion, and 32.3% of atheists.

The paradigm about the immortality of the human soul after death is more often recognized by the cohort of true believers (63.5%) compared to nominal (55.7%) and extra-confessional (50.9%) believers. In the cohort of non-believers (between 36.9% and 51.5%), indifferent (27.9%), and atheists (5.9%) this paradigm also has supporters. A pattern is revealed: the further an individual distances himself from commitment to religion as the meaning of life, the more he disagrees with the paradigm about the immortality of the human soul.

The assertion of the existence of a world not directly perceived and unknowable is not shared predominantly by atheists (38.2%) and nonbelievers (9.1%) At the same time, this assertion is not shared by various cohorts of believers, including: 17.3% non-denominational believers, 16.2% nominally believing, and 12.8% true believers.

The statement about the power of knowledge, which can either support or refute belief in God was the most paradoxical in the assessment for all respondents. It caused the greatest difficulty for non-believers (between 21.3% and 24.2%), and the least difficulty for true believers (4.3%) and atheists (8.8%). 53% of true believers agree and 42.8% of true believers disagree with this statement. Out-of-denominational believers appear more certain than other groups, among whom 29% agree with the statement, 59.3% disagree, and 11.7% find it difficult. Among nominally believers 33.6% agree with the statement, 55.2% disagree, and 11.3% find it difficult.

About the necessity of scientists' arguments in proving or disproving the fact of God's existence, the greatest difficulties are shown by non-believers involved in ritualism (24.2%). Nominal believers (62.7%), non-believers (58%), true believers (54%), and atheists (12%) disagree the most with this statement.

Who Shapes Religious Beliefs and Influences Initiation to the Faith?

The number of religious educational institutions and students is presented as of 2022. There are 13 spiritual educational institutions in the country, 11 of which are Islamic (including: 1-University «Nur-Mubarak», 5-medrese-college, 4-medrese, 1-Islamic Institute of advanced training of Imams under the Spiritual Ad-

ministration of Muslims of Kazakhstan), Christian direction - 2 (including: 1 - Almaty Orthodox Theological Seminary and 1 - Inter Diocesan Higher Theological Seminary «Mary - Mother of Church» (Catholic) in Karaganda). The total number of students in all educational institutions is 4,360. Officially there are 345 registered missionaries in Kazakhstan, 281 of whom are foreigners and 64 are citizens of the Republic of Kazakhstan. In terms of confessions: Catholics - 225, Orthodox - 41, Pentecostal Church - 6, New Apostolic Church - 17, Krishna Consciousness Society - 13, Presbyterian Church - 21, Baptists - 11, Seventh Day Adventists - 3, Islam - 2, Judaism - 2, Lutherans - 1, Jehovah's Witnesses - 2, Buddhists - 1 [2].

Factor analysis of the influence on the respondents' choice of the worldview together with their religious self-identification revealed that:

- the immediate environment predominantly influences the choice of the worldview in all cohorts of respondents (between 63.9% and 84.5%), except for atheists (35.3%);

- the factor of the influence of education and self-education is highest among atheists (85.3%), and lowest among non-denominational (59.7%) and nominal (62%) believers;

- self-determination is more emphasized in all cohorts of respondents, except for true believers (42.8%). Among atheists (64.7%), among nominal believers (60.7%), among extra-confessional believers (60.7%), among indifferent to religion (60.7%), and among non-believers who respect believers (56.6%), the self-determination factor has a greater proportion;

- the influence of life circumstances is more accentuated among non-believers who respect believers (59.8%), among believers outside of confessions (58%), among nominally believing (56.1%), and is least significant in the cohort of non-believers who participate in ritualism (39.4%);

- study of special literature is higher among true believers (29.4%) and half as significant among both nominal believers (15.1%) and non-believers participating in ritualism (15.2%);

- conversations with priests, missionaries, other religious servants, and believers were the most significant factor for true believers (18.7%) and nominal believers (14.0%);

- the influence of fashionable trends and attitudes in society is accentuated by those indifferent to religion (27.9%) and is least relevant to true believers (5.9%).

One of the important aspects for a believer is the concept of spiritual authority. At the initial stages of their search for religious spirituality, Kazakhstanis often choose their closest relatives - grandparents, father, mother, brother, sister - as authorities on matters of faith. Given that 33.8% of respondents exhibit a so-called «domestic» level of religiosity, which is minimally connected to deep-rooted religious traditions, where the authority of a spiritual figure is unquestionable in religious matters, such a choice of authority is justified.

Clergy and leaders of religious organizations are viewed as authoritative spiritual figures by more than one-fifth of respondents - 22.8%. Meanwhile, 19.1% of respondents prefer to advance on their path of faith independently, as they do not find authoritative spiritual mentors for themselves, and 15.4% do not feel the need for a spiritual mentor at all. Cyber-spiritual leaders are followed by 4.6%-11% of respondents. Teachers of religious studies are identified as spiritual mentors by only 2.2%-5% of respondents. Thus, the closest family members (parents, brothers, and sisters) currently hold more authority (23.8%) than clergy (18.6%), including online preachers, teachers of religious studies (4.7%), and friends (3%).

Overall, it should be noted that the population has a blurred understanding of what constitutes a spiritual mentor, resulting in a distorted image. This situation poses a risk factor, whereby virtually any individual, regardless of their connection to religion, can assume the role of a spiritual mentor.

The Influence of the Internet on the Formation of Beliefs and the Phenomenon of Cyber-Religiosity

The role of Internet in the formation of beliefs has increased, as Kazakhstan actively uses Internet technologies in communications, in various activities. Three-fourths of respondents say that information posted on the Internet does not affect their beliefs. One in ten reports that they are influenced by the exchange of opinions on topical religious issues that takes place on social networks. About 8% find a lot of interesting information on religious sites, not only about religion, but also about society, politics, family, and upbringing. 7.0% listen to prayers and sermons, 3.2% watch sermons by clergymen, and 3.1% listen to religious books.

The influence of the Internet on the beliefs in conjunction with the religious identity of the respondents reveals a paradoxical situation in which the true believers (48.1%) are less dependent on the Internet than other cohorts of respondents (in the range of 73.8%-94.1%). On the other hand, they (38%) more often than others (between 5.9% and 12.3%) indicate that they are influenced by the exchange of opinions on topical religious issues on social networks. Cyber-religiosity scales not only through the direct exchange of opinions on social networks, but also through the availability of sermons, literature, and the activity of religious websites. (Table 2).

Table 2 - Does information, posted online influence religious beliefs? (depending on religious self-identification, in %, N=1500, 2021)

Judgments/Intentional self-identification	<i>A Believer Leading a Religious Lifestyle</i>	<i>A nominal believer</i>	<i>A believer outside of confessions</i>	<i>An unbeliever participating in the rite</i>	<i>An unbeliever who respects believers</i>	<i>Indifferent to religion</i>	<i>Atheist</i>
No, I am interested in other issues on the Internet	48,1	73,8	80,8	90,9	85,2	88,5	94,1
Yes, I exchange opinions on religious issues on social media	38	7,4	7,9	0	12,3	8,2	5,9
Yes, I listen to prayers and sermons	12,8	9	5,6	3	0,8	1,6	0
Yes, I watch sermons of clergymen	9,1	3,1	2,5	0	0,8	0	0
Yes, religious websites have a lot of interesting information not only about religion, but also about family, upbringing, traditions	8	11,8	6,7	6,1	0,8	0	0
Yes, I listen to texts of religious books	7	2,4	3,3	0	0,8	3,3	0

The impact of religious faith and affiliation on character and behavior

Assessing the impact of religious faith on a person’s character change showed two mutually exclusive tendencies.

On the one hand, those respondents most involved in the religious context were many times more likely than atheists and those indifferent to religion to state the beneficial effect of faith on human character change. Thus, 80.7% of true believers, 42.4% of nominally believing, 30.5% of non-believers, compared with 13.1% of those indifferent to religion and 8.8% of atheists noted an exclusively positive impact of religious faith on human character.

On the other hand, only 2.7% of true believers, 3.1% of nominal believers, 6.1% of non-denominational believers, compared with 14.8% of those indifferent to religion, and 23.5% of atheists note that religious faith contributes to the appearance of intolerance, bigotry, rejection of other points of view in the character.

The statement that there are no people with ideal positive qualities among both believers and non-believers shows a tendency: it is shared less by true believers (6.4%) and is recognized by every fifth believer nominally (22.3%), while opinions of non-believers (41.8%) correlate with those of non-believers and atheists (42.4%-50%). (Figure 1).

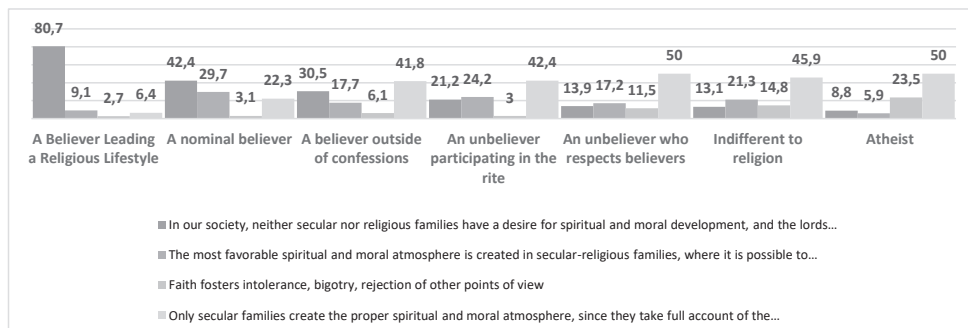


Figure 1 - The influence of religious faith on the character and behavior of a person depending on the type of family (in the cross-section of religious self-identification, in %, N=1500, 2021)

Respondents' motivation to act in accordance with certain norms is represented in the spectrum of justifying judgments. Almost every second respondent (46.7%) noted that in their everyday life they act partly with religious norms, but predominantly with secular ones, as the more common norms in our society. 19.5% prefer to be guided in their behavior only by secular norms, because they are more consistent with their worldview and way of life. One fifth of respondents (18.9%) appeal to the unconditional normativity of religious injunctions as a source of moral behavior for everyone, regardless of their worldview identity and religious adherence. 13.1% of respondents refer to the exclusivity of following secular norms because they include both values and anti-values, without which it is impossible to imagine modern life, i.e. they recognize the manifestation of anti-values in their behavior.

Discussion

The sociological measurement of religiosity is not limited to empiricism; it also requires phenomenological reconstruction. This, in turn, should be conducted within a specific methodological tradition. The study is reconstructed within the paradigm of non-denominational sociology of religion, social philosophy, and religious studies. The observed period of religiosity coincided with global trends characteristic of the post-secular development phase, where trends of secularization, desecularization, and counter-secularization are simultaneously recorded.

The influence of religiosity on modern cultural landscapes and the emergence of new trends in the religious mentality has led to a revision of cultural and identity strategies with respect to religion [3]. The authors proceed from the understanding of the situation in accordance with the textbook concept of social change [4]. Tendencies of secularization, desecularization and postsecularism remain open in modern scientific discussion [5]. Secularization means not only the weakening of

religion in rationalized societies, but also the formation of new religious movements and forms of spirituality. Recent decades have shown new opportunities for religions to be active in public space [6]. Religion since the early 1980s begins to demand a certain and significant place in the public space around the world, so it is no longer logical or even possible to exclude it from the public space today [7]. The need to consider the broad panorama of the spread of religious phenomena on the world stage is justified [8]. Explored as indisputable facts transitions from religion to spirituality, called «spiritual revolution» [9]. With the return of religion to the socio-cultural and political context of life, the range of new types of religiosity expands, the religious landscape changes, new images of religions are formed, the institutional practices and opportunities of both traditional religions and new religious movements change [10].

The postsecular era is characterized not just by the return of religion, but by a new approach to understanding the institution of religion. Spirituality is becoming a ubiquitous cultural trend on a global scale. In the phenomenological reconstruction of religiosity in modern Kazakh society are fixed its intensions such as the renaissance of religion (H. Joas), the cultural interest in religion (W. Rue), as well as identifications: alternative forms of spirituality and religion (J. Beckford), post-religious spirituality without God (I. Wierchak), balancing religiosity without belonging (W. Kretsch), agnostic spirituality (M. Volrab-Sahr), individualized forms of religiosity (H. Knoblauch), religion-friendly godlessness (H. W. Opaszowski), highlighted [11] and systematized by [12], the problems of religious education, the features of the formation of religious values in Kazakh society [13].

Conclusions

The formation of worldview identity in the context of secularism and ideological pluralism is a multifaceted process. It is influenced by sociocultural, economic, and political factors on both regional and global scales. Research experience highlights the increasing relevance of the religious factor in secular Kazakhstan, prompting an analysis of the phenomenon of mass religious consciousness. The study of various contexts raises questions about the phenomenological and methodological comparability with global trends in the functioning of religiosity.

In post-secular societies, changes in worldview traditions occur, leading to their fragmentation and an intensified search for new spiritual intentions. The dynamics and orientation of mass consciousness in Kazakhstan are synchronized with, but lag behind, global trends in terms of timing.

Some characteristics of the mass religious consciousness of Kazakhstan are comparable to global and regional trends and represent a complex phenomenon, multifaceted in its structure, essence, and nature. The Kazakhstani model of the structure and dynamics of mass consciousness is subject to transformation, where traditional religiosity is being replaced by new institutions under the influence of

various factors. The country exhibits a high level of religious tolerance, but significant regional differences exist, along with a liberalization of the younger generation's attitudes toward religious conversion. Mass religious consciousness is being shaped within the context of a secular state and society, but under significant geopolitical and regional pressure. The number of those supporting the transition from a secular to a religious state is growing, which complicates the monitoring of the religious situation and the conduct of socio-humanitarian research on the religious process.

Kazakhstani society is in a phase of transforming its value foundations. It is evident that the predominance of a mixed religious and secular lifestyle, with a tendency towards preferring secularism, is beginning to undergo deformation. This is characterized by the increasing religious content in the lifestyle and mentality of the population. The value relationship to the institution of religion is changing: the stage of religious renaissance is concluding, and there is a growing awareness of the scale of the process of embedding mass religious consciousness in society, alongside an increasing number of supporters of a religious way of life. These changes are occurring amidst the realization that state intervention methods are becoming exhausted and the growing awareness of the impossibility of regulating this process.

Against this backdrop, the assessments of both the positive and negative consequences of the growing influence of mass religious consciousness on societal development goals, values, and ideals are being substantiated. In these conditions, ideological segmentation will intensify, and religious diversity will create conditions for a broad range of choices, leading to the displacement and replacement of religious practices prescribed by the traditional cultures of ethnic groups. Kazakhstani society is increasingly engaged in the processes of forming new types of mass religious worldviews, driven by globalization and informatization. These processes contribute to the emergence and entrenchment of new and atypical religious beliefs, as well as to the reconfiguration of the religious landscape.

List of references

- 1 [Electronic source]. URL: <https://www.gov.kz/memleket/entities/din/documents/details/689531?lang=ru> (August 26, 2024)
- 2 [Electronic source]. URL: <https://www.gov.kz/memleket/entities/qogam/activities/141?lang=ru> (February 2, 2022)
- 3 Jaspers K. *The Spiritual Situation of Time*. – Moscow: AST, 2013.
- 4 Stompka P. *Sociology of Social Change*, translated from English, V.A. Yadov (ed). – Moscow: Aspect Press, 1966.
- 5 Berger P.L. *Epistemological Modesty: An Interview with Peter Berger*. The Christian Century. 1997.
- 6 Casanova J. *Public Religions in the Modern World*. The University of Chicago Press. 1994.

7 Casanova J. Rethinking Secularization: A Global Comparative Perspective. Hedgehog Review. Critical Reflection on Contemporary Culture. 2006.

8 Davie G. The Sociology of Religion: A Critical Agenda. London: SAGE Publication Ltd. 2013.; Davie G. “New Approaches in the Sociology of Religion: A Western Perspective”. Social Compass, no. 53. 2004.

9 Heelas P. The Spiritual Revolution: From «religion» to «spirituality». Routledge: Religion in Modern World / ed.by Woodhead L., Fletcher P., Kawanami H., Smith D. L., 2002. P. 357 - 377.

10 Kargina, I.G. “Key Trends in the Study of Modern Trends in Religion”. SOCIS, no. 6, 2013. – P. 107-115. [Electronic source]. URL: <https://www.isras.ru/files/File/Socis/2013-6/Kargina.pdf>. (February 2, 2022)

11 Heelas P., 2002, - p.197-198.

12 Posacki A. Spirituality in the Postsecular Era and the Problems of Conversion as Initiation. Religious Conversions in the Postsecular Society (the Experience of Phenomenological Reconstruction). Almaty: IFPR KN MES RK, 2017. P. 431. [Electronic source]. URL: <http://iph.kz/doc/ru/1249.pdf>. (March 4, 2022)

13 Moldagaliyev B.E., Smagulov M., Satershinov B.M., Sagikyzy A. “Synthesis of Traditional and Islamic Values in Kazakhstan”. European Journal of Science and Theology, no. 2015. 11 (5), 217-229.

Джаманбалаева Ш.Е., Бурова Е.Е., Адамиди А.

Влияние религиозных институтов на массовое сознание казахстанцев

Аннотация. Суверенный Казахстан позиционирует себя как светское государство, характеризующееся многоконфессиональным населением, мультикультурными традициями и мировоззренческим плюрализмом. Государство проводит политику, направленную на обеспечение свободы совести, религиозных убеждений, духовное обновление, сохранение и укрепление гражданского мира и межконфессионального согласия. Начиная с 1990-х годов, под влиянием деидеологизации общественной жизни, включая снижение мировоззренческой ориентации в образовании и трансформацию ценностных парадигм наряду с изменениями в коммуникативной среде, возросла потребность в поиске духовности. Религия стала занимать лидирующие позиции среди мировоззренческих институтов, а религиозность стала значимой в структуре ментальных предпочтений. На протяжении более чем трёх десятилетий функционирование религиозных институтов оказывало существенное влияние на стратегии мировоззренческой идентификации верующих, неверующих и атеистов. Цель статьи – выявить особенности институционального воздействия религии на мировоззрение и массовое сознание казахстанцев на основе обобщения массивов данных. Задачи связаны с представлением определяющих факторов, которые способствовали масштабированию массового религиозного сознания, а также с выявлением значимых тем, влияющих на идеологические предпочтения казахстанцев. Результаты выявили ряд как положительных, так и отрицательных оценок институционального влияния религии, а также широкий спектр позиций в зависимости от фактора религиозной приверженности. Проблематичность изучаемых контекстов будет возрастать из-за тенденции к детрадиционализации, идеологическому разнообразию и контрсекуляризации. В статье, основанной на обобщении статистических данных и мониторинговых исследований, проведённых авторами, представлен философский и социологический анализ факторов, влияющих на мировоззренческие убеждения казахстанцев в контексте новой коммуникативной реальности.

Ключевые слова: мировоззрение, массовое сознание, религиозные институты, факторный анализ, феноменология религиозности.

**Джаманбалаева Ш.Е., Бурова Е.Е., Адамиди А.
Қазақстандықтардың жаппай санасына діни институттардың әсері**

Андамна. Егеменді Қазақстан өзін көпконфессиялы халқы, мультикультуралық дәстүрлері және дүниетанымдық плюрализмімен сипатталатын зайырлы мемлекет ретінде көрсетеді. Мемлекет ар-ождан және діни сенім бостандығын қамтамасыз етуге, рухани жаңғыруға, азаматтық бейбітшілік пен конфессияаралық келісімді сақтап, нығайтуға бағытталған саясат жүргізуде. 1990-жылдардан бастап қоғамдық өмірдің деидеологизациялануының ықпалымен, соның ішінде білім берудегі дүниетанымдық бағдардың төмендеуі және құндылықтық парадигмалардың трансформациясы, сондай-ақ коммуникативтік ортаның өзгеруі аясында руханилықты іздеуге деген қажеттілік артты. Дін дүниетанымдық институттардың ішінде жетекші орын ала бастады, ал діндарлық менталдық таңдаулар құрылымында маңызды мәнге ие болды. Үш онжылдықтан астам уақыт бойы діни институттардың қызметі дінге сенушілердің, сенбейтіндердің және атеисттердің дүниетанымдық идентификациялау стратегияларына айтарлықтай әсер етті. Мақаланың мақсаты - деректер жиынтығын жинақтау негізінде діннің дүниетанымға және қазақстандықтардың жаппай санасына институционалдық әсер ету ерекшеліктерін анықтау. Міндеттерге жаппай діни сананың кеңеюіне ықпал еткен анықтаушы факторларды ұсыну, сондай-ақ қазақстандықтардың идеологиялық таңдауларына әсер ететін маңызды тақырыптарды айқындау кіреді. Нәтижелер діннің институционалдық ықпалына қатысты бірқатар оң және теріс бағаларды, сондай-ақ діни ұстаным факторына байланысты әртүрлі позицияларды анықтады. Зерттелген контексттердің проблематикасы дәстүрден тыс, идеологиялық алуан түрлілік және кері секуляризация тенденцияларының салдарынан арта түседі. Авторлар жүргізген статистикалық деректер мен мониторингтік зерттеулерді жинақтау негізінде дайындалған мақалада қазақстандықтардың дүниетанымдық сенімдеріне әсер ететін факторларға философиялық және социологиялық талдау жасалған.

Түйін сөздер: дүниетаным, жаппай сана, діни институттар, факторлық талдау, діндарлық феноменологиясы.

Штомпка П. Социология социальных изменений / Пер. с англ. под ред. В.А. Ядова. – М.: Аспект Пресс, 1996. – 416 с. – (Программа «Высшее образование»).

– ISBN 5-7567-0053-6