

ANNOTATION

To the dissertation on the topic

**Kazakhstan and World model of relations between secular state and religion:
comparative religious analysis**

written for earning the academic degree of the philosophy of doctor (Ph.D)

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General Description of the Study.

The dissertation comprehensively examines the historical and social prerequisites, philosophical and worldview foundations, widespread theoretical concepts, and various models of secularism. The research focuses on a comparative analysis of historical and contemporary models of secularism, as seen in Western and Islamic cultures, as well as in Kazakhstan. Since secularism is defined by the relationship between the state and religion, the study analyzes the specific features and characteristics of state-confessional relations in Continental European countries such as Italy, France, and Germany, as well as in the United Kingdom, Canada, and the United States. Furthermore, the importance of secular principles and values in the socio-political modernization of Islamic countries in the context of globalization is explored. In particular, the study addresses the characteristics of secularism in the relationship between religion and the state in Saudi Arabia, Iran, Turkey, Egypt, Malaysia, and Pakistan. For this purpose, the constitutions, legislation regulating the religious sphere, as well as the activities of religious parties and communities in these countries were analyzed.

After declaring its independence, Kazakhstan identified the establishment of a secular, democratic, and social state as its primary historical direction. Therefore, secularism is considered a constitutional value and a fundamental principle of state functioning and development. During the years of independence, the role of religion in society has significantly increased, necessitating the strengthening and improvement of secular principles. The formation of young people's religious identity and the active participation of religious organizations in various aspects of social life demanded the creation of a new model of state-religion relations. This situation highlighted the importance of improving the legal and regulatory framework to ensure the freedom of religious belief for citizens.

Secularism is not a static phenomenon with a predefined structure but rather a dynamic system that evolves in accordance with the historical development of state-religion relations. For this reason, the dissertation analyzes secularism not only from a theoretical perspective but also based on the experience of social development. The study examines the role of secularism in modern secularism and post-secularism concepts, allowing for an understanding of the strengths and weaknesses of different models of secularism. Studying Kazakhstan's experience

as a secular state provides an opportunity to define how secular principles manifest in public consciousness and how they are implemented as a constitutional value.

The study also emphasizes that misunderstanding secularism can lead to challenges in state-religion relations. Certain religious groups interpret secularism as a modern form of atheism, potentially causing misunderstandings among the public. Therefore, it is crucial to properly explain secularism to society, particularly to the younger generation, and highlight that it does not restrict religious freedom but ensures equality for all confessions. The dissertation also examines the consequences of ideological propaganda by radical groups that deny the secular nature of the state. Misinterpreting secular principles can lead to religious extremism and political instability, making it essential to explain the historical and cultural foundations of secularism as a critical scientific and practical task.

The study analyzes the manifestations of secularism in various historical periods of Kazakhstan and identifies its role in today's socio-political development. Moreover, relying on global experiences, the dissertation deeply investigates the legal, philosophical, and cultural aspects of secularism. To define the current state of secularism in Kazakhstan and its future development directions, the study offers strategies to prevent potential conflicts in state-religion relations. Secularism is characterized not only as a legal and political principle but also as a fundamental factor ensuring public harmony and religious tolerance. The results of the study contribute to a deeper understanding of Kazakhstan's development as a secular state and support the creation of effective policies in this direction.

Relevance of the Topic.

From the moment of declaring its independence, the Republic of Kazakhstan identified the establishment of a secular, democratic, and social state as its primary historical direction. This approach has been firmly embedded in the country's constitutional foundations and recognized as one of the fundamental principles of state governance. The establishment and development of secularism as a constitutional value have become a key factor in maintaining stability and harmony in Kazakhstan's multi-ethnic and multi-confessional society. During the years of independence, the role of religion in public life has grown significantly, exerting a stronger influence on cultural and socio-economic processes. The formation of citizens' religious identity and self-awareness, along with the active participation of religious associations and organizations in various aspects of social life, necessitated the creation of a new model of state-religion relations. In this context, the principles of secularism play an essential role in the state governance system, highlighting the need to regulate the activities of religious organizations within a legal and normative framework.

A study of global experiences with secularism demonstrates that there is no universal model of secularism. Each country develops its own model of secularism based on its historical, cultural, and religious characteristics. For Kazakhstan, secularism is not a static phenomenon predetermined in advance but rather a dynamic system that evolves in accordance with the historical development of state-religion relations. Consequently, this dissertation examines secularism not

only theoretically but also in the context of social practice, making this analysis highly relevant. The research considers secularism from religious, philosophical, and legal perspectives and evaluates it within the frameworks of secular and post-secular societies. This approach allows for the identification of the unique features, challenges, and development prospects of secularism in different cultural and social contexts.

Modern theories of secularism, particularly the concepts of secularism and post-secularism, play a crucial role in understanding the dynamic changes in state-religion relations. While secularism is recognized as the primary theoretical foundation for the formation of the concept of secularism, the post-secularism concept allows for an analysis of the modern dynamics of state-religion relations, assessing their strengths and weaknesses. The adoption of secularism as a constitutional principle in Kazakhstan serves as a foundation for the harmonization of state institutions' operations and interactions with religious organizations. This principle aims to strengthen public harmony and ensure the freedom of conscience for citizens. However, certain religious groups have recently emerged, rejecting the secular nature of the state and perceiving secularism as a transformed form of atheism. These groups actively utilize modern communication tools, particularly social media, to propagate their ideologies. In such circumstances, providing an accurate understanding of secularism to the broader public, especially to the younger generation, becomes a critical issue. This calls for a comparative analysis of the characteristics of secular and atheistic states.

Addressing the relationship between secularism and atheism, secularism is understood as a principle ensuring individual freedom of religious belief and conscience. Conversely, atheism, when imposed as state ideology, may contradict secular principles by restricting citizens' religious rights. Thus, analyzing the historical and social interactions between secularism and atheism is essential for post-Soviet and post-communist societies. Such an analysis can reduce the ideological influence of radical religious-political movements that distort the essence and content of secularism by interpreting it as a continuation of atheism.

The establishment and development of secular principles are closely linked to the history of each state, its governance institutions, and the peculiarities of its political system. The formation of Kazakhstan as a secular state is viewed as a result of changes and reconstructions in socio-legal relations throughout various historical periods. This necessitates an exploration of the role and position of secularism in Kazakhstan's political, legal, and cultural development. Therefore, this dissertation conducts a diachronic and synchronic analysis of secularism in Kazakhstan during different historical periods. This analysis aims to determine the formation of secularism in public consciousness, its historical prospects, and its development model as a modern state.

In conclusion, secularism serves as a fundamental principle of Kazakhstan's statehood, providing an effective mechanism for harmonizing religious and cultural diversity in society. This dissertation is a significant scientific work aimed at studying the historical and modern models of secularism, identifying

Kazakhstan's unique characteristics through a comparison with international experiences, and defining the future development prospects of a secular state.

Level of study.

The relationship between secularism and religious authority became a relevant issue with the spread of world religions. In the Middle Ages, Thomas Aquinas and Ibn Khaldun explored the philosophical foundations of secularism. During the Reformation, Martin Luther contributed to understanding the legal and religious prerequisites of secularism. Enlightenment thinkers such as T. Hobbes, J.-J. Rousseau, J. Locke, and C.-L. Montesquieu regarded secularism as the foundation of state-church relations, further developing its ideas. In the 20th century, secularism principles were enshrined in the constitutions of many countries. During this period, scholars such as H. Casanova, S. Ferrari, G. Moran, C. Coulson, I.V. Ponkin, and S. Berger extensively studied the theoretical issues of secularism.

The social and legal aspects of secularism were deeply analyzed in the works of R. Bell, M. Weber, É. Durkheim, K. Marx, and N. Luhmann. The dynamics of state-religion relations in multi-confessional countries were studied by J.O. Donnell, Y. Warnke, and T. Robbins. Secularization processes in the Islamic world were examined by Muqtedar Khan, A. Khasanov, and T. Asad, while the legal dimensions of secularism were analyzed by G. Powers and L. Ruban.

In Kazakhstan, the formation of a secular state and the issues of state-religion relations have been studied by domestic scholars such as A.N. Nysanbayev, A.G. Kosichenko, Z.K. Shaukenova, D. Kenzhetay, and others. Their works form the theoretical and methodological foundation of this dissertation. Furthermore, the continuity of secularism with religion and tradition in Kazakhstan has been analyzed in the research of scholars like K.K. Shalabayev and D.R. Musina.

Aims and tasks of the research work.

The purpose of the work is to identify the Kazakhstan model of secularism principles and characterize its features through a comprehensive study of the historical, theoretical, and practical aspects of the formation and development of the Republic of Kazakhstan as a secular state. In addition, to evaluate the experience of Kazakhstan in the world context, analyze the features of the application of the principles of secularism in modern states.

Tasks of the work:

Definition of the concept and main characteristics of the secular state. To do this, consider the theoretical foundations and categorical content of secularism in historical chronological order.

Comparison of typology and models of modern secular states. Especially the analysis of the peculiarities of Western countries, Islamic countries and Kazakhstan.

To study the socio-legal and historical prerequisites for the formation of the Republic of Kazakhstan as a secular state. It includes an examination of the experience of the Kazakh Khanate, Tsarist Russia and the Soviet era.

Analysis of the interaction of the principles of Islam and secularism. In this context, the study of state and religious relations in Islamic countries, including considering the models of Turkey, Iran, Saudi Arabia and Malaysia.

Analysis of the interaction of religious associations and secular institutions in Kazakhstan. To characterize the current experience of relations between the state and religion and to show the features of the Kazakhstan model of secularism.

Assessment of the role and importance of secularism at the present stage. Analysis of measures to strengthen the principles of the secular state in terms of preventing extremism and radicalism.

Development of proposals for the model of the modern secular state. To propose effective approaches for the future development of Kazakhstan's secularism in this direction, taking into account international experience.

Improving legal and institutional mechanisms in the relationship between religion and the state. Preparation of proposals for legislative reforms and improvement of administrative structures in this context.

Clarification of the place of religious tolerance and secularism in Kazakh society. To identify the understanding and perception of secular values among modern youth through social research.

Theoretical and methodological basis.

The theoretical and methodological basis of the study is the fundamental works and conclusions of domestic and foreign scientists. The work paid special attention to comparative analysis in the study of secularism from a religious point of view. This approach allows us to understand the relationship between secularism and religion through its features in different cultures and historical periods. In addition, a complex of methods was used, based on an in-depth study of the historical, cultural and social aspects of secularism.

Comparative analysis was used as one of the main methods of Religious Research. This method made it possible to identify similarities and differences between secularism and religion in western and Islamic cultures and assess their influence in the relationship between state and religion. In addition, specific-historical, structural-functional and theoretical-predictive methods were used. The concrete-historical method was aimed at identifying the features of the development of secularism in various historical periods, while the structural-functional method considered its place in social and legal systems.

In connection with the increase in the modern information space, the content analysis approach has also been used. This method allows you to systematize and analyze information data and public opinion about secularism. The methodological complex of the study, including the use of the method of comparative analysis of religious studies, ensures the accuracy and relevance of scientific results.

The study also used structured questionnaires to determine attitudes towards secularism. To assess the attitude of the respondents, the *Scale of support for the secular state* was used, developed by Z. Hichy and his colleagues. This scale is designed to measure the level of support for the separation of the state and the church, as well as the attitude towards secular management. The study used mixed methods, the results of the survey and statistical analysis carried out through the

SPSS program showed an overall high level of support for secularism in Kazakhstan.

The object of the research work. The principles of secularism and the system of relations between the state and religion in the Republic of Kazakhstan.

The study focuses on the ways of historical formation of secularism, the legal and socio-political foundations, as well as the experience of Kazakhstan as a secular state. At the same time, the models of secularism in the modern world, their application in Kazakhstan, and the features of the Kazakh model of secularism are considered important components of the study.

The object of the research includes the history of the development of the principles of secularism, the similarities and differences between its Islamic and Western concepts, as well as the relationship between secularism and religious tolerance. In addition, the study also covers the features of the legal and institutional application of the principles of the secular state in Kazakhstan.

Subject of the research work. Theoretical, historical, legal and social aspects of secularism in Kazakhstan, as well as features of the relationship between the secular state and religion.

As a subject of the study, the process of formation of the Kazakhstan model of secularism, its historical, cultural and legal foundations, a comparative analysis with the models of secularism in modern states, as well as the role and importance of religion in secular society are considered.

Scientific novelty.

As a result of the study, the following scientific discoveries are presented:

Through a comparative analysis of the historical contexts of the formation and development of the ideas of secularism, the socio-cognitive and political-cultural content of the category of secularism was revealed. In the description of modern social reality, the epistemological meaning and function of the concepts of human rights, secularization, secularism are clarified.

Based on the study of the types of relations between the modern state and religion, the multiplicity of forms of secularism was established. The concept and characteristics of the secular state were supplemented by views on harmonious and antinomic models of secularism.

The influence of religious ideas on the formation of secular principles within the framework of the Reformation movement in western society was determined. This allowed a deeper understanding of the historical processes in the transformation of secularism into a political, social and legal reality.

By analyzing the relationship between the state and religious institutions in Islamic countries, the potential of secular manifestations and secularization processes in the cultural, social, political and economic modernization in modern Islamic countries was analyzed.

The features of social stratification and institutions of power in the period of the Kazakh Khanate were studied, and the secular characteristics of the activities of the Khanate and the court of judges were determined. It reveals the manifestations of historical secularism in Kazakh society.

The factors of deviation of the policy in the field of religion in the Soviet era from the secular principles were differentiated and a comparative analysis of the features of the characteristics of the atheistic and secular state was carried out.

The historical, cultural, political and legal prerequisites for the development of the Republic of Kazakhstan as a secular state were identified, the model of Kazakhstan's secularism and the prospects for its formation were determined.

These discoveries contribute to the scientific study of Kazakhstan's features of secular and religious relations and their historical, legal, cultural foundations.

Practical importance of the research work. The results of the study are an important scientific and practical basis for a deeper understanding of the relationship between the secular state and religion. This work allows it to be used in the field of education, especially in improving the content of the disciplines "fundamentals of secularism", "relations of State and religion". It can be used as a scientific source in regulating relations between the state and religious associations, strengthening the legislative framework, improving the policy of prevention and deradicalization of extremism. Also, the results of the study can serve as a valuable basis for further scientific work aimed at strengthening the role of religious associations in society, developing interreligious dialogue and a deeper study of the concept of a secular state. Promotes the formation of new approaches to the preservation of religious stability and the effective implementation of religious policy, providing recommendations for state bodies and public organizations. In addition, the research materials can serve as the basis for decisions aimed at clarifying the model of secular development in Kazakhstan and developing strategic programs aimed at preventing religious extremism and radicalism.

Scientific conclusions proposed for protection.

As a result of the study, the following scientific conclusions are proposed:

1.the historical and social context of the category of secularism was determined by comparative analysis in connection with the types of civilization, and it was shown that its content is supplemented with new meanings in accordance with the development of public consciousness. This proves that the concept of secularism adapts and changes to social reality in various historical situations.

2.The concept of secularism as a concept characterizing the relationship between the institutions of the state and religion was formed in medieval Western European religious and political thought and reflected in the concepts of caesaropapism and papacesarism. These concepts characterize the historical foundations of secularism in regulating the interaction between religious and state power.

3.during the Reformation, the ideas of Protestant directions characterizing the relationship between the state and religion and the position of the individual on freedom of religious belief formed the modern understanding of the concept of secularism. These ideas developed further in the Enlightenment era, laying the foundation for secularization processes.

4. in the course of the analysis of the ratio of religion and secularism in Islam, two main points of view were identified: the first, based on the fact that Islam is a full-fledged system that includes all social relations, denies secularism; the second, shows that public administration and public relations in Islam do not contradict the principles of secularism. Historical data prove that the harmonious interaction of religious and secular values is possible in Islamic countries.

5. during the period of the Kazakh Khanate, the system of public administration was carried out through the Khanate authorities and the court of judges, and the norms of Islamic law were applied in the regulation of Public Relations. While the Khanate exercised political control, the ishans and akhuns ensured the spiritual and social unity of society. The colonial policy of the Russian Empire led to a change in this system, the fall of religious institutions under state control.

6. on the basis of secular principles introduced by the Soviet authorities, the ideology of "tyrannical atheism" prevailed, which led to the restriction of the freedom of conscience and religious beliefs of citizens. By distinguishing between harmonious and antagonistic models of secularism, it was possible to compare the relationship between state and religion in different historical and social contexts.

7. the experience of secularism in Kazakhstan has become evolutionary over the years of independence. In the first decades, the separational model of religious relations of the state was a priority, and in the later stages, there was a transition to a differentiating model. This model is approaching a post-secular model aimed at strengthening the role of religious associations as institutions of civil society while maintaining secularism and ensuring the harmonious interaction of the state and institutions of religion.

Publication and approbation of the research work.

The main results of the study are published in 16 scientific articles. Including:

In the journal attached to the SCOPUS database - 1 article;

In publications included in the list of the Ministry of Education and Science of the Republic of Kazakhstan – 5 articles;

At international and foreign scientific conferences – 4 articles;

At scientific and practical conferences held in Kazakhstan – 6 articles.

Structure of dissertation.

The dissertation work consists of an introduction, three sections a conclusion, and a list of references. The first and second parts are made up of two chapters, and the last part is made up of two chapters. The total volume of work is 204 pages.