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CORRELATION OF RELIGIOUS AND SECULAR VALUES IN KAZAKHSTAN SOCIETY

This article reflects the nature of the correlation of religious and secular values in Kazakhstan society. The authors show that in the process of modern global socio-economic relations, socio-cultural changes have begun in local traditional cultures, and these changes are especially manifested in attitudes to religious values. When studying these changes, the authors separately touch upon the concepts of faith, religiosity and secularism, and compare the nature and specifics of these trends with sociological theories. The work of the authors of the study with the data of the large-scale project "World Values Survey" and the secondary analysis of the data of this project increases the scientific significance of the study. The possibility of using the materials of this study for decision-making in matters of religion in the field of public administration and in the study of academic disciplines and special courses related to the topic of religion increases the practical significance of the study.

Thus, the article analyzes the idea of the role of religion, considers the importance of its study and provides a description of the analysis of the relationship between religious and secular values based on sociological theories. Within the framework of the topic under consideration, authors from a number of sociological theories take as a basis the integrative theory of sociocultural changes by Ronald Inglehart and Wayne Baker, as well as the theory of social interaction, authored by P. Sorokin. Thus, the authors describe the ideas of these theories through sociological data that reflect people's attitudes to the culture of religion as one of the indicators of cultural changes in Kazakh society. We see that religiosity or traditionalism are not the main characteristic of the values of Kazakh society, there are also indicators of the spread of post-materialistic values and aspirations among the population, which we can see only in modern civil society.

The authors, having studied the correlation of religious and secular values in Kazakh society at the theoretical and empirical level and having compiled a description of religious specifics with modern Kazakh society, consider it important to consider this issue institutionally, because religion is one of the main social institutions that make up the image of social change.

Key words: religion, religiosity, secularism, traditionalism, socio-economic changes.

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Қазақстандық қоғамдағы діни және зайырлы құндылықтардың арақатынасы

Бұл мақалада қазақстандық қоғамдағы діни және зайырлы құндылықтардың арақатынасының сипаты көрсетілген. Зерттеуші авторлар қазіргі жаһандық әлеуметтік-экономикалық тығыз қатынастардың барысында локальды дәстүрлі мәдениеттерде сандық және сапалық өзгерістер басталғанын және бұл өзгерістердің көрінісі әсіресе діни құндылықтарға деген қоғамдық қатынастарда анықталатынын көрсетуде. Сол себепті зерттеу барысында діндарлық және зайырлылық ұғымдарына түсінік беріліп, бұл үрдістердің сипаты мен ерекшелігі әлеуметтанулық теориялармен ұштастырылады. Авторлардың зерттеуде әлемдік деңгейде мойындалған, американдық әлеуметтанушы Рональд Инглехарттың жетекшілігімен бастау алған, «Дүниежүзілік құндылықтарды зерттеу» (World Values Survey) атты ауқымды жобаның статистикалық мәліметтеріне екінші реттік онлайн талдау жасауы, зерттеудің ғылыми маңыздылығын жоғарылатса, зерттеудің материалдары мемлекеттік басқару саласындағы діни мәселелері бойынша шешімдер қабылдау үшін, дін тақырыбына қатысты оқу пәндерінде не арнайы курстарды оқытуда қолданылуы мүмкіндігінің болуы зерттеудің практикалық маңыздылығын жоғарылатады.

Осылайша мақалада діннің әлеуметтік рөлі, оның зерттеудің маңыздылығы туралы айтылып, дінді әлеуметтанулық теориялар негізінде талдаудың ерекшелігі келтірілген. Зерттелініп отырған тақырып аясында авторлар әлеуметтанулық теориялар қатарынан әлеуметтанушы ғалымдар

Рональд Инглехарт және Уэйни Бейкердің әлеуметтік-мәдени өзгерістердің интегративті теориясын, П.Сорокиннің әлеуметтік өзара әрекеттесу теориясын негізге алады. Авторлар осы айтылған теориялардағы идеяларды қазақстандық қоғамдағы мәдени өзгерістердің бір қыры ретінде көрсетіп, дінге қатысты құндылықтардың өзгерістерін сипаттайды. Зерттеу мәліметтерінен біз діни немесе таза дәстүрлі құндылықтардың қазақстандық қоғамның негізгі сипаттамасы емес екенін және халық арасында тек азаматтық қоғамда көрініс табатын қазіргі заман үлгісіндегі постматериалистік ұмтылыстың, құндылықтардың таралу көрсеткіші бар екендігін көреміз.

Осы мақалада келтірілген әлеуметтануық мәліметер мен теориялар негізінде авторлар Қазақстан қоғамындағы діни және зайырлы құндылықтардың арақатынасын теориялық және эмпирикалық деңгейлерде зерттеп, қазіргі қазақстандық қоғамдағы діни ерекшеліктің сипаттамасын жасай келе, бұл мәселені институционалды түрде қарастыру маңызды деп санайды. Себебі дін қоғамдық өзгерістер бейнесін құрайтын негізгі әлеуметтік институттардың бірі.

Түйін сөздер: дін, діндарлық, зайырлылық, дәстүрлілік, әлеуметтік-экономикалық өзгеріс.

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Соотношение религиозных и светских ценностей в казахстанском обществе

В данной статье отражен характер соотношения религиозных и светских ценностей в казахстанском обществе. Авторы-исследователи указывают на то, что в процессе современных глобальных социально-экономических взаимоотношений в локальных традиционных культурах начались социокультурные сдвиги, и что проявление этих изменений особенно проявляются в отношении к традиционным-религиозным ценностям. При изучении данных изменений авторы отдельно затрагивают понятие религиозности и светскости, а характер и специфику этих тенденций сопоставляют с социологическими теориями. Работа авторов исследования с данными масштабного проекта «Исследование мировых ценностей» (World Values Survey) и вторичный анализ данных этого проекта, повышает научную значимость исследования. Возможности использования материалов данного исследования для принятия решений в вопросах религии в сфере государственного управления и изучения и в учебных дисциплинах и специальных курсах, относящихся к теме религии, повышает практическую значимость исследования.

Таким образом, в статье анализируется идея о роли религии, рассматривается важность ее изучения и предоставляется описание анализа соотношения религиозных и светских ценностей на основе социологических теорий. В рамках рассматриваемой темы авторы из ряда социологических теорий берут за основу интегративную теорию социокультурных изменений Рональда Инглехарта и Уэйни Бейкера, а так же теорию социального взаимодействия, автором которого является П.Сорокин. Тем самым авторы описывают идеи указанных теории через социологические данные, которые отражают отношения людей к культуре религии как одну из показателей культурных изменений в казахстанском обществе. Мы видим, что религиозность или традиционализм, являются не основной характеристикой ценностей казахстанского общества, существуют так же показатели распространения среди населения постматериалистических ценностей, устремлений, которые мы можем увидеть только в современном гражданском обществе.

Авторы, изучив соотношение религиозных и светских ценностей в казахстанском обществе на теоретическом и эмпирическом уровне и составив характеристику религиозной специфики современного казахстанского общества, считают важным рассматривать этот вопрос институционально, потому как религия является одним из основных социальных институтов, составляющих образ социальных изменений.

Ключевые слова: религия, религиозность, секуляризм, традиционализм, социально-экономические изменения.

Introduction

Religion is one of the most complex institutions of social phenomena. It has great importance in the formation of a worldview in any society. Because religion is one of the most important factors influ-

encing social activities of humanity. The formation of social justice in society and the organization, and regulation of these values are closely related to religion. If there was not the "sacred law", which was respected by all people, society would collapse (Mahfuz, 2007). Therefore, religion is one of the

tools that keeps society from falling apart. Thus, religion, being a part of general social development, is always studied in close connection with economic, political, social and cultural factors and forms the image of social changes in the world.

The peculiarities of the formation of religious values are closely related to the formation of national consciousness. Therefore, the solution of the religious problem leads to the solution of the national problem as well. It is very important to consider the religious situation as a set of ethnic, socio-economic, political situations and other conditions that have developed in society, because these relations develop in different ways and have their own characteristics in each cultural society. As a result of globalization and the development of the Internet, and the information society, result of the spread and mixing of ideas and values, there is a process of change in religious relations all over the world, which means that economic, political and cultural boundaries disappear and local values are mixed with global space, and this is reflected in the form of mass culture. These trends lead to the complexity of social values and relations.

As for the issue of religious relations, in Kazakhstan, as in other Central Asian countries, there are problems between religion and secular culture. This issue becomes relevant not only in the context of global changes in the world, but also as a result of the awakening of public consciousness of social groups and individuals, and changes in the social and cultural life of the post-Soviet community. It should be noted that in the modern world (and later in Kazakhstan) there is a tendency of decline in traditional system of values and change of life orientations, while in Western society this tendency is characterized by the development of consumer society and absolute relativism, in Kazakhstani society it is associated with national revival, the definition of its own ethnic consciousness, national idea and spiritual quest. Moreover after the establishment of the Soviet Union in Kazakhstan, the practice of Islam was prohibited (Svante, 2018). As a result of class-ideological pressure exercised by a totalitarian method, Kazakh society loses not only its religion, but also its traditions and spiritual culture, its identity. Additionally, the market economy that emerged later, in the nineties, required society to revise its life values. Thus, with the independence of the government, a significant part of the population became interested in Islam, which is very close to its tradition. It can be concluded that this is largely due to the revival of ethnic values, national language,

traditions and the result of the policy of exclusion from the national-cultural norms conducted during the Soviet era (Kozhamzharova, 2014).

In its essence, the Islamic religion, emphasizing such moral issues as humanity, peace and unity, honest labor and mutual respect, came to the Kazakh steppe and spread for several centuries, it occupied an important place in the daily life of the people, was assimilated by customs and traditions, and was compatible with spiritual values (Useruly, 2003). On the spread of Islam in the Kazakh steppe religious scholar B. M. Satershinov mentioned: "The spread of Islam in the Kazakh steppe had its own peculiarities. Firstly, the main feature of Islamic civilization of that era was its superiority over other cultures, and secondly, an important role in the concepts of deity is played by the similarity of hanifian monotheistic features in terms of Islamic Tauhid concepts and forms," (Satershinov, 2012).

Today Islam is revitalized and developing in Kazakhstan. The majority of Kazakhstan's people adhere to the Hanafi school of Islam. The religion of Islam has blended with the worldview and traditions of the Kazakh people, integrated with Kazakh culture and has become an integral part of our history. In this regard, the famous scientist, author of the idea of "Kazakhstanu" J.J. Moldabekov said: "Islamic muslim traditions have become a moving means of self-determination in the direction of culture, ethnicity and civilization. Truly devoted to religion preached not interethnic enmity, but tolerance between people and interethnic reconciliation. "Religion taught us to respect the human being as the highest value" – and reveals socio-cultural aspects of religion (Moldabekov, 2005).

But no matter how close religion has become to national society, the system of government keeps this process under control at a certain level. Under the leadership of the government, efforts were made to strengthen the post-Soviet national identity, attention was paid to the civil national identity of Kazakhstani citizens, the main goal of which was the formation of a society tolerant to ethnic groups, languages and religion that had become part of the national historical composition of the government (Svante, 2018).

Nowadays one of the relevant issues in the study of the relationship between religion and society is the emergence of contradictions in the interaction between religion and secular culture, the status and role of religion in society. It should be noted that in today's realities, many countries began to adhere to a multicultural and polyreligious model, but de-

spite these trends, religion still plays an important role in people's lives and has a significant impact on the formation of people's culture. For example, in Islamic culture, religion plays an important role in everyday life, regulating not only daily issues, but also legal relations using the norms and laws of "Sharia". However, in some cultures (for example, in the modern West) religion is not a legally defining element of national culture and everyday life of society. That is, the difference of such culture is characterized, first of all, by openness to science and technology, as well as to universal and secular values, the influence of cultures, and the wide spread of globalization elements. Accordingly, our study will allow us to determine the extent to which cultural features of this nature are reflected in Kazakhstani society.

Since the concept of value is important in this study, let us focus on it. The term "value" is ambiguous, but the issue of values is not a new concept for sociology (Khitlin, 2004). In sociology, value traditionally means the significance of the properties of certain objects and phenomena for individual and collective subjects. Value is: 1) the need for a particular world due to its usefulness or importance; 2) the moral principles or accepted standards of a person or group (Collins, 2004). The Oxford Dictionary provides the following interpretation of the concept of "value": principles or standards that are important or of high value in life (George, 1986). Hence, it can be concluded that value orientations are complex grouped principles of people in the process of solving generalized problems, demonstrating and guiding the harmony of various motives of their thinking and actions (Kluckhohn, 1961).

Thus, the object of the scientific research under consideration is: religiosity and secular values in modern society of Kazakhstan, the subject of the study is a reflection of the relationship between religiosity and secular values that have developed in modern society.

The purpose of the study is to characterize the relationship of religious and secular values in Kazakhstan's society through sociological analysis. In accordance with this goal, the following tasks were identified in the study: to distinguish between the concepts of secularism and religiosity; to consider the methodological foundations of the study of secularism and religiosity; to theoretically determine the level of traditional religiosity and secular rationality of Public Relations. It was very important to adhere to the interdisciplinary principle in the research, allowing us to study the process of secularization and

the phenomenon of religiosity through sociological and historical-cultural methods and approaches. Thus, in the study of traditionalism and modernity in the relationship between religious and secular behavior in society, the authors have conducted a number of research works.

Literature review

There are several main contradictions in the relationship between religion and secular culture in modern society such as the conflict between religious worldview and secular morality. Religion usually presents religious norms and values that are different from the norms and values recognized in secular society. If religious norms violate secular laws, this can lead to conflicts between religious communities and the government. Another type of common conflict is related to religious freedom. Although religious freedom is one of the fundamental human rights in a democratic society, some religious communities may seek to establish their own rules and norms in society, which also leads to conflicts contrary to secular laws. It should be noted that such contradictions can be distinguished further. Therefore, based on the aforementioned contradictions, it is important for the government to maintain a balance between religion and secular culture, respecting cultural differences and religious freedom, and focusing on secular values and scientific knowledge.

We consider the socio – cultural approach to the study of the relationship between religious and secular culture in Kazakhstan's society – based on the interpretation of society as a dynamic unity of culture and sociality and considering that transformational changes occur in the process of their interaction – to be the most relevant. P. Sorokin demonstrated the meaning of this approach most vividly in his fundamental scientific work "Man, Civilization, Society". Conducting a rigorous analysis of the structure of socio-cultural phenomena, he proposed a broad formula describing "personality, society and culture as an inseparable triad" and explained it as follows: "The structure of sociocultural interaction has three inseparable aspects: 1) personality as a subject of interaction; 2) society – as a system of sociocultural relations and a set of human interaction; and 3) culture – a set of meanings, values and norms possessed by interacting individuals and as a system that objectifies, socializes and transmits these meanings Each member of this inseparable trinity (man, society and culture) cannot fully function without each other" (Sorokin, 1992). But what is important here

is the mutual influence of these elements; if this relationship is one-sided, no sociocultural phenomenon can arise (Lewis, 1943).

Due to the complexity of such a phenomenon as religion and secular culture, which is reflected in traditional culture, the theoretical and methodological foundations of our research are undoubtedly poly paradigmatic in nature. Therefore, it reflects the main provisions of the theory of social interaction. Also, within the framework of the topic under study, the Integrative theory of socio-cultural change by Ronald Inglehart and Wayne Baker is of particular importance. Ronald Inglehart is a famous American sociologist and political scientist who created the concept of "cultural movement" to explain the process of changing values and attitudes of people as a result of modernization of society. According to R. Inglehart, modernization in society leads to changes in traditional values and traditional way of life or to the gradual disappearance of life principles that contradict this (Inglehart, 1999).

Thus, the Western model of modernization demonstrates certain components and sequences of these meanings, for instance, the growth of urbanization leads to an increase in literacy; an increased literacy leads to a tendency to increase the influence of the mass media; further-these trends affect the increase in the economic and political activity of the individual in public life.

According to R. Inglehart's integrative theory of socio-cultural change, culture change occurs through the interaction of various social, economic and political factors. He believes that changes in the values of traditional culture and the life principles of traditional society are caused by changes in social (social values) and economic (material standard of living) occurring in society. Material conditions of life such as economic growth, technological progress, public education, and improved living conditions affect changes in cultural values and life principles. Social values, in turn, influence cultural practices and lifestyles. For instance, if an increase in income and improvement in material living conditions leads to a change in social values, then a higher assessment of personal volunteerism and self-realization, education, in turn, leads to a change in cultural practices and life principles. Thus, R. Inglehart's integrative theory of socio-cultural change interprets the processes of culture change as the result of socio-economic changes interacting with each other and the shift of social values (Artamonova, 2014).

Research methodology

In the study of religiosity, which is especially expressed in traditional cultures, one cannot ignore the culture of society, which has its own complex structure and classification, and more precisely national culture. National culture-formed from various types and elements of social culture, as well as various forms of material and spiritual culture accumulated and systematized by previous generations over thousands of years, constantly influencing and interacting with each other. Based on this we can consider religion as one of the most important spiritual sources, a social institution influencing the formation of national culture. Therefore, a culture developed in contact with certain religious beliefs and traditions is important in determining the features of the worldview and behavior of people in the national community.

In the context of modern civil society, the correlation between religion and secular culture has also become an important topic, and this issue is relevant not only in the context of geopolitical changes, but also in the social consciousness of social groups and individuals in the post-Soviet society, the relevant idea is "prosperity of uniqueness" ("prosperity of identity").

The aim of the article is to demonstrate the level of traditional religiosity and secular rationality of these relations, theoretically analyzing the relationship between religious and secular behavior in Kazakhstan society. Thus, the authors have conducted a number of research works to determine the ratio of traditional and modern values in the relationship of religious and secular behavior in society. In particular, these are: the study of the concepts of "religious culture" and "secular culture", secondary online analysis of the data of the project "World Values Research" and according to these results to determine the relationship between religious and secular culture in Kazakhstani society by showing the relationship of these data with sociological concepts.

During the study to consider the level of religious and secular values in Kazakhstani society, taking into account the importance of religion and sociality, kinship and family and its reproducibility, we based rational secularist or secularist values on such principles as public confidence in their own strength and knowledge, professional maturity, qualifications.

The theoretical significance of this study is that if the materials of empirical sociological research

put into circulation will allow to form an idea about the level of religiosity of the population, the main rules and conclusions of the work can serve as a basis for further development. the relationship between religious and secular culture. And the practical significance of the study lies in the possibility of using the main scientific results to make decisions in the field of public administration on religious issues, and be used in teaching special course disciplines related to the relationship between religious and secular culture.

The empirical basis of the study is the results of sociological secondary online analysis of data from the World Values Survey (WVS) project led by Ronald Inglehart and based on quantitative methodology. The WVS project studies the values of people around the world and tracks their change over time and their impact on the social and political life of society, i.e. it tests the assumption that economic and technological changes in industrialized countries change the basic values of society. This research project has conducted a six-part comprehensive study from 1981 to the present day, as well as special sociological studies in 97 countries around the world.

It is important to note that this research project also considered the society of Kazakhstan. In general, the statistical data of the WVS project, which are mainly used in this research material, are published on a special platform as information, but they have not been subjected to ready-made sociological operations and analysis, therefore, this is scientific work for researchers themselves. During the study, the authors made extensive use of research data from other publications to provide comparative evidence for their findings. For example, the results of special sociological studies on this topic conducted by the Institute of Philosophy, Political Science and Religious Studies, the Center for Sociology and Marketing Research, BISAM Central Asia and the Center for Business Information were considered as empirical material.

Results and analysis

If we consider the relationship of traditional or religious values in general on the basis of the theory of secularism, then according to this idea, the process of development and modernization of society reduces the importance of religion in society and leads to an increase in rational secular (belief in one's own strength and knowledge) values. The existential first reason for the decline in the importance of religious

values is that as a result of the increase in the level of education and the development of science, there is a change in the perception of religion in society. The second reason is that many of the functions that were once carried out by religion, such as Social Security, Education, care, are now taken over by the government (Tom, 2021).

The Republic of Kazakhstan declares itself as a secular government where different religions may coexist peacefully. The government prohibits activities that contribute to religious conflicts and destabilize inter-ethnic harmony. That is why when considering the place of religion in society, it is impossible not to dwell on political aspects and the level of involvement of the government. Thus, it is quite possible to assert that religious identity (identification) is at a low level in Kazakhstan's society, because religion in Kazakhstan is separated from politics and the government is based on civil identity (Yerekesheva, 2007). At this stage we will consider an important concept: secularism (secularism).

According to the Cambridge Dictionary, secularism is the position that religion does not participate in the usual social and political activities of the state. The separation of religion from the government through the non-interference of religious groups in governmental affairs is the basis of secularism (Siti, 2023).

The main features of secularism are as follows: *the government treats all permitted religious associations impartially within the framework of the official legislative system; in the case of secularism, the issue of faith is the personal choice of a citizen; the government defends the right to freedom of conscience and freedom of religion; secularism considers both religious pluralism and worldview pluralism, that is, various types of worldviews coexist here, including religious and atheistic views, that is, the freedom of the citizen comes first.*

These main characteristics of secularism are reflected in the Constitution of the Republic of Kazakhstan dated August 30, 1995. According to the law, in accordance with Article 1, Kazakhstan is declared as a democratic, secular, legal and social government. According to Article 14 of the second part of the Constitution, which is called "human and civil rights": "no one shall be discriminated against in any way on the basis of ancestry, social, official and property status, gender, race, nationality, language, religion" (Constitution of RK, 1995).

When studying religious issues, it is very important to take into account many aspects of public life, for example, religious policy in the government, the

economic situation, ethnic local culture, the social component and, in our case, the manifestation of religion in public relations.

According to the statistics of research data in the field of religion in Kazakhstan, religious "renaissance" in the public life of Kazakhstan is becoming more important among different age groups of the population every year, but this figure is especially noticeable among the younger generation. In society, especially in the understanding of young people, there are misconceptions about the terms of "Believer", "religiosity" and "secularism". Although the meaning of the concepts of "Believer" and "religious" is close to each other, these concepts mean different things. Religiosity is a strict adherence to the traditions and rules of faith and the manifestation of external attributes, while faith refers to the inner soul and worldview of a person. In the sociology of religion, several types of beliefs are identified. For example, in deeply religious people, religious beliefs play a crucial role in their lives and behavior, while in a secular society, such concepts are secondary or do not play a decisive role in their behavior, as in the former ones (Jeri, 1999).

According to the results of a set of sociological studies on "the religious situation in the

Republic of Kazakhstan" and "assessment of the government policy of the people of Kazakhstan in the field of religion", conducted in 2019 by the Committee for Religious Affairs of the Ministry of Culture and information of the Republic of Kazakhstan, 89.5% of the population supports government policy in the field of religion, 92.8% consider themselves as religious people, 63.04% support secular principles of government (Committee for Religious Affairs of the Ministry of Culture and information of the Republic of Kazakhstan, 2023).

Moreover, the level of importance of religion in the life of Kazakhstani people was 64.2%, according to the data of the secondary online analysis of statistical data of the international WVS project, conducted from 2017 to 2022 in Table 1. At the same time, among young people under the age of 29, this figure is as follows: 64.9% of those surveyed consider the role of religion in life as important (including the "very important" and "important" answer options), as well as for 65.5% of economically active age citizens (the part of the population that operates in the production of goods and services) religion is significant.

Table 1 – The level of importance of religion in the life of the people in Kazakhstan (%)

Categories	Total %	Ages		
		under 29 y.o	30-49	50 and above
Very important	28.7% (366)	27,6	29,5	28,3
Important	35.5% (453)	37,3	36	33,2
Not very important	24.3% (310)	23,4	23,1	27
Not important	8.9% (114)	8,8	8,6	9,6
I find it difficult to answer	1.4% (18)	1,6	1,2	1,6
No answer	1.2% (15)	1,3	1,7	0,3

The analysis of the statistical data of the WVS project shows that the proximity of Kazakhstanis to religion directly depends on their level of Education. The more educated a person is, as who has a higher/special education, the less important role religion plays in his/her life. But to what extent can age influence religiosity? In this regard, the "younger generation", socialized in the new conditions, in the new age and quickly adapting not only to new technologies, but also serving as a channel for technical and cultural change, play a role in the process of cultural change (Blum, 2014). For this reason, we

monitored the indicators of young people in relation to religion. As shown in Table 2, three groups of people under the age of 29 with secondary and higher education were selected for the survey. 63.6% of respondents with only primary education believe that religion plays a very important role in life. But among the surveyed young people with secondary education -35.3%, and only 22% of young people with higher education indicated religion as "very important". So, it can be observed that as the level of education increases, the importance of religion for people begins to decrease. Here we note that

the changes we observe are a reflection that occurs only in a developed civil society and is similar to the ideas expressed above in R. Inglehart's integrative theory of socio-cultural change.

Table 2 -The importance of religion in relation to the level of education among young people (%)

Categories	Total %	Level of Education(%)			
		Primary	Secondary	High	No answer
Very important	27,6	63,6	35,3	22	18,5
Important	37,3	9,1	34,3	42,3	29,6
Not very important	23,4	27,3	20,6	22,6	37
Not important	8,8	0	9,8	8,3	11,1
I find it difficult to answer	1,6	0	0	2,4	3,7
No answer	1,3	0	0	2,4	0
(N) under 29 y.o	308	11	102	168	27

If to look at Table 3 below, we can see that among people surveyed, the number of those who marked religion as "very important" began to decline due to the high level of education, that is, among those who marked religion as "very important"-38.4% of respondents limited to primary education, and only 24.5% of those with higher education.

Table 3 – The importance of religion among the population depending on the level of Education (%)

Categories	Total %	Level of Education (%)			
		Primary	Secondary	High	No answer
Very important	28.7% (366)	38,4	34,7	24,5	16,3
Important	35.5% (453)	27,4	33	39,1	20,4
Not very important	24.3% (310)	23,3	23,4	24,2	34,7
Not important	8.9% (114)	11	7,8	8,2	26,5
I find it difficult to answer	1.4% (18)	0	1,1	1,7	2
No answer	1.2% (15)	0	0	2,2	0
(N)	1276	73	461	693	49

Another particularly noteworthy circumstance is that, judging by the data of a secondary online analysis of statistical data of the WVS international project, a special factor affecting the decline in the importance of religion in the public life of Kazakhstan is not a *person's belonging to a social class, age, rural or urban residence, and the financial status*, but the main influencing factor is education.

Let's analyze a little the difference between other factors. For example, if we compare the

level of importance of religion between urban and rural residents, we can see that the levels of this difference are low, although there is some difference in the population, mostly between the ages of 30 and 49. As we have already seen in Table-4, there is no big difference in urban and rural indicators regarding the importance of religion, that is, we see that, like other social systems, the work of religious institutions in the city and village is developing.

Table 4 – Level of religious significance (%) depending on the location and density of the population.

Categories	under 29 y.o		30-49		50 y.o and above	
	city	village	city	village	city	village
Very important	27,1	28,4	26,8	33,6	26,3	30,6
Important	36,2	39,4	36,7	34,9	32,5	33,9
Not very important	25,1	20,2	22,4	24,1	30,4	23,3
Not important	8	10,1	9,9	6,5	8,2	11,1
I find it difficult to answer	2	0,9	1,7	0,4	2,6	0,6
No answer	1,5	0,9	2,5	0,4	0	0,6

For religious people, it is very important to always follow religious norms and rituals. Famous German philosopher-materialist L. Feuerbach, emphasizing on ethical requirements, believed that "God is higher" than moral concepts in religion, so such commandments and rules in religion lead to "death of moral mood" in society (Feuerbach, 2020). Therefore, in this study, we have examined how strong the respondents are committed to the religious rules. According to the survey data, "which opinion do you agree with?

Is it important to follow only religious norms and rituals, or is it important to do good deeds to people?"- we see that 63.8% of those surveyed chose the option "do good deeds to people". Of course, there is a difference between social secular norms and religious norms, so it is important to compare the level of proximity of people in society to religious traditional norms or public norms. Thus, from Table 5, we note that the norms of public and secular culture among the population are of high value.

Table 5 -Level of attitude depending on the value of adherence to religious norms (%)

Categories	Total % Age difference	Age difference		
		under 29 y.o	30-49	50 y.o and above
It is only important to follow religious norms and rituals	26.8% (342)	26,6	27,4	25,9
Doing good deeds to people	63.8% (814)	61,4	63,3	66,6
It is difficult to answer	7.3% (93)	9,4	7,6	5,1
No answer	2.1% (27)	2,6	1,7	2,4
(N)	1276	308	594	374

Nowadays, tolerance in the field of religion not only guarantees the peace of life in the society, but also ensures the harmonious respect of nations and nationalities on the basis of equal relations, regardless of their own features. In society, one can determine the level of tolerance by looking at such features as the attitude of a person to a representative of a different faith, to science and religion, secularism, tolerance to religious pluralism (Aubakirova, 2015). But, although all religions have certain similarities, there will be differences in basic knowledge and directions. For this reason, it can be noticed from the answers to the following questions how Kazakhstani people value religious

faith and modern secularism and tolerances. As part of the WVS project, respondents were asked, "Do you agree with the concept that "the most correct single religion is only your religion?", about half of the respondents, 42.1%, chose the options "disagree" and "absolutely disagree", 41.1% chose the options "fully agree" and "agree". Of course, if we compare these indicators with the principles of religious freedom and postmodernism, we can observe that in a tolerant society, at different times, a person has his own choice. One half of the surveyed Kazakhstanis are committed to traditionalism, while the other half are close to the idea of religious freedom and tolerances of the new age.

Table 6 -The degree of recognition that the most correct religion is the only one that he/she follows (%)

Categories	Total (%)	Age difference		
		under 29 y.o	30-49	50 y.o and above
Fully agree	18.2% (232)	21,4	16	19
Agree	22.9% (292)	21,4	23,7	22,7
Don't agree	32.5% (415)	27,9	34,8	32,6
Completely not agree	9.6% (122)	9,4	10,3	8,6
It's difficult to answer	10.3% (131)	12	9,8	9,6
No answer	6.6% (84)	7,8	5,4	7,5
(N)	1276	308	594	374

In order to test the above-mentioned statement, the project considered how much it can be trusted to people of other religions. Thus, the survey found answers to the following question "to what extent

can you trust people of other religions?". As a result, the majority of the population, 54.9% chose the options "do not trust much" and "do not trust at all".

Table 7- Level of trust in people of other religions (%)

Categories	Total (%) re-coded age features intervals)	re-coded age features (6 intervals)					
		16-24	25-34	35-44	45-54	55-64	65 y.o and above
I absolutely trust	6.6% (84)	4,4	6,8	9,4	5,2	5	7,5
I trust only to a certain extent	31.9% (407)	29,6	32,5	30	30,7	35,8	35
I do not trust much	34.3% (438)	34,1	38,4	31,8	33,9	32,4	31,2
Do not trust at all	20.6% (263)	25,9	15,5	23,1	20,7	20,1	26,2
I find it difficult to answer	5.5% (70)	5,2	5,9	4,3	7,6	6,1	0
No answer	1.1% (14)	0,7	0,8	1,4	2	0,6	0
(N)	1276	135	354	277	251	179	80

Moreover, in the course of studying this topic, the article uses materials of a sociological study conducted in June-August 2021 by order of the Science Committee of the Ministry of Education and Science of the Republic of Kazakhstan of the Center for Religious Studies of the Institute of Philosophy, Political Science and religious studies. This study was devoted to the analysis of the influence of secular and religious values on the process of civil integration in modern Kazakhstan, in which the Center for Sociology and marketing research BISAM Central Asia and the Center for business information were also involved, and the final results of the study were published.

In the published research data to the question "In your opinion, which characteristic belongs to Kazakhstan's society? secular values or religious values?" a little more than a quarter of respondents (26.7%) in their answers indicated the equilibrium

government of the ratio between secular and religious values in Kazakhstan. And in total, 47.9% of those surveyed indicated that secular values predominate, while those who think that religious values prevail showed only -9.1% which means five times less (Buluktaev, 2022).

The life principles of the overwhelming majority of Kazakhstani people surveyed in the 2019 study of the Institute of Philosophy, Political Science and religious studies, as it can be seen in Table 8, are mainly centered around the institution of family and marriage. According to 42.4% of respondents, the norms of personal choice, and the concepts that contribute to the success of personal life, at first place are a successful marriage and a strong family, the second most important social factors are an inter-related set of values as obtaining a good education, building a successful career and professional maturity. The direction of success in the option "Faith

in God because it gives sufficient moral support for life" takes only the fifth place for the Kazakh society (in the value range of 9.6%-12.5%) and we see that

this direction is higher than the factor of "active participation in the political life of the government" in the indicator of 2% -8.2% (Burova, 2020).

Table 8 -Factors contributing to a successful life (total array, % / place, N=1800, 2019)

Success factors	At first place	At second place	At third place	Total
Successful marriage and strong family	42,4 (1)	22,3 (2)	15,3 (4)	80,0 (1)
Support of parents and relatives	14,9 (3)	19,3 (3)	23,3 (1)	57,5 (2)
Permanent professional development (career growth, professional development, etc.)	15,7 (2)	13,1 (4)	15,9 (2-3)	44,7 (4)
Education and career	14,2 (4)	24,8 (1)	16,1 (2-3)	55,1 (3)
Faith in God, because it provides enough moral support for life	9,6 (5)	9,6 (5)	12,5 (5)	31,7 (5)
Active participation in the political life of the government (participation in elections, political and social events, always being aware of the political agenda, etc.)	2,0 (6)	8,2 (6)	7,5 (7)	17,7 (6)
Influential connections, acquaintances	1,1 (7)	2,4 (7)	9,0 (6)	12,5 (7)

In addition to official laws, all cultures also have a specific "unwritten set of rules". They systematize social definitions that allow us to align and shape our individual actions with the interests of society (Vander, 1996). Following this, we have considered the norms of personal choice (secular values) and the norms of religiosity (traditional) mentioned in the book by R. Inglehart "Religion's Sudden Decline. What's Causing It and What Comes Next?", in the fifth chapter of this work, we examined his analysis of the standards of personal choice in wealthy western society and the importance that a person gives to God in his life. As shown in Figure 1, R. Inglehart analyzes the statistical data from the WVS project and finds that over time, increasing standards of individual choice in public choice results in a strong negative correlation, that is, a decrease in religiosity. He examined the indicators of the transition from birth-inducing norms (traditional) to personal choice norms (secular values) in western states, and found that a society that values norms that promote child-bearing is usually very religious (traditional), and

a society that puts norms of personal choice (secular) above has much lower religiosity. As you can see in the picture, the United States, Japan, Sweden, Denmark, Norway, the Netherlands and other European states are located near the lower right corner of the picture, which indicates a high position of the norms of personal choice and a very low level of religiosity. In the population of almost all high-income countries, support for the norms of personal choice occupies a high place. At the other end of the spectrum are Africa and Latin America, most of the post-Soviet and Islamic countries, the population of low-income countries is religious, and they strictly adhere to the values and norms that contribute to a child birth. The public in Zimbabwe, Libya, Indonesia, Yemen, Ghana, Nigeria, Bangladesh and Saudi Arabia is characterized by very high religiosity and very low rates of personal choice. However, although R. Inglehart identified some deviations in the correlation, he differentiated its specific reasons, therefore, the overall correlation between religiosity and secularism or the norms of individual choice is reliable (Inglehart, 2021).

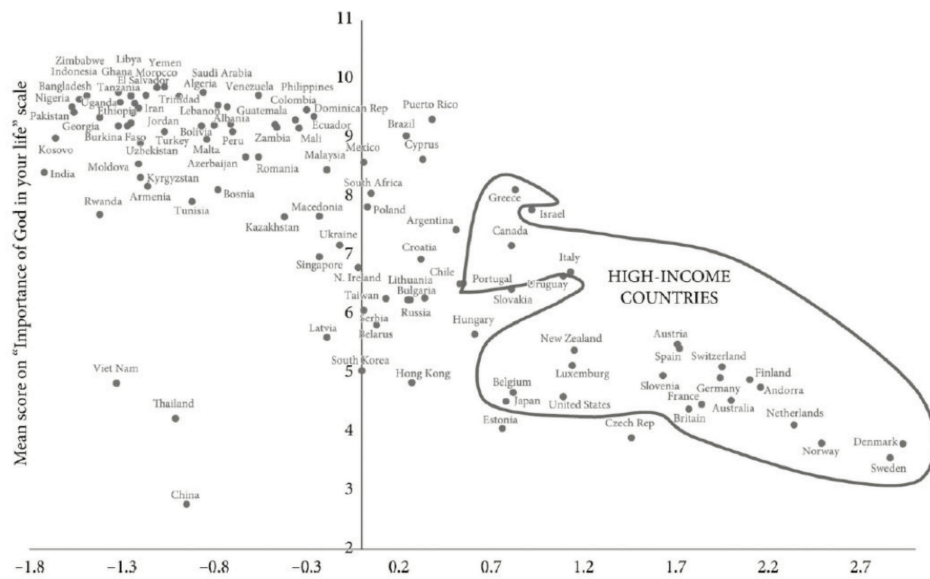


Figure 1 – Differences depending on the indicators of support for the norms of religiosity and personal choice ($r = -.77$)
 Source: indicators of government considered within the framework of the WVS project.

It should not be neglected that behind the change in these indicators are major macro-cultural and economic changes. On the one hand, an increase in the confidence of the individual in society is important, along with the social and economic guarantees associated with development. O. Patterson formulated his ideas that "anxiety and insecurity are the most powerful means of increasing generalized mistrust" (Patterson, 1999), while R. Inglehart links the level of confidence with the level of economic development of the government, that is, a government with high and strong economies provides confidence in the future and general trust, due to the presence of governmental guarantees (Inglehart, 2000). However, it is only a matter of time before these indicators change, because if improving economic well-being is the goal of the government, then the maximum striving of society to make its own comfort and life more satisfying is the law of society development (Veenhoven, 1991). This pattern arises because of the strengthening of social relations, that modernization reflects certain components and sequences of these meanings, for example, the growth of urbanization leads to an increase in literacy; the growth of literacy leads to a tendency to increase the influence of the media; further, this increases the economic and political activity of the individual in the life of society, etc. (Daya, 2006).

Francis Fukuyama, a well-known political scientist, emphasizes the importance of the cultural aspect in determining trust. In faith: social virtues and the path to prosperity, he describes faith as "the expectation of normal and honest behavior of its members within a certain community, the willingness to mutual assistance in accordance with generally accepted social norms, cultural traditions, customs, common ethical values." From this it follows that the American sociologist Ronald Inglehart, who studied the values of people and how value attitudes affect the development of society, along with the political scientist Christian Welzel, have attributed the following the most influential values that lead to the spread of democracy in society among the value pools: the individual's post-materialistic desire for social freedom; tolerance for marginalized minorities (tolerance); emphasis on subjective well-being; high levels of trust between people (Forbes.ru). If we consider Kazakhstan's society on the basis of this level of values, we see that there is an indicator of the prevalence of post-materialistic values, although the level of religious belief is not low. However religion is one of the facets of culture, therefore, changes in culture affect the principles and values of a person's life, and culture necessarily changes, but changes slowly, and this happens through interaction with the surrounding social environment (Inglehart, 1990).

Conclusion

It is important to understand that secularism is not a one-sided process that leads to the decline of traditionalism and religiosity in society, and this is not a one-sided process of changes in religion, religious institutions in society, and the traditional worldview of the people. The trend of secularization, which is now actively discussed in society, generates changes in religion, in the system of religious government, but these changes can also be variable every time the reason is that this change depends on the activity of political institutions and groups that support certain values and views, on the levels of socio – economic life.

In general, there is a distinction between the values of religiosity and faith in the ethno-religious specificity of society, which are determined by the processes of globalization and modernization of society, are interconnected and parallel to each other. The indicators of the study of religiosity did not reveal a conscious commitment to religion in society. In society, most people are not committed to religiosity, for them its value is not the highest. But there is a lot of superficial attitude to religion among the population, especially among young people, religion is reflected as an "ethnic marker". Thus, despite the high indicator of religion in sociological data, religion has not become a system and mechanism for regulating relations between the population. In Kazakhstani society, only the external, ritual and cult side of religion prevails over the lack of religious behavior and desire to perform and follow religious rituals. Therefore, the nature of religiosity in society is of a special peculiar nature, very far from the classical standard of a society devoted to religion. Based on the above concepts and statistical materials, it can be concluded that the indicators of faith and religiosity of Kazakhstanis to religion do not change in relation to their place of residence, material status, or age, and the main influencing factor is the level of Education. Values in the process of formation under the influence of secularism and globalization took place primarily in the part of citizens who had a certain degree of higher education, as they were associated with the secular European and Western education system established in the Kazakh community. That is, the processes of cultural change

in the idea of R. Inglehart are associated with socio-economic changes interacting with each other, in our conditions this is explained as a change in social values with an increase in the level of Education. Education is the beginning of major socio – cultural changes, but again, according to Ronald Inglehart and Wayne Baker, these changes occur more slowly than economic or political changes.

Kazakhstan has a Constitution, a civil code, some legislative and legal-normative acts affecting the religious sphere, laws "on religious activities and religious associations", etc. Positions in the relationship between the government and religious associations are the only indicator of the level of freedom of conscience in society. In this regard, today in the country there is a way to ensure equality, rights and freedom of religious associations to conduct their activities, to work together with all religious associations registered not only by traditional faiths, but also in the field of management. This partnership involves, first of all, the cultural and moral development of people, the strengthening of the principles of tolerance and mutual respect in society.

Thus, in our opinion, the main reasons for the statistically high level of religiosity and traditionalism in Kazakhstan's society are as following:

- The actual "beauty" of religion in national prosperity (religion is a complex process of social formation that brings something new to the table);
- the importance of society in the early years of independence after colonial policies vulnerability of the construct;
- weak role of youth socialization institutions (family, school, vocational education, system, socio-political organizations, movements) (National Report, 2015).

Moreover, the analysis in this direction shows that there is an intersection of "traditional Kazakh values" ("faith in God") and "values of modern secularism" ("guarantees of social rights of the individual"). We usually refer to the development of modern values, such as tolerances, or the presence of "governmental interests over private interests." Therefore, in our opinion, we can state that traditional national values and modern values are developing in Kazakhstan society as value orientations that are very close to each other, although they are both different.

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Статья на английском: Correlation of religious and secular values in Kazakhstan society

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Статья на русском: Соотношение религиозных и светских ценностей в казахстанском обществе

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