

**\*Borbassova K., Buzheyeva A.**

Al-Farabi Kazakh National University,  
Republic of Kazakhstan, Almaty \*e-mail: karlygash\_bm@mail.ru

## **TRANSFORMATION OF RELIGIOUS CONSCIOUSNESS IN KAZAKH SOCIETY**

The article deals with the formation and development of the religious consciousness of society, changes in the religious circumstances, the issue of tolerance and mutual respect between religions was considered. The authors analyze the religions which past and the future, their cultural and historical importance are contiguous with the spiritual heritage of the Kazakh people. In addition, the article is based on common interests of Islam and its relation with other religions, their formation and development in the Kazakh land and also an analysis and conclusion was made. In each of the last level of superstition, it is comparable to analyze the changes in the religious consciousness of the people of Kazakhstan. Finally, religion is marked as a unifying factor in society, as well as regulatory acts regulating social behavior in natural value.

**Key words:** religious consciousness, religious, interreligious harmony, religious, Islam, tengrianstvo.

Борбасова К., Бужеева А.

Әл-Фараби атындағы Қазақ ұлттық университеті,  
Қазақстан, Алматы қ., e-mail: karlygash\_bm@mail.ru

### **Қазақстан қоғамындағы діни сана трансформациясы**

Мақалада Қазақстан қоғамының діни санасының қалыптасуы мен дамуы, діни жағдайдағы өзгерістер және діндердің өзара қарым-қатынасындағы төзімділік мәселесі қарастырылған. Авторлар қазақ халқының рухани мұрасымен үйлесетін діндердің өткені мен бүгініне, мәдени және тарихи маңыздылығына талдау жасайды. Сонымен қоса мақалада Қазақстандағы ислам діні мен оның өзге діндермен ортақ мүддеге негізделген қарым-қатынасы, олардың қазақ жеріндегі қалыптасуы мен дамуы сарапталып, тұжырым жасалған. Соңғы әр жылдардағы Қазақстан халқының діндарлық деңгейі салыстырылып діни санасындағы өзгерістерге талдау жасалады. Қорытындыда дінге Қазақстан қоғамындағы біріктіруші фактор, сонымен қоса әлеуметтік мінез-құлықты реттейтін табиғи нормативтік-құндылықтың құраушысы деген баға беріледі.

**Түйін сөздер:** діни сана, дінаралық келісім, діни айқындалу, тәңіршілдік, ислам.

Борбасова К., Бужеева А.

Казахский национальный университет имени аль-Фараби,  
Казахстан, г. Алматы, e-mail: karlygash\_bm@mail.ru

### **Трансформация религиозного сознания казахстанского общества**

В данной статье рассматривается формирование и развитие религиозного сознания казахстанского общества, проблемы религиозной идентичности и актуальные вопросы межконфессионального диалога. Авторами анализируется культурная и историческая значимость соотношения и гармонии духовного наследия казахского народа с религиями прошлых лет и современной эпохи. Вместе с этой проблемой в статье исследуется ислам в Казахстане и его отношение и взаимодействие с другими религиями, основывающиеся на общих переключаящих связях, дается оценка и вывод о его роли в формировании и развитии этих религий на территории Республики. Проводится сравнительный анализ религиозного уровня казахстанцев за каждый год последних лет, для определения изменений их уровня религиозности. Определяется, что религия в Казахстане является объединяющим феноменом общества, а также выполняет роль регулирования социального поведения и представляет составляющую нормативных ценностей.

**Ключевые слова:** религиозное сознание, религиозность, религиозная идентичность, ислам, тенгрианство.

Interreligious consent is a great success of Kazakhstan society. To date, interreligious dialogue and harmony have become an integral part of the history of an independent country, and also thanks to the effective policies of central and local authorities, including the Assembly of the Peoples of Kazakhstan. At present, the overwhelming majority of the population openly says that there is no pressure in the religious sphere [1].

Most researchers who published their works in the journals of Western Europe, Canada and the United States believe that the relationship between the state and religion is ambivalent. In particular, M. Omelicheva notes that «The political life of Kazakhstan shows a definitely alarming trend of securitization of Islam, which in a discursive process creates a new understanding of some forms of Islam as existential threats to the state, community and people [2]. In this respect, it should be noted that the state's efforts are aimed at preserving «traditional» Islam, which is understood as Islam, which has a tolerant and peaceful basis.

Kazakhstan model of Religious Harmony and the Social Development of the Republic of Kazakhstan are closely related to the social-political process. Unless the legal status of all religions in Kazakhstan, a major role in maintaining stability of the country play Islam and Christianity. The stability between all other religions is based on a consensus and dialogue of these two religions. Aspects of the functionalization of various faiths, their work characteristics, ethnic minorities, the age of members, the level of their education, all of which are mentioned above, constitute a system of inter-confessional relations peculiar to Kazakhstan.

Each denomination establishes its own relationship with other religions and the state. All religions are equal before the law and are separated from the state. Nevertheless, secular states do not interfere in their internal affairs, but when holding domestic and foreign policy, the religious factor does not stand aside. The above mentioned elements of the relations of the state of confession form the religious space of the Republic of Kazakhstan. In this space, interfaith harmony and peace remain, and the state pursues a policy to support these relations. But to say that the relationship between religions and faiths will not forever change is impossible. However, it is clear that in any case, the Republic of Kazakhstan adheres to a policy aimed at developing interfaith consent and dialogue. The meaning and content of interfaith consent and dialogue of the Kazakhstani model is in this. The issue of the religious identity of the modern Kazakhstan society

is becoming increasingly relevant. Religious values find their place in the society, and the religiosity level of people has grown in different directions. Looking back 10 to 15 years ago, it was concluded that the number of people who came to religion was growing and most of them were young. Gaziz Telebayev described the religious beliefs of young people as «progressive» religiousness, «religiosity that is getting young», «superficial» religionism, and «differentiated» [3]. «Religiosity as a sociocultural institute in the process of growth in the context of religious identification among young people, their religiosity is superficial, with tolerant and neutral-indifferent attitude towards people with a religious way of life. But it is important that this superficiality of the younger generation to religion can lead to a weak religious awareness, where subsequently among them there may be a change of religious identification towards the creeds of new religious movements and destructive currents» [4].

According to the 2009 census, 70,2% of the population are Muslims, 26,3 Christians, 0,1% Buddhists, 2,8% those who do not believe in any religion, 0.5% refused to respond. As a rule, Turkic speaking peoples are referred to Muslims. But as the census showed, 0.4% of Kazakhs (39 172) accepted Christianity, 1 923- Judaism, 749 -Buddhism, and 1 612 -other religions. 98 511 Kazakhs do not adhere to any religion. 26,085 people did not respond» [5].

In the choice of the religion of the people of Kazakhstan, of course, there is the influence of mixed marriages. Different ethnic groups do not know the doctrine of religion, but those who say that they are «Muslims because of Kazakhs», «Orthodox because of Russian» they belong to a certain religion, confession and so there are next group who do not believe in religion. In our changing world, the acceptance of many people the teachings of various religious groups creates a religious conflict in the society.

According to the studies on the definition of religiosity in recent years: in 2012, in rural areas, 51,7% of respondents consider themselves as believers, 42,3%, the regional residents who live in the center, 37% in Almaty, 30,8% in Astana. They all believe in religion. Consider themselves as atheists in Almaty and Astana equally 13%. According to the ethnic projection 48,7% Kazakhs say that believers, 45,3% other ethnic groups, 32,7% Russian[6].

In 2013, the monitoring of the number of non-believing people (14%) was divided into four groups: 4.3%, those who believe partially ( they don't believe, but sometimes go to religious centers,

and follow religious disciplines), 4,6% don't believe, but respect the believers, 2,8% of the passive attitudes of religion, 2,3% atheists. Here we see the decline of number of atheists. 82,8% associate their believe in faith in God, 65% say their superstitious beliefs, they believe in ancient religious discourses, 33% believe in magic, 31,5% preceded the magic findings, 14,5% the soul and the devil.

In 2014, monitoring is carried out among believers following religious traditions. In the opinion and answers of the respondents, the researchers divided them into the following groups; 16,4% of respondents (active in the religious life of the community, observe all religious demands), 38,0% (consider themselves believers, but rarely go to places of worship, rarely adhere to religion), 28,7% believe deceitful believers (they believe in religion, but do not interfere in religious life) [7].

These indicators do not show the complete formation of the religious consciousness of Kazakhstan people, «fragmentation», full of opposition within.

In addition, the function of integrating and distributing religion in society today is an initiative currently in-depth study of identification problems. Identity is related to the fact that a person refers himself to a certain language, nationality, culture, religion or race. The identity of a person is realized in such directions as situational (social, political, international) primordiale (gender, racial) and traditional (ethnic, religious) [8].

In this regard, the President of the Republic of Kazakhstan Nursultan Nazarbayev «In the flow of the History» declared: «We must be ready to increase religiousness among the population, in which there is no threat. In general, religion itself does not teach anything except moral truth. The only danger for us is the insufficiently high level of religious knowledge» [9]. During the transition period, profound, fundamental changes have occurred in all sectors of society. This spiritual sphere of society, including religion and religiosity also led to profound changes in consciousness. The collapse of the Soviet totalitarian system and the atheistic ideology of the transition period of ideological uncertainty and fear in the minds of people, in the social situation and cause a sense of depression, religious illiteracy, gaps in adopted in 1992 law «On religious faith and religious associations», the small amount of religious research experts and the qualified theologians, active religious missionary work occurs in the religious situation in the country, and it had a negative impact on the formation of religious consciousness. «Each religious formation bases on

its geographical position, culture, customs, history. If we look at the history of the formation of religious consciousness, the consciousness and genealogical seven parents was important for the Turks, the chronicle of their respect for the dead ancestors, to know the seven fathers was obligatory for them. Everyone knew that his actions were evaluated by seven generations. The worship of ancestors and the believe in God courage Turks to be brave and keep a moral purity. Kazakh consciousness is characterized by tolerance, patience, and generations continuity. It is the tradition for many centuries and it shows open and unit Kazakh consciousness [10]. In studies on Kazakhstan religious consciousness professor A.G. Kosichenko wrote: «As for the subjective side of the religious situation in Kazakhstan, which is reflected in the consciousness of religious and non-religious people, it is a complex and integrative sign. Kazakhstan has a lot of religious consciousness: part of the faithful in traditional religion, and the second part entered the new religious organizations. At the same time there is a significant part of society considers themselves an atheists. They are followers of different religious views of these groups together phenomenon of religious consciousness of the people of Kazakhstan» [11]. From the births in the consciousness of every Kazakh forms the religious consciousness as Muslim. Because the environment contributes to the formation of a certain religious consciousness. But no one pay deep attention to the assumption of consciousness. The territory of Kazakhstan, the weather conditions before the adoption of Islam, depending on the specificity of nomadic livestock, had a powerful influence on our culture and religious beliefs. «Islam is accepted by other countries, such as Kazakhs and traditional religious beliefs were formed before the adoption of Islam. Nomadic Kazakhs have an opinion to a certain extent compatible and will satisfy the needs of all their followers, this is the participation of man in space, nature and other people. Kazakhs have always lived in accordance with the laws in which they are located. Their traditional religious complex world of life on earth, trust, understanding about the relationship between the space area. Religious phenomena of nature that affect people, in the minds of nomads, a positive or negative influence on the eternal fate, that there is a powerful force that does not explain this concept [12]. If we continue this idea with Professor T. Gabitov's point of view: «According to development of space and time in Kazakh culture, economic, cultural and socio-cultural forms compile the following forms of ideological religious types: a) the system of

genotyping religion; b) outside the «inhabitants» of religious systems; c) Islam. Their ratio of each stage and historical case was different» [13].

Tengriism was the basic pre-Islamic religious beliefs of nomadic Turkic peoples. The main object of worship is Tengri. The image of the main image of ancient Turkic people, equalized to the sky, in the form of uncircumcised, infinite state of religious beliefs – Tengri (in ancient Turkic – strong, man, powerful). Tengriism begins with the power of the natural forces, such as all religious systems, from deep layers of mysterious life. However, the worship of the God became the highest level after the religion of nature in the evolution of religious thought. All peoples have evolved into spiritual development, religious views.

Tengri is the highest point in the protokazakhs pantheon of the goddesses, the first stage of formation. The nomadic life is subordinate to nature, it is directly dependent on it, and a person who does not understand the mystery of the world around him is looking for other phenomena and objects. Because of the inadequate knowledge of the causes and effects of certain phenomena, in the consciousness of the people at that time appeared a religious consciousness. As a result, the nature is inspired and the person begins to feel religious feelings and trust. One of the roots of Tengriism is here, in other words, its link with nature. The peculiarity of Tengriism is that it does not deny religious beliefs before, and it systematizes and plays a synthesizing role. In ancient civilizations of the Turkic peoples, ninety-nine Tengris are guided by all the processes in the universe. Along with God, the god of the Earth is also a worship object for the Turks. Land and water are the backbone of life. The earth is a source of complementary source. The human body is made of the earth, but the spirit comes from God. Turkic name of the soul Kut. When a man is born, God gives him a body. The keeper of the body of the newborn baby, the caregiver is Umai. These three gods are important in the pantheon of the Turks. Human life and destiny depend only on God, so the Turkic peoples are asking for forgiveness from Tengri, support from Earth, water and Umai [14].

Besides Tengriism the religion of shamanism formed and in the religious of the Turks. Shaman religion on a regular basis with the cultural unity and integrity studied scientists D. Banzarov and Sh. Valikhanov. «The shamanism, said Sh. Valikhanov, it is to love the world, love of peace, the nature and respect to the spirit of the dead ancestors, honor. ... The shamanism is inclined to the nature of faith. «The Kazakh society, the role of the Shaman of the

Kazakh scientist, evaluates another point of view: «the sky of the gods and Shaman was considered as a spirit to support people on the Earth. «The shamans with the magical qualities of highly qualified, talented, they considered as an oracle and a healer, a mysterious man» [15].

In addition, in Kazakh pre-Islamic times, people were known to adhere to different religions. God, faith, tradition, culture is still preserved. It should be noted that in some regions of the country the Christianity and Zoroastrian religions were formed in a certain historical period of time. They were called in Islamic sources as communities «Tarsa» (Christian) and «mug» (worshippers of fire). In the first years of Islam, armed struggle was a only way to spread Islam. There were religious wars in Central Asia, Arabic and Persian sources mentioned the fact that there was a lot of historical data. After it is established in the southern region, Islam spreads peacefully in the countryside, from the rest of the Kazakh steppe. Rooted faith joined with the new moral principles of Islam. Tengriism of the confluence of faith and Islam has been going on for many centuries. As a result, one of the world reached the highway through the mountain from the soul of the people, the spiritual values of Islam, to find harmony with the natural deep faith gradually our culture for the formation of religion, the formation of personality [16].

«From the worldview position there is no so much quality contrast between Islam and Tengriism» ... The problem is in worldview unity, integrity, our people worshipping the Tengri and God and it say about ideological integrity, isn't it? This requires a special research topic. From relationship between Islam and Tengriism and even from the genetic integrity is determined the cultural space of national thinking. So now who can argue that this is not so? When we say Tengriism, what we considered in the context of the cultural, historical heritage, our origins, thinking culture, worldview and it should be accepted as the main base of our worldview»[17]. Islam is preserved by national traditions and customs in Kazakhstan. It came to Kazakhstan thirteen centuries ago. So that the life of the Kazakh ethnos can not be considered outside of Islam. Islamic culture, even philosophy are in our traditions and thinking, the national system»[18]. Thus, one of the religious system of Kazakhs can not be considered as a substitute for one of the types. Religious systems are specific historical periods with each other, appears in syncretism. Respect of Tengriism and spirits of ancestors get Muslim content and become a comprehensive, complexed cultural phenomenon.

Some researchers link the development of religious consciousness of Kazakhs to the concept of religious conformism. That statement is not unreasonable. Some Kazakhs who consider themselves Muslims are completely unbelievers. Or many of those who profess to be Muslims are not obedient to the principles of Islam, which they profess to practice, as well as their religious holidays and religious duty, and do so in order to look respectable. The answers given by respondents above are justified. «People who do not practice religious principles in their life's often regard themselves as believers in their beliefs. Thus, forms a deceptive religious environment which phenomenon is still not enough researched. False believers are a threat to the stability of Kazakhstan. First of all, the presence of such an environment raises the number of believers, which does not allow to create the right strategy in the sphere of religious policy. Second, false religions are more prepared to complain about religion than religious leaders, because of the lack of religious beliefs and the lack of religious factors that hold them in their minds. Thirdly, they make religious values relative (based on their distorted religious beliefs) and break religion» [19].

At present, the tendency to adapt to the lifestyle and beliefs of the early Muslim community has a negative impact on the social and spiritual development of the society. This is the essence of Islam that has been severely altered, so that national values can not be denied. Turn the «Shari'a Religious Law» as in Arabic countries, which is embodied in their religion. It promotes alienation of the Kazakh people, foreign life and culture. The results of some of the young people's ignorance of such a false religious belief are the recent events in Aktobe and Almaty. This situation is of great concern to the society. President of Kazakhstan Nursultan Nazarbayev in connection with the fight against radical ideology and extremism and

terrorism has approved the «State Program on fight against religious extremism and terrorism for 2013-2017 years». We now understand that we need to put young people's religious literacy first. We are taking measures to improve the way in which the religious world outlook is formed. Time will show how this will work out. However, every citizen should now be aware that some external forces are trying to mislead our youth and try to attract them to Islam and other negative religious trends. «We must stay away from such shortcomings that are not characteristic of our national code. We are proud to be part of the Muslim Ummah. It is our tradition. But we have a tradition of secular society, and we should not forget that Kazakhstan is a secular state. We need to build religious consciousness that is consistent with the traditions and cultural norms of the country. We need to get some kind of self-care. My strategy is to prepare our people for the twenty-first century, not for the Middle Ages» [20].

Following this strategy, peace and unity between the various religious organizations of the country, as well as to deepen mutual understanding and cooperation in preventing abuse of tolerance, develop ideas and approaches, and requires effort we think. The uniqueness of religious consciousness is also a prerequisite for the development, identity of the society.

In conclusion the determination of the dialogue between the formation of religious consciousness and its development peculiarity of modern Kazakhs' tradition and innovation. For centuries, the ancestors continue to develop the spiritual heritage, in accordance with new meanings. This trend is manifested at different times in religion. Adhere to different values, different religious outlook of the struggle and unity of the common, will be considered as the evolution of the religious consciousness of the Kazakhs.

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