

DISCURSIVE ANALYSIS OF RELIGIOUS AND SECULAR VALUES BALANCE RATIO IN MODERN KAZAKHSTAN*

¹*Buluktaev Yury*, ²*Kossichenko Anatoliy*,

³*Burova Elena*, ⁴*Shaidulina Darya*

¹*Buluktatv49@mail.ru*, ²*anatkosichenko@mail.ru*,

³*bee1958@bk.ru*, ⁴*tonythefizz@hotmail.com*

^{1,2,3,4} *CS MSHE RK Institute of Philosophy, Political Science
and Religious Studies
(Almaty, Kazakhstan)*

¹*Булуктаев Юрий Очирович*, ²*Косиченко Анатолий Григоревич*,

³*Бурова Елена Евгениевна*, ⁴*Шайдулина Дарья Рустамовна*

¹*Buluktatv49@mail.ru*, ²*anatkosichenko@mail.ru*,

³*bee1958@bk.ru*, ⁴*tonythefizz@hotmail.com*

*Институт философии, политологии и религиоведения КН МНВО РК
(Алматы, Казахстан)*

Abstract. Based on the results obtained from sociological research, the authors of this article analyzed the perception of religious and secular values by the inhabitants of modern Kazakhstan. The specificity of value orientations of Kazakhstani society was comprehended in the context of mutual influence of religious and secular content. The authors examined in detail the phenomenon of secularism, a secular state and its legal principles. Secularism is defined as a prerequisite for the possibility of freedom of choice of a person and guarantees creation of conditions for realization of religious needs in a polyconfessional society. In their study, the authors reveal the concept of value foundation of society, its determining factor in human behavior. The comparison of basic values is made through the prism of the influence of the ratio of the balance of religious and secular values on the formation of the public consciousness of the inhabitants of modern Kazakhstan. The article provides an analysis of the results of in-depth interviews and focus groups conducted among representatives of the creative intelligentsia and youth. Questions asked to respondents in the course of these studies were devoted to understanding the essence and characteristics of secular and religious values, their functions, social and individual significance, personal attitude to secular and religious values.

Key words: Kazakhstan, religion, secularism, religious situation, values, secular state.

* The article was prepared within the framework of the project No. AP09260036 "Secular and Religious Values in Modern Kazakhstan: Interaction and Influence on the policy of the Republic of Kazakhstan in the Field of Religion", funded by the Science Committee of the Ministry of Education and Science of the Republic of Kazakhstan

Introduction

The subject of the study is religious and secular values balance ratio in the Republic of Kazakhstan.

Urgency of the study is determined by the fact that in modern societies there is a need not only for a scientific analysis of religiosity and secularism phenomena, but also for the balance of their values.

The occasion that interaction of state, society and religion is determined by the specifics of the modern political and socio-cultural contexts actualizes the studies of worldview value-semantic parameters of mentality content. Religion is the second marker following language, according to Samuel Huntington, that parts people of one culture from representatives of another. Religion is a form of awareness (in myths) and a means of strengthening (in rituals) social unity. At the same time, it, like law and morality, is an institution that influences people's behavior, a real force that determines state of society [1].

Kazakhstan is a multi-ethnic and poly-confessional state, with rich cultural and ethnic diversity, representatives of various confessions interact in the republic. Religions are represented by people of different ethnic, linguistic, cultural and social groups, adhering to various faiths, different cult practices and views on the surrounding world. To date, 3818 religious associations are registered in Kazakhstan, covering 18 confessions. Of these: 2685 – Islamic, 342 – Orthodox, 86 – Catholic, 592 – Protestant, 60 – Jehovah's Witnesses, 24 – the New Apostolic Church, 11 – the Society for Krishna Consciousness, 7 – Judaic, 6 – Bahai, 2 – Buddhism, 2 – the Church of Jesus Christ of Latter-day Saints (Mormons), 1 – Moonies.

The majority of experts judge the level of religiosity of Kazakhstanis based on the results of sociological surveys, of which many have been conducted over the years of independence. Poll results show that in the post-Soviet period there have been significant changes in the people's mass consciousness, the number of atheists has significantly decreased, while the number of believers has increased. The data of the sociological survey conducted in 2015 showed that 75.7% of young people aged 18-29 called themselves believers in varying degrees; 16.7% did not consider themselves believers; 7.6% found it difficult to answer. According to the results of the survey conducted by the Youth Research Center in 2019, the dominant part of the country's young citizens identifies themselves as believers, however this does not mean they follow religious instructions [2].

To this day, Almaty Center for Humanitarian Studies employees' conclusion given back in 2006 during summing up the results of studying level and depth of religiosity of the population of Kazakhstan, remains relevant: "... first-

ly, the number of believers in the Republic of Kazakhstan is overestimated; secondly, there is a lightened (amorphous, superficial) attitude towards faith: often everything reduces to performance of rituals. There is a significant size of «near-religious» environment, which adheres to imaginary religiosity – «they seem to believe, but they seem not» [3].

Secular rights and freedoms are the guarantor of equality and tolerance for all religions and confessions. Since 2003, Kazakhstan has been organizing regular holding of the Congress of World and Traditional Religions Leaders, a kind of discussion platform that allows to conduct interreligious and interfaith dialogue in an exceptionally constructive format.

The Republic of Kazakhstan implements policy in the field of religion by ensuring effective state regulation of interreligious peace and harmony formation and maintenance processes. Islam of the Hanafi maddhab is the predominant religion, the second largest adherent is the Russian Orthodox Church. The Roman Catholic Church has a long history on the territory of Kazakhstan. Some Protestant movements, Judaism and Buddhism can also be noted. These confessions freely and openly engage in religious activities. Active missionary activity is carried out by new religious movements.

The fundamental characteristic of state-confessional relations in the Republic of Kazakhstan is the Constitutional norm on secular nature of the state. Despite the absence of a strict and precise classification of secularity, the idea currently dominated in science assert that a secular state is “a state with a structure in which religion is separated from state power; secular nature of state implies that state and church are separated from each other and do not interfere in each other’s affairs» [4].

It is generally accepted that:

- To secular values we can refer freedom of speech, religion, choice, and others. Secular values are often closely intertwined with the principles of secularism.
- Secular values inherit from traditional values such rights as: freedom, human dignity, human rights and many other legal possibilities.
- Secular values at the head of the principles of interaction between society and an individual, a state and an individual put rationalism, freedom of individuality, right to freedom of thought.
- Secular values are active, spread quickly and have popular support because they appeal to many groups of people. Secular values uphold private law, absolute freedom of a person’s choice, these principles are not always accepted by believers.

What is the government’s approach to promoting secular values in Kazakh society? How do representatives of state authorities interpret secularism?

Chairman of the Committee for Religious Affairs E. Nukezhanov at the Strategic Session of the RK MISD in the Akmola region said: “The growing role of religion today puts us in front of the need to constantly clarify the concept of “secularism” for ourselves. In this context, secularism should be considered as a separation of state from religion and a clear delineation of their spheres of activity. The main tool for promoting the principles of secularism and explaining state policy in religious sphere among general public is information and explanatory work in media, on Internet resources and social networks” [5].

In the matter of state regulation of religious activities, today the Law of the Republic of Kazakhstan «On Religious Activities and Religious Associations», adopted on October 11, 2011, is the basis for legal regulation of relations in this area. This is the main normative act, which is aimed both at protecting and exercising constitutional rights for believers, and at clearly defining the functions of religious associations, regulating their activities and preventing infringement of individual freedom.

Ensuring realization of human rights to freedom of religion is one of the key components of democratic and legal development of Kazakhstan. At the same time, international legal norms and standards are of priority importance for ensuring the rights and freedoms of man and citizen, their observance and protection, regardless of social, racial, ethnic, lingual or religious identification. Kazakhstan’s regulatory framework in the field of ensuring freedom of religion and belief complies with all-European and world democratic standards.

The Afghan casus, against the backdrop of the achievements of technological progress, science, medicine, digital communications, show that religiosity can be subject to dynamic variability, often bordering on archaic religious obscurantism and erosion of the value foundations of secularism.

Speaking about the «value foundation» of society, Jürgen Habermas calls to recognize the significance of a new type of communication - «a two-way learning process», as a result of which a secular society is enriched with religious values, «takes care of continued existence of religious communities in an incessantly secularizing environment» [6].

Values determine individual and group behavior of people, underlie the customs, traditions and cultures of peoples, act as sources of legal laws. Value is something that has significance and importance for a person. At the same time, the expert community recognizes that there is no complete and final list of human values. At different stages of historical development they are not the same. The UN Millennium Declaration, adopted by General Assembly resolution 55/2 of September 8, 2000, in the section «Values and Principles» declares that «we are determined to establish a just and lasting peace all over the world» and notes that “we consider certain fundamental values to be essential to inter-

national relations in the twenty-first century”. These include freedom, equality, solidarity, tolerance, respect for nature, and a shared responsibility to manage global economic and social development, as well as to eliminate threats to international peace and security, which «must be shared among the nations of the world and should be exercised multilaterally» [7].

Therefore, in the focus of the accentuated interests of state policy, studies aimed at analyzing the balance of the ratio of religious and secular values in Kazakhstani society are being updated. Practical implementation of this balance of values, firstly, makes it possible to improve religious policy of the state and reduce the level of threats in religious sphere, and secondly, it ensures strong stability of religious situation at different levels (state, society, individual).

Methodology

In July-August 2021, in-depth interviews were conducted with representatives of the creative intelligentsia, as well as a mass survey and focus groups with youth representatives. We shall turn our attention to in-depth interviews and focus groups.

In-depth interview is a type of personal interview main task of which is to identify emotions, attitudes and beliefs within a specific topic. This type of research involves obtaining detailed answers to research questions. In-depth interviews allow, at the first stage, by means of expert surveys, to specify interests of various groups, and at the second stage, to reflect recorded interests in content of both secular and religious values.

Most often, in process of analyzing in-depth interviews, discourse analysis is used, that is, a set of analytical methods for interpreting various kinds of texts or statements as products of people’s speech activity practiced in specific socio-political circumstances and cultural and historical conditions [8].

Focus group – one of the qualitative methods of social research is a group focused (semi-standardized) interview. The main distinguishing characteristics of a focus group as a research method lie in the fact it is a group focused interview that takes place in form of a group discussion and is aimed at obtaining information from its participants on their perception of a variety of objects. This information makes it possible to penetrate into the inner world of respondents’ meanings, to understand motivation of their behavior.

Results and Discussion

In August 2021, issues of secular and religious values in modern Kazakhstan were discussed in in-depth interviews with representatives of creative professions,

and in focus groups with youth representatives, conducted by the BISAM Central Asia Center for Business Information, Sociological and Marketing Research.

We shall pay attention to the answers of representatives of creative professions and young people regarding religious and secular values.

Answering the question: “What would you attribute to secular values?” The representatives of creative intelligentsia, for the most part, included the following words and terms in their associative array:

- »traditions»,
- «intangible cultural heritage»,
- «culture»,
- «traditional worldview»,
- «preservation of a family unit»,
- «preservation of the spiritual heritage»,
- «preservation of nature»,
- »education»,
- «sport»,
- «prosperity in economic terms»,
- «the right to choose»,
- «respect for the law».

To the same question, the representatives of youth responded as follows:

- «a state that has no religion»,
- «modernity»,
- «intelligentsia»,
- «equality of all before the law»,
- «tolerance»,
- «social life»,
- «aristocracy»,
- «neutrality»,
- «family»,
- «respect for elders»,
- «material values»,
- «self-development».

The set of secular values indicated by the respondents of both groups is very eclectic. Some of them can be attributed to religious, universal, liberal, conservative, and democratic values. That emphasizes their versatility.

Answers of Representatives of the Creative Intelligentsia

Question: What would you attribute to secular values and what to religious values?

- I would classify as secular values the entire primordially traditional ideological context associated with our traditions. It is very important these days, I think. Because they seem to bring some kind of harmony to life. They make us remember that we have our roots, we have our ancestors, whose precepts we must follow. I think, we refer to religious values, for example, things that are probably very important for a certain segment of the population that does not feel to be strong in itself. That is, one does not have one's own self, he only has what is dictated to him from above. That is, for someone Allah, for someone Christ, for someone else another one. That is, only faith in this supreme power, called Allah, for example, such power only restrains person from bad deeds, which is why people go there. For them, values are what is written, for example, in their testaments, books.

- I would classify as secular values: art, music, yoga, meditational and spiritual practices, if they do not proceed from religious practices. Religious values persist to preserve the secular understanding of religion. No extreme. This is the most important value that they must now preserve and carry to the people, and push all these extremist principles aside, so these principles will not be proclaimed in prisons and anywhere. That is, these emissaries with short beards should be removed.

- Secular values. This is preservation of intangible cultural heritage, which is very rich in our country. Secular values are preservation of the most important traditional components, they are tuned to preservation of a family unit and society. Second. The third is prosperity. We must prosper economically. That is, the people are not silly, they can work, so science, merged with economy, should bring its benefits. Exactly national one. What are secular values? This is the revival of our resources, land resources and natural resources, which should play for benefit of the people, and not someone else's. This is nature conservation. These are secular values. This is natural preservation of a family unit, I said, and now also preservation of the spiritual heritage.

And religious values are values that are preached. They preach it right all the time. What is family? What are children? How should one relate to this or that phenomenon in life? A value constantly stays inside them, probably, the main thing is to instill fear of Allah. This restraining moment is a value in any religion.

- Religious values are what a person follows in his life. If he takes the religious path, then he follows the religious values. These are the values that inspire, first of all, fear of the Almighty. The Almighty in this case is Allah for Kazakhstan, for example. Therefore, in religion it is said «kul - slave». People should be slaves, they should preach what is written, what they are told in these, how to say, religious cells. Meaning and importance of secular values is the value, first of all, of education, in order for a country to move forward. Value of sporting achievements is a must, because our country has always been famous

for its batyrs. In our country, the whole epic is naturally batyrs, it is no doubt military, part is sports. Value is culture, because there is no more musical people than the Kazakhs. And value is what they brought to us with our thinking. What we were inspired not in Soviet times, but what is already genetically with us, placed inside. Do you understand? Reverence.

Question: What do you think, what secular and religious values are more characteristic of Kazakhstani society, and why? Which of them predominate? What is their role and significance?

- You know, religious values come out of poverty, because all these sects and religious organizations somehow provide living for their parishioners. Somewhere with money, somewhere with clothes, somewhere with food. This is a deception, there is nothing, let's say, neither spiritual nor caring. There, at the top, are those who, of course, receive the lion's share of this sponsorship money, the source of which, of course, is only known to them. But the people, just especially the youth who go to them – they fall under their influence.

- Secular and religious values are on a par, because spiritual hunger and people divide their lives into parts. Let's say early in the morning and in the evening they pray, and during the day they think about their daily bread, let's say survival is greater. People begin to be interested in spirituality, either very talented people, or people who have already eaten physical food, and they want to ennoble themselves. They want to be aristocrats, they look for their own roots. Someone had an ancestor there as a khan, someone had a batyr there, someone had a prince, i.e. some kind of genetic search begins. This, perhaps, can be called: they look for social and spiritual statuses.

- It is secular spirituality in the sense in which you asked, it is even rarer than religious spirituality. Because religious spirituality – it has been paved for millennia, it already exists in some finished form. And it can be taken like a pill, a very competent person will explain to you there. He may be manipulative, he may be sincerely convinced, but he will be able to impose this pill in half an hour or an hour. Some can hand it to you in five minutes, and you will go to them all your life, shall we say, to a church or a mosque. And spiritual culture that you mean is secular, for this you need your own efforts, because there is no concretely guaranteed, as it were, platform. There is no platform for Tchaikovsky or Rachmaninov or Abai. You have to read it all and when you grow up, this is for the youth.

- As though more secular values are written in the «Program-2030», but at the same time, now we see a very strong trend towards the predominance of religious values. This is very bad. This hinders development of the country as a whole. Development of science, development of aristocracy, development of art, culture, sports, everything. All this shows, as a result, both the Olympics

and culture are in a state of decline, all of it. There is no ideology, there is no guiding principle, and therefore secularism is now in the background. Because there is no ideology. Because we have a clan system, and some of the strongest clans are adherents of extremist movements. They have the means, they have connections, they have ability to go around, preach their religious values even to the power structures, where they gather the masses for them.

- You know, all this, unfortunately, is interconnected with economy. Where money is, there is flourishing. Everyone brings their own values. Since now the Muslim clergy have money, they now rush with their values and preach them everywhere. The secular remained in the background. Now for Kazakhstan secular are those nouveaux riches who run after brands, numerous girls and guys who run after some real material values, behind which there is no spiritual background, let's say. This is the value for our youth. Unfortunately.

- Unfortunately, religious significance begins to prevail, because they have sponsors from all sides, both foreign and state. But it is secular culture that is not sponsored at all. Artists, actors, architects, maybe more at best, because construction is underway.

- In general, I would suggest a ministry, a sort of censorship ministry for people of culture and art and sports. Religious, unfortunately, prevails. If you ask my personal opinion, neither Christianity, nor Islam, nor Krishnaism, nor Baptists, nor Mormons, nor Ron Hubbard, all these sects are needed. We need to build our own religious system, it absorbs it all. We have our own Kazakh aikune yoga, we have our own breathing practices, we have our own improvising musicians, improvising singers. We have people who can wield swords and archery.

The analysis of representatives of creative professions' discourse on the values shows that in the course of in-depth interviews, experts transfer their worldview orientations to their assessments as well. At the same time, stereotypes are also used ("Religious values inspire, first of all, fear of the Almighty. The Almighty in this case is Allah for Kazakhstan, for example. Therefore, in religion they say "kul - slave." People should be slaves, they should preach something what is written, what they are told in these, how to say, religious cells»), and orientations (reference to the «Program 2030»).

The answers to the questions concerning religious and secular values given by the youth representatives, looked like this:

Question: What values dominate in Kazakhstani society? Secular or religious?

- Religious. They are manifested in the fact that you constantly meet it, literally at every step in your life. Literally every day.

- I cannot say exactly. More religious, but my environment is secular mostly, since I am such a person myself.

- Balance. This can manifest itself in various factors. Even if we keep in mind friends, acquaintances and relatives, we can say that half are believers, half do not believe.

- Religious. It shows up in the way of life.

- Religious. It shows up in the environment. You just look at the people who are next to you. In my case, the majority are religious people.

Question: How religious are you? What is your attitude towards religion? How much does it fill your life and what do you pay attention to?

- We are not the most religious family, but not believers, Muslims, we adhere to certain rules, but not too much. - My relatives believe in everything, but, for example, they do not read namaz seven times per day they simply believe, there are no such special rites. They don't go to the mosque. Well, at the table we can have pork, and no one will say anything, they simply eat it. There are religious holidays we celebrate – Kurban-Bayram and Oraza Ait.

- Actually, I'm most likely an agnostic. I am not an atheist, I respect religion. I like a lot about it, but I don't have faith in me. I'm not proud of it, but there are questions that are not answered. I am not a religious person.

- We are an unbelieving family. Although we celebrate all sorts of holidays: Easter, Shrovetide. Sometimes mom goes to church. Previously, she tried to introduce her point of view to me, but she did not succeed. Now she is more or less calm.

- We can say that the balance is observed. We are essentially secular and half even religious. All the same, my parents believe, but without fanaticism, faith is in their hearts. For me, too, hope and faith are the last to die. The family is half secular, not, even 70% secular, and 30% religious.

Question: Is Kazakhstan a secular state? Is it a religious state or is it a mixed state, both secular and religious?

- I think it's mixed. Because our people are half religious, half secular. People who... We have agnostics who do not believe, there are believing people, there are, let's say, semi-believers who do not fully resemble religion and faith, in their hearts. We even have 60/40.

- In relation to society, I would also say that 60 to 40. Half secular, half so religious. And if you look at the state as a whole, including the Constitution, then we are a completely secular country.

- Officially, we are a secular country, but in terms of society itself, we have, to tell the truth, half more secular, half more religious. And we have not only one faith, we have a lot of different faiths, as we have many different ethnic groups. I also think half. According to the Constitution, according to official documents, we are considered a secular state.

- I think the country is more religious. Yes, I agree that it is officially declared to be secular, but in fact it is not. Probably, it is more of a goal than the

current actual state. I can explain very briefly why. Last year, it so happened that I traveled all over the Almaty region for work. And here we have Almaty, in which I very often meet religious people, and having traveled all over the Almaty region, from edge to edge, we very often met people and the vast majority of them were believers.

- I think it depends on the part of Kazakhstan. For example, and also from the language group. For example, here is a Kazakh-speaking group in western Kazakhstan, for them, if a Kazakh does not adhere to Islam, then the attitude towards him will accordingly be much worse than towards the one who adheres. But in the Russian-speaking group, this is perceived much more calmly.

Question: How do you understand the term secular? Secular? What does this mean?

- It's like the intelligentsia, or something.

- Even if we consider our country, it is a secular state. What is for the state and its inhabitants, for example, a religion. To make people live better than now. To have a good education, to have good medicine, and to have the means to live a good life in our country. To make everyone equal before the law. Well, that's my understanding. It is possible, in principle, to balance between the elite and development. But still have our own secular, our own elite.

- We know that we often hear about Afghanistan lately. This is an Islamic country where everything is based on religion. We are a secular country because our legal forms are determined by the law and by the citizen. Non-religious country.

- This is a society and a state that does not have a pronounced one religion, and where all religions present, well, they are somehow more or less tolerant of each other. This can probably be called a tolerant society. In relation to each other.

- When I hear the word secular, secular life comes to me, aristocracy.

- A secular state is a state that accepts all religions, except for some aggressive ones.

- A secular society, it is much higher than our usual. I think that we basically relate to them, but only for a half. Somewhere we did not comprehend their views, their minds and did not live the life that they lived. But we live it ourselves, and we ourselves determine our own path, becoming a human to the end. So to say, you can say that I'm just an ordinary person.

The analysis of the representatives of creative professions and young people's discourse on the values shows that experts transfer their worldview orientations to their assessments as well.

At the same time, stereotypes are also used ("Religious values inspire, first of all, fear of the Almighty. The Almighty in this case is Allah for Kazakhstan, for example. Therefore, in religion they say "kul - slave." People should be slaves, they should preach something what is written, what they are told in

these, shall we say, religious cells»), mythologemes (a state that has no religion) and attitudes (reference to the «Program 2030»).

In general, the experts' answers reflect «the dynamics of uncertainty in assessing the present and projective future definition of worldview subjectivity» [9].

Presumably, the creative intelligentsia in Kazakhstan, having become a separate social group, has not yet realized its role as a bearer of intellect, knowledge and the highest qualities of the people.

In the minds of young people, a random, spontaneous nature of introducing young people to religious rites, a low level of religious literacy, and lack of information about their faith were revealed. The stereotyped religious pattern is that church life is a restriction of freedom.

The answers of respondents representing the creative intelligentsia and youth do not include the understanding of secularism declared by representatives of state power, exactly: «separation of the state from religion and a clear delineation of their spheres of activity».

The results of the study conducted by the Center for Business Information, Sociological and Marketing Research BISAM Central Asia (July-August 2021), in terms of assessing the balance of religious and secular values, showed that public consciousness of the respondents is mixed, religious-secular, with the dominance of universal moral principles and moral and spiritual values.

For the most part (about 80%), the respondents opted for secular values. These values precisely determine their actions. And actions, as it is known, can determine both the purpose and meaning of life. At the same time, a clear connection between secular and religious content in terms of preference for values was not revealed.

The values of religious way of life do not manifest themselves as significant for the majority of the population. Both believers and non-believers demonstrate a fusion of secular and religious values that are meaningful to them in their own lives, in lives of their families.

Conclusions

1. On the basis of sociological measurements, the tendencies of worldview orientations and value preferences of Kazakhstanis are interpreted with a focus on religiosity and secularism.

2. Achieving and maintaining an optimal balance between secular and religious values is an important factor in the process of forming public consciousness of the citizens.

3. Practical implementation of this balance of values, firstly, makes it possible to improve the religious policy of the state and reduce the level of threats in

religious sphere, and secondly, it ensures strong stability of religious situation at different levels (state, society, individual).

4. For Kazakhstan, being a secular state is a conscious choice. There are many ethnic groups, confessions and religious organizations in the country, this is the only correct conceptual solution that contributes to peaceful coexistence of the people, respect for religious feelings of believers and tolerance of citizens.

5. The interests of state policy in religious sphere are: equal state-confessional cooperation to achieve the common good and strengthen spiritual and moral principles in Kazakhstani society; strengthening secular foundations of the state.

6. Features of worldview mentality of the respondents manifest themselves depending on religious or non-religious self-identification. At the same time, religion is not perceived by the majority of respondents as the main priority, including spiritual and moral orientation.

List of references

1 Гараджа В.И. Социология религии: Учеб. пособие для студентов и аспирантов. – М.: Аспект Пресс, 1996. – С. 74.

2 Даниловская А. О чем тревоги и мечты: чем живет молодежь Казахстана? [Электронный ресурс] URL: <https://ia-centr.ru/experts/anna-danilovskaya/o-chem-trevogi-i-mechty-chem-zhivet-molodezh-kazakhstan/10/18/2020> (дата обращения 25.12.2021).

3 Косиченко А.Г., Курганская В.Д., Нысанбаев А.Н., Бегалиев Н.К. Взаимодействие религий в Республике Казахстан. – Алматы: Центр гуманитарных исследований, Издательство «Искандер», 2006. – С. 7.

4 Алейникова С.М., Бурьянов С.А. Светское государство в вопросах и ответах: кратко, доступно и актуально. – Москва: Фонд «Здравомыслие», 2015. – 62 с.

5 Тезисы выступления председателя Комитета по делам религий Е. Нукежанова на Стратегической сессии МИОР в Акмолинской области. [Электронный ресурс] URL: <https://www.gov.kz/memleket/entities/qogam/press/article/details/52622?directionId=141&lang=ru>. 06/14/2021 (дата обращения 20.02.2022)

6 Хабермас Ю. Постсекулярное общество – что это? Часть 1 // Российская философская газета. Апрель 2008. № 4 (18).

7 Resolution 55/2 of the UN General Assembly of September 8, 2000 the Millennium Declaration. [Электронный ресурс] URL: https://www.un.org/en/development/desa/population/migration/generalassembly/docs/globalcompact/A_RES_55_2.pdf (дата обращения 20.02.2022)

8 Сарна А.Я. Дискурс-анализ / Гуманитарный портал: Концепты [Электронный ресурс] // Центр гуманитарных технологий, 2002–2021 (последняя редакция: 22.03.2021). [Электронный ресурс] URL: <https://gtmarket.ru/concepts/7232> (дата обращения 15.02.2022)

9 Светскость и религия в современном Казахстане: модернизация духовно-культурных смыслов и стратегий. – Алматы: Институт философии, политологии и религиоведения КН МОН РК, 2020. – С. 219.

Transliteration

1 Garadzha V.I. Sociologiya religii: Ucheb. posobie dlya studentov i aspirantov [Sociology of Religion: Proc. Manual For Students and Graduate Students]. – M.: Aspekt Press, 1996. – P. 74.

2 Danilovskaya A. O chem trevogi i mechty: chem zhivet molodezh' Kazakhstana? [What are Worries and Dreams About: how do the Youth of Kazakhstan Live?] [Electronic resource] URL: <https://ia-centr.ru/experts/anna-danilovskaya/o-chem-trevogi-i-mechty-chem-zhivet-molodezh-kazakhstana/10/18/2020> (accessed 25.12.2021).

3 Kosichenko A.G., Kurganskaya V.D., Nysanbaev A.N., Begaliev N.K. Vzaimodejstvie religij v Respublike Kazahstan [Interaction of Religions in the Republic of Kazakhstan]. – Almaty: Centr gumanitarnyh issledovanij, Izdatel'stvo «Iskander», 2006. – P. 7.

4 Alejnikova S.M., Bur'yanov S.A. Svetskoe gosudarstvo v voprosah i otvetah: kratko, dostupno i aktual'no [The Secular State in Questions and Answers: Briefly, Accessible and Relevant]. – Moskva: Fond «Zdravomyslie», 2015. – 62 p.

5 Tezisy vystupleniya predsedatelya Komiteta po delam religij E. Nukezhanova na Strategicheskoy sessii MIOR v Akmolinskoj oblasti [Abstracts of the Speech of the Chairman of the Committee for Religious Affairs E. Nukezhanov at the Strategic Session of IIOR in the Akmola Region]. [Electronic resource] URL: <https://www.gov.kz/memleket/entities/qogam/press/article/details/52622?directionId=141&lang=ru.06/14/2021> (accessed 20.02.2022).

6 Habermas Yu. Postsekulyarnoe obshchestvo – chto eto? [Post-Secular Society – what is it?] Chast' 1 // Rossijskaya filosofskaya gazeta. April' 2008. № 4 (18).

7 Resolution 55/2 of the UN General Assembly of September 8, 2000 the Millennium Declaration. [Electronic resource] URL: https://www.un.org/en/development/desa/population/migration/generalassembly/docs/globalcompact/A_RES_55_2.pdf (accessed 20.02.2022)

8 Sarna A.Ya. Diskurs-analiz / Gumanitarnyj portal: Koncepty [Discourse Analysis / Humanitarian Portal: Concepts] [Electronic resource] // Centr gumanitarnyh tekhnologij, 2002–2021 (last edition 22.03.2021). [Electronic resource] URL: <https://gtmarket.ru/concepts/7232> (accessed 15.02.2022).

9 Svetskost' i religiya v sovremennom Kazahstane: modernizaciya duhovno-kul'turnyh smyslov i strategij [Secularism and Religion in Modern Kazakhstan: Modernization of Spiritual and Cultural Meanings and Strategies]. – Almaty: Institut filosofii, politologii i religiovedeniya KN MON RK, 2020. – P. 219.

Булуктаев Ю.О., Косиченко А.Г., Бурова Е.Е., Шайдулина Д.Р.

Қазіргі Қазақстандағы діни және зайырлы құндылықтардың арақатынасының дискурсивті талдауы

Аңдатпа. Осы мақаланың авторлары социологиялық зерттеулер нәтижесінде алынған нәтижелерге сүйене отырып, қазіргі Қазақстан тұрғындарының діни және зайырлы құндылықтарды қабылдауына талдау жасады. Қазақстандық қоғамның құндылық бағдарларының ерекшелігі діни және зайырлы мазмұнның

өзара ықпалы контекстінде түсіндірілді. Авторлар зайырлылық феномені, зайырлы мемлекет және оның құқықтық принциптерін жан-жақты қарастырды. Зайырлылық адамның таңдау еркіндігі мүмкіндігінің алғы шарты ретінде анықталады және поликонфессиялық қоғамда діни қажеттіліктерді жүзеге асыру үшін жағдай жасауға кепілдік береді. Авторлар өз зерттеулерінде қоғамның құндылық негізі ұғымын, оның адам мінез-құлқындағы анықтаушы факторын ашады. Негізгі құндылықтарды салыстыру қазіргі Қазақстан тұрғындарының қоғамдық санасының қалыптасуына діни және зайырлы құндылықтар арақатынасының ықпалды призması арқылы жүзеге асырылады. Мақалада шығармашылық зиялы қауым өкілдері мен жастар арасында жүргізілген тереңдетілген сұхбаттар мен фокус-топтардың нәтижелеріне талдау жасалған. Осы зерттеулер барысында респонденттерге қойылған сұрақтар зайырлы және діни құндылықтардың мәні мен ерекшеліктерін, олардың функцияларын, әлеуметтік және жеке маңыздылығын, зайырлы және діни құндылықтарға жеке көзқарасын түсінуге арналды.

Түйін сөздер: Қазақстан, дін, зайырлылық, діни ахуал, құндылықтар, зайырлы мемлекет.

Булуктаев Ю.О., Косиченко А.Г., Бурова Е.Е., Шайдулина Д.Р.

Дискурсивный анализ соотношения баланса религиозных и светских ценностей в современном Казахстане

Аннотация. На основе результатов, полученных по итогам социологических исследований, авторами данной статьи был проведен анализ восприятия религиозных и светских ценностей жителями современного Казахстана. Специфика ценностных ориентаций казахстанского общества была осмыслена в контексте взаимовлияния религиозного и светского контента. Авторами был подробно рассмотрен феномен светскости, светского государства и его правовых принципов. Светскость определяется как обязательное условие возможности свободы выбора человека и гарантии создания условий для реализации религиозных потребностей в поликонфессиональном обществе. В своем исследовании авторы раскрывают понятие ценностного фундамента общества, его детерминирующий фактор поведения человека. Соизмерение базовых ценностей произведено через призму влияния соотношения баланса религиозных и светских ценностей на формирование общественного сознания жителей современного Казахстана. В статье приводится анализ результатов глубинных интервью и фокус групп, проведенных среди представителей творческой интеллигенции и молодежи. Вопросы, заданные респондентам в ходе данных исследований, были посвящены пониманию сущности и особенностей светских и религиозных ценностей, их функциям, социальной и индивидуальной значимости, личному отношению к светским и религиозным ценностям.

Ключевые слова: Казахстан, религия, светскость, религиозная ситуация, ценности, светское государство.