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RELIGION AND THE DEVELOPMENT OF HUMAN CAPITAL IN KAZAKHSTAN IN THE AGE OF INFORMATION AND TECHNOLOGIES

Kazakhstan has set itself a new direction of development, after gaining independence, due to the need to find its place on the stage of global political competition with the appropriate level of resistance. New domestic strategies, goals and objectives have been born: to join the ranks of advanced developed countries, to present itself to the world as a democratic state governed by the rule of law, to form a spiritually mature society, to form competitive individuals in the information society, to improve the welfare of the country, etc. For now, this, in fact, requires a different approach to the vital requirements and conditions of human capital of the country. The ultimate destination here is the consideration of each person in the country as a human capital. It is quite natural that human capital, particularly in the spiritual sphere has its own conditions and principles, norms and life orientations. Respectively, the main value in today's society is information, which is now becoming a tool that directly affects the development of society, without barricading the border between states. No wonder that many scientists have proved in many areas that the consciousness of the population consuming foreign information, ie media products, varies from period to period. And what is the response of the traditional Sunni-Hanafi Islam, with which most of the country associates itself, to respond to the influence of modern information? Do spiritual values are one of the main factors of human capital stability to play their role at the required level? To meet the answers to this question and other additive questions, a sociological study have been conducted among the clergy in religious institutions of the country – mosques. Based on answers that have been obtained, the proposed article is attempted to reveal the results of the analysis of empirical data.

Key words: information society, human capital, spiritual capital, religion, religious values.

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Ақпарат және технологиялар дәуірінде Қазақстандағы дін және адам капиталының дамуы

Әлемдік саяси бәсекелестік сахнасында Қазақстанның оған тиісті деңгейде төтеп берумен өз орнын таба білу қажеттілігіне орай, еліміз тәуелсіздік алғаннан кейін өзіне дамудың жаңа бағытын айқындап алды. Отандық жаңа стратегиялар, мақсат пен міндеттер дүниеге келді: алдыңғы қатарлы дамыған мемлекеттер құрамына кіру, өзін құқықтық-демократиялық мемлекет ретінде әлемге таныту, рухани кемелденген қоғам қалыптастыру, ақпараттық қоғамда бәсекеге қабілетті тұлғаларды қалыптастыру, елдің әл-ауқатын жақсарту және т.б. Бұл шындығында еліміздің адам капиталының өмірлік талаптары мен шарттарын басқа қырынан қарастыруды қажет етті. Түптеп келгенде еліміздегі әрбір тұлғаны капитал ретінде бағалау. Қазақстандағы адам капиталының, соның ішінде рухани капиталдың қалыптасуы мен дамуының өзіндік шарттары мен ұстанымдары, нормалары мен өмірлік бағдарларының болуы заңдылық. Мұны құндылықтарға деген талаптың күн санап өзгеруі орын алып жатқан бүгін де аңғару қиын емес. Ақпараттық қоғамның басты құндылығы – ақпарат, қазіргі кезде, мемлекеттер арасындағы шекараны кедергі көрместен қоғамның дамуына тікелей әсер етуші құралға айналуында. Осы тұрғыда тәуелсіздік алғаннан бері шетелдік ақпараттарды, яғни медиа өнімдерін тұтынушы халықтың сана-сезімі әр кезеңде әртүрлі болатынын көптеген ғалымдар сан салада дәлелдеді. Ал еліміздің басым бөлігі өздерін онымен байланыстыратын сүнни-ханафи бағытындағы дәстүрлі ислам діні заманауи ақпарат ықпалына қандай жауап қайтарады? Адам капиталы тұрақтылығының негізгі факторларының бірі – рухани құндылықтар қазір өз рөлін қажетті деңгейде атқара алуда ма? Осы және өзге

де сұраққа жауап беру үшін еліміздегі діни институттардағы – мешіттердегі діни қызметкерлер арасында әлеуметтік зерттеу жүргізіліп, жауаптар алынды. Эмпирикалық мәліметтердің талдау нәтижелері ұсынылып отырған мақалада қарастырылған.

Түйін сөздер: ақпараттық қоғам, адам капиталы, рухани капитал, дін, діни құндылықтар.

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Религия и развитие человеческого капитала в Казахстане в эпоху информации и технологий

Казахстан задал себе новое направление развития, после обретения независимости, в связи с необходимостью найти свое место на сцене глобальной политической конкуренции с соответствующим уровнем сопротивления. Родились новые внутренние стратегии, цели и задачи: влиться в ряды передовых развитых стран, представить себя миру как демократическое правовое государство, сформировать духовно зрелое общество, сформировать конкурентоспособных личностей в информационном обществе, повысить благосостояние страны и т.д. На данный момент это, по сути, требует иного подхода к жизненно важным требованиям и условиям человеческого капитала страны. Конечной целью здесь является рассмотрение каждого человека в стране как человеческого капитала. Вполне естественно, что человеческий капитал, особенно в духовной сфере, имеет свои собственные условия и принципы, нормы и жизненные ориентации. Соответственно, главной ценностью в современном обществе является информация, которая сейчас становится инструментом, непосредственно влияющим на развитие общества, не забаррикадируя границу между государствами. Неудивительно, что многие ученые во многих областях доказали, что сознание населения, потребляющего иностранную информацию, то есть медийную продукцию, меняется от периода к периоду. И какова реакция традиционного суннитско-ханафитского ислама, с которым себя ассоциирует большая часть страны, на влияние современной информации? Являются ли духовные ценности одним из основных факторов стабильности человеческого капитала, чтобы играть свою роль на требуемом уровне? Чтобы получить ответы на этот и другие дополнительные вопросы, было проведено социологическое исследование среди духовенства в религиозных учреждениях страны – мечетях. На основе полученных ответов в предлагаемой статье предпринята попытка раскрыть результаты анализа эмпирических данных.

Ключевые слова: информационное общество, человеческий капитал, духовный капитал, религия, религиозные ценности.

Introduction

We can see from the pages of history that the people of Kazakhstan, which is a historical and integral part of the people of Central Asia, have also undergone many spiritual and cultural changes. From the distant Middle Ages, the traditional religion of Islam, which merged with the customs of the nomadic people in the vast steppe, became a part of their life. Also criticized in historical conflicts for martial spirit and independence of the vast steppe. Of course, people also experienced a great social and spiritual degradation during the colonial policy of Tsarist Russia and the communist-atheistic policy of the former Soviet government. In addition, civil wars and revolutions, as well as the active involvement during the World War II (with 27 million human losses from the whole USSR and 1,4 million from Kazakhstan) and the mass repression of Alash (Alash /1917-1920/ – a constitutional democrat-

ic and a political party, a notably the first modern organized political Kazakh elite group. A liberation movement on the territory of the present-day Kazakhstan) intellectuals, famines (the first famine (1916-1918) – with 1.5-2 million human losses; the second famine (1919-1922) – in some cases 2 million human losses; the third famine (1929-1933) – 2.4 million human losses) which recognized as genocide also had a significant negative impact on human capital for the people of Kazakhstan (Cameron, 2018).

The people of Kazakhstan overcame social and economic crises and various difficulties in the early years of the independence on the basis of well balanced and diversified policy which adopted with the first president of the country. As it stated in the Constitution of the Republic of Kazakhstan, its most valuable wealth is a person and his life, rights and freedom, as well as the freedom of conscience and freedom of religion for every citizen. This approach

has become the key to the internal stability of an independent state and the peaceful coexistence of the peoples living in it.

In this regard, it should be noted that the Law “On religious activities and religious associations”, adopted on October 11, 2011, recognizes the historical role of Hanafi Islam and Orthodox Christianity in the development of culture and spiritual life of the people and the importance of respect for other religions that are compatible with the spiritual heritage of the people of Kazakhstan.

In the aftermath of the independence, some 40 percent of Kazakhstan's population was Muslim. As a young country, Kazakhstan necessitated to define the Sunni-Hanafi school to ensure the spiritual stability of the society and integrity of the people considering that this path is inherited from ancestors and is deeply merged with the tradition and customs of the people. Although before independence there were only 68 mosques in the country, by the year 2019 they reached 2,626 in number. However, the issue of the qualification level of the imams serving there is still open (Кочубаев, 2019).

Justification of the choice of articles and goals and objectives

The chosen research topic is based on the religious identification and increasing level of religiosity of the population of the Republic of Kazakhstan in the modern globalization period. The need to study the development of the religious situation in the country is related to the significant impact of religion on the socio-political and economic development of the country through its human capital. The main aim and objectives of the study are to give a brief resume of the today's condition and further evolution of the impact of religious identification to the society in the modern information era.

Scientific research methodology

The research was carried out through theoretical, historical and comparative analysis, social surveys, empirical methods and analysis of collected information.

Main part

Today, the majority of the population of the Republic of Kazakhstan, which is about 70% of total population, is adherents of Islam. The Spiritual Administration of the Muslims of Kazakhstan gained

independence from the Spiritual Administration of Muslims of Central Asia and Kazakhstan in Tashkent during the Soviet era, and in January 12, 1990, at the first Congress of Muslims of Kazakhstan, the Independent Spiritual Administration of Muslims of Kazakhstan was established as the Republican Islamic Religious Association. The Spiritual Administration carries out its systematic work with its branches throughout the country in 4 main areas, such as: preaching, qualified education, virtue, traditional religious position (from 2021 approved 7 main work-directions: Information and public relations, Preaching, Charity, Educational and human resources, Spiritual education and Ihsan, Religion and tradition, Work against foreign religious movements).

Today, the structure of the Spiritual Administration consists of such departments and sectors as the chairman of the Administration, Council of the Collegium, Council of Patrons, Presidium of SAMK, Chief of Staff, Sectors and Departments for Religious Affairs, Sharia and Fatwa, for Mosques, International Relations and Protocol, Hajj, Preaching, Education and Science, Halal Product Standardization, for youth, press service and Internet propaganda, as well as the administration of the Administration of the SAMK.

The goals and duties of the Spiritual Administration of the Muslims of Kazakhstan: propaganda and dissemination of the religion of Islam, ensuring the correct propaganda of the religion of Islam and the sermons of the Prophet Muhammad, preserving the consent of the Muslims of Kazakhstan, contribute to the preservation of Sharia canons in religious organizations, solving of religious issues of Muslims through authorized representatives in the regions, training specialists for teaching the population of religious literacy, establishing links with foreign religious organizations, associations, educational institutions, as well as the development of religious literature, textbooks and necessary publications.

In this regard, we have conducted a sociological study on the topic: "The formation of spiritual capital in Kazakhstan: the vision of representatives of the Islamic religion" in order to determine the role and importance of religion in the formation and development of spiritual and cultural values in society in the process of globalization.

The purpose of the study is to identify the factors that influence the formation and development of spiritual capital.

The following tasks are defined for its implementation:

- to determine the role of religion in determining and shaping the spiritual level of society;
- to analyze the views of representatives of Islamic institutions in Kazakhstan on foreign values;
- identify the types of actions aimed at the formation of religious immunity in the process of globalization.

Participants: religious clergymen of the branches of the Republican Islamic Religious Association "Spiritual Administration of Muslims of Kazakhstan" located in the regions of the Republic of Kazakhstan, including imams-mullahs, who trained at the Islamic Institute for Imams' professional development of the Republic of Kazakhstan under the

RIRA "SAMK" in 2015-2021. The total number of imams, who trained in the Islamic Institute is about 1,100. 10% of them, ie the number needed for social research, were selected for the survey. Number of respondents – 101. Methods used: in accordance with the purpose of the research work, a quantitative questionnaire was conducted to pick the necessary data up. The survey used both hidden and open types of questions, and at the end of the survey received feedback from participants. In addition, the subjective opinions of respondents were analyzed on the Likert scale. Statistical processing of empirical data was carried out, and their validity was confirmed by analyzing the responses.

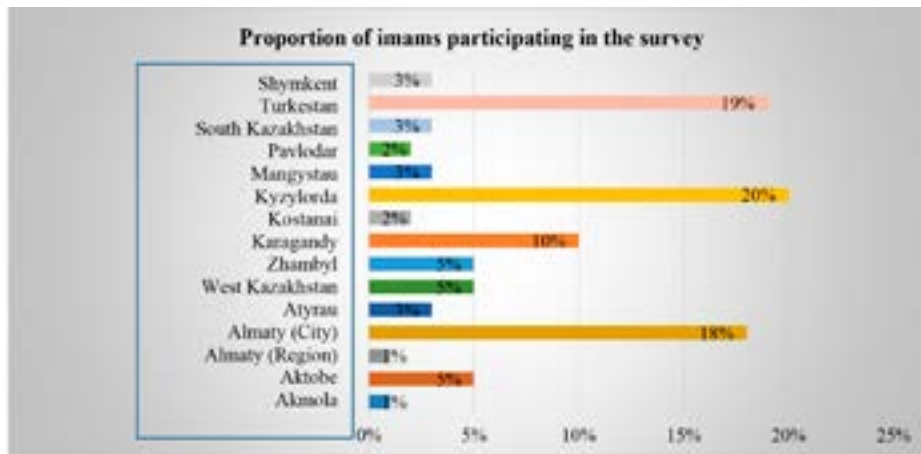


Diagram 1 – The share of respondents by region

Among the imams participating in the survey, Kyzylorda, Turkestan and Almaty regions showed the highest results. The activity of clergy of Almaty region (18%) shows that the region is closer to the region

in the spiritual and cultural sphere. On the contrary, Zhambyl region, which is traditionally considered a southern region, has very low indicators (5%), which can be considered as an example of social changes.

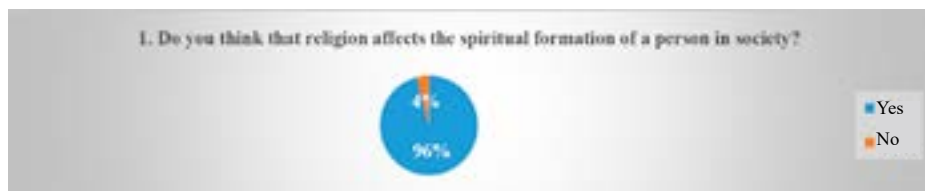


Diagram 2 – Religion is a factor influencing the spiritual formation of a person in society

In order to reveal the problem of sociological research under consideration, the survey compiled the main questions compiled, and the views of re-

spondents presented with the Likert scale and the principle from particular to general. In this regard, in order to determine the role of religion in the

formation of spiritual capital in society, the first generalized question represented as: “Do you think that religion affects the spiritual formation of a person in society?”

96 percent of the survey participants agreed that religion plays a special role in the spiritual deve-

lopment of a person, demonstrating the importance of religion in the formation of spiritual capital in a person.

The following questions were also asked to determine whether the answer given to the first question is confirmative or refutative.

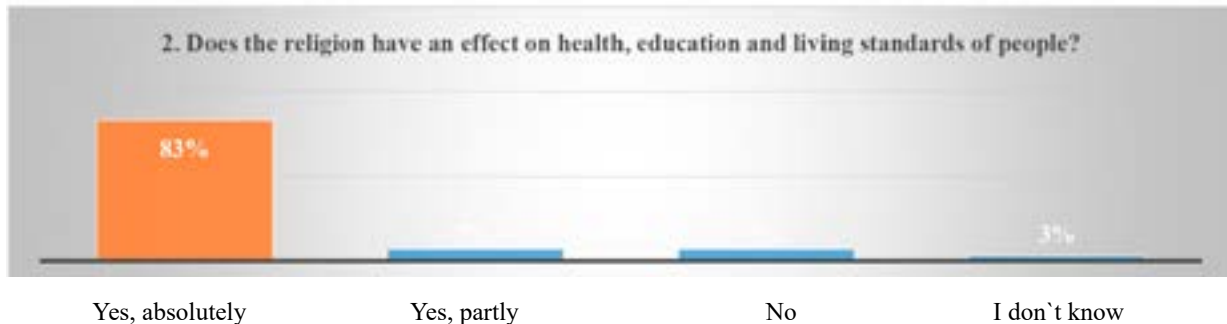


Diagram 3 – The impact of religion on human health, education and standard of living

According to the obtained empirical data, the influence of religion on human health, education, standard of living, and the well-being of the general population, which is an integral part of human capital, was determined as high. That is, the majority (83%)

believe that religion has a direct impact on a person's education, high professional level, stable work, and living in accordance with the established spiritual values in society. In addition, the share of responses that " have a partial effect "and" have no effect at all " is 7%.

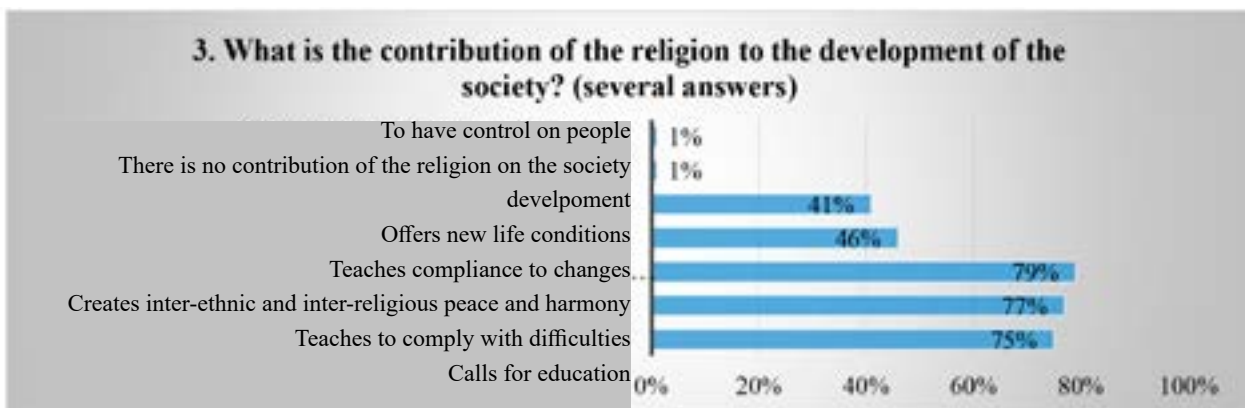


Diagram 4 – The influence of religion on the spiritual development of society

Religion contributes to the spiritual development of society in the following ways: increases inter-religious and inter-ethnic peace and harmony with majority (79%), teaches tolerance (77%) and encourages education (75%) according to respon-

dents. So, the vast majority of respondents believe that another role of religion reflects in the establishment of inter-religious peace and tolerance in the country, which in turn is important in supportive to the policy of our unitary state.

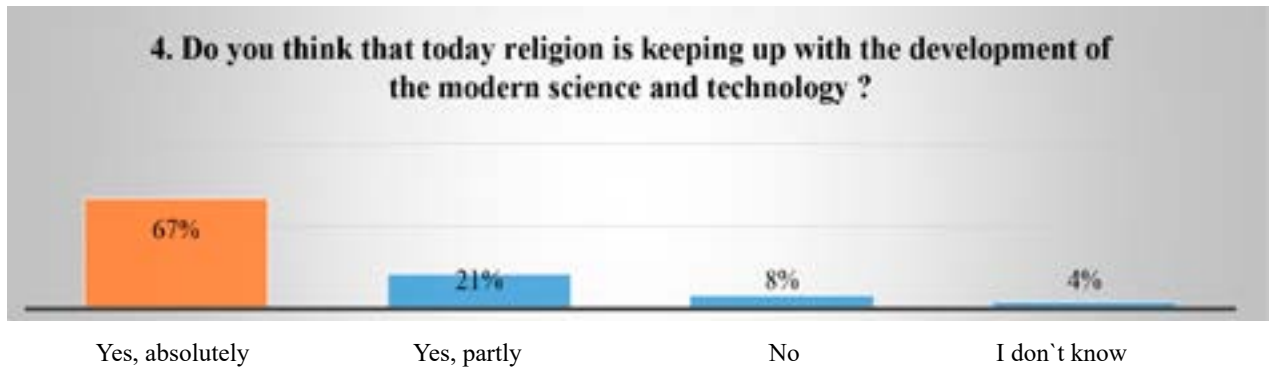


Diagram 5 – The concordance of religion and science and technology

At the present time, in the process of globalization and the integration of cultures, spiritual values in society are often disclosed to external factors. And the process of globalization, in its turn, is associated with the widespread introduction of modern scientific achievements and information technologies into human life. That is, one of the tasks of this scientific study was to determine what influence the achievements of modern science and technology have on religion. In this regard, the following question was asked: “Do you think that religion is currently leading the development of Science and technology?”. According to the more than a half of respondents’ answer (67%), religion will continue to complement itself with scientific evidence, which is now revealed by the flow of time. Also, it has the opportunity to spread among consumers with the help of modern technical means (social networks, etc.), that is, it will only have a positive effect on the propagation of religion among the population as science and technology develop.

Currently, in addition to ensuring the stability of society, there are websites that promote traditional Islam in the Sunni-Hanafi direction and the Maturudi faith, which are compatible with the spiritual heritage of the population of Kazakhstan and have a historical role in the development and spiritual life of the people's culture. These sites belong to the Spiritual Administration of Muslims of Kazakhstan and most of them are operated by

the grand mosques in regional centers. The most popular of them are:

- muftayat.kz – official website of the Spiritual Administration of Muslims of Kazakhstan; this site includes links to 21 sites operating in accordance with the requirements of the Spiritual Administration in the Republic;
- islam.kz – national, spiritual and educational portal;
- muslim.kz – official website of the “Hazret Sultan” Mosque;
- ummet.kz – spiritual and educational portal, official website of the Nur Astana Mosque;
- kazislam.kz – information and educational portal;
- azan.kz – information and educational portal, website of the Central Mosque of Almaty and website islam dini.kz.

It is clear that the education and skills of people, good work, access to various benefits play an important role in the formation of competitive human capital in the sustainable development of society. And religion has a special place in the inner stability of a person, in the absence of stress, in his upbringing and moral qualities. That means both of the upbringing based on religious values in the family and the ability of a person to communicate in society lies in the merge of religion and culture in the historical nature of the people. Only then, society can have a stable viability.

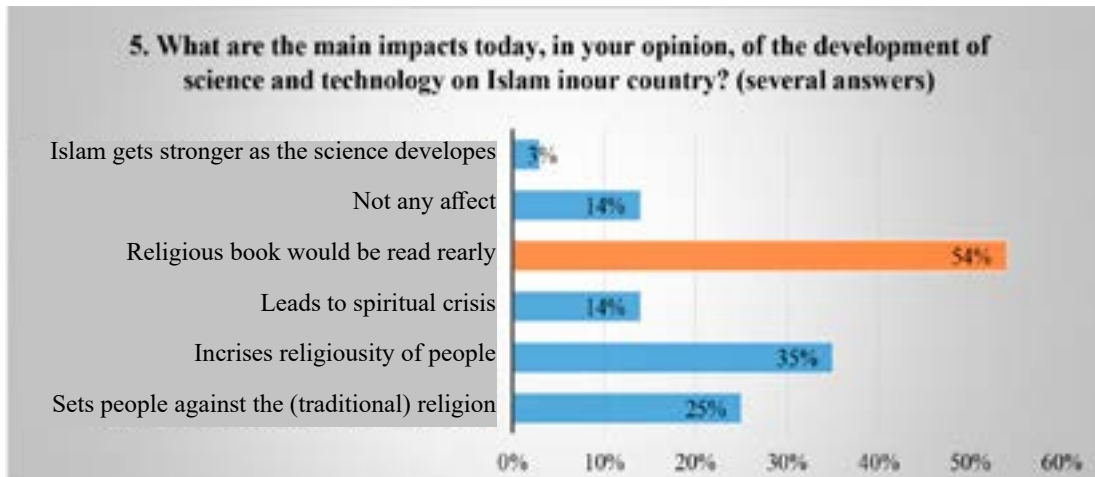


Diagram 6 – The impact of the development of science and technology on religion

The next question “What is the impact of modern science and technology on Islam in our country?” reveals that more than a half of the clergymen (54%) think

that it leads to less reading of books (religious), while about 35% of them shows oppositely, that it only contributes to the strengthening of religion among people.

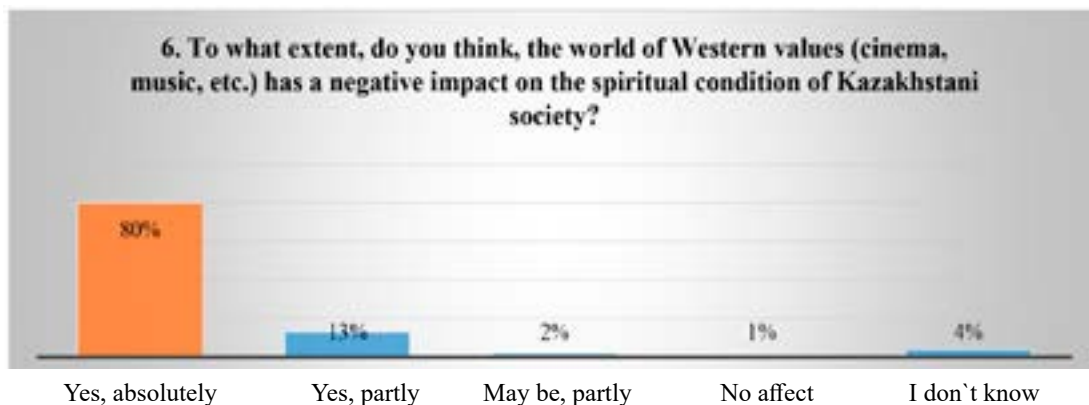


Diagram 7 – The impact of some Western values on the society of Kazakhstan

The trend of globalization, of course, has brought with it the achievements of advanced science and technology from all over the world, and with this it has created conveniences and benefits in some aspects of life. On the other hand, it made a comfortable environmentor intensified contradictions and disagreements between different nations and ethnic groups around the world, at the crossroads of cultures, in the integration of cultures.

This is due to that in the formation of spiritual and cultural values in a person, we can see that the religion is intertwined with the historical nature of the people and religious principles are compromised

and absorbed into the customs, traditions and rituals of the nation. This, in its turn, is determined by the inherent differences between ancient spiritual values based on religion and values derived from the achievements of modern science and technology. The influence of Western values (cinema, music, etc.) is particularly noticeable on spiritual and cultural values which formed on the basis of religion.

A small part (13%) believes that foreign values will not affect the spiritual state of Kazakhstan's society, while the majority (80%) showed that Western values will have a significant impact on the spiritual state of society.

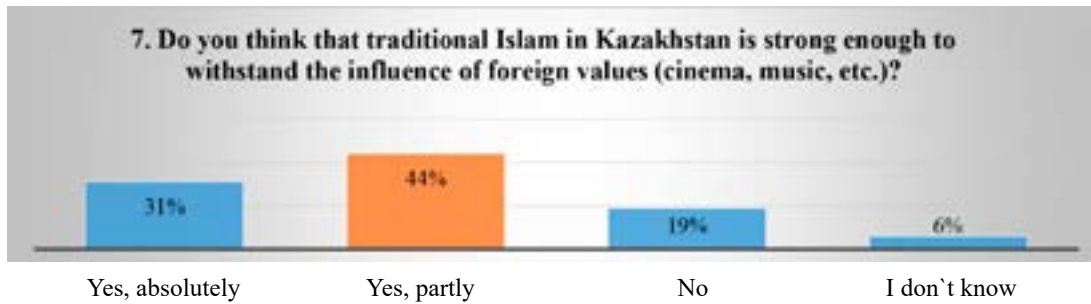


Diagram 8 – Influence of some western values on traditional Islam in Kazakhstan

In the above question, the respondents said that foreign (Western) values have a significant impact on the spiritual state of society, but according to their answers to the next question: “Can traditional Islam in Kazakhstan withstand the influence of

foreign values (cinema, music, etc.)?”, some of them (31%) said that religion could fully cope with the question, while the majority (44%) said traditional Islam in the country still needs to be strengthened.

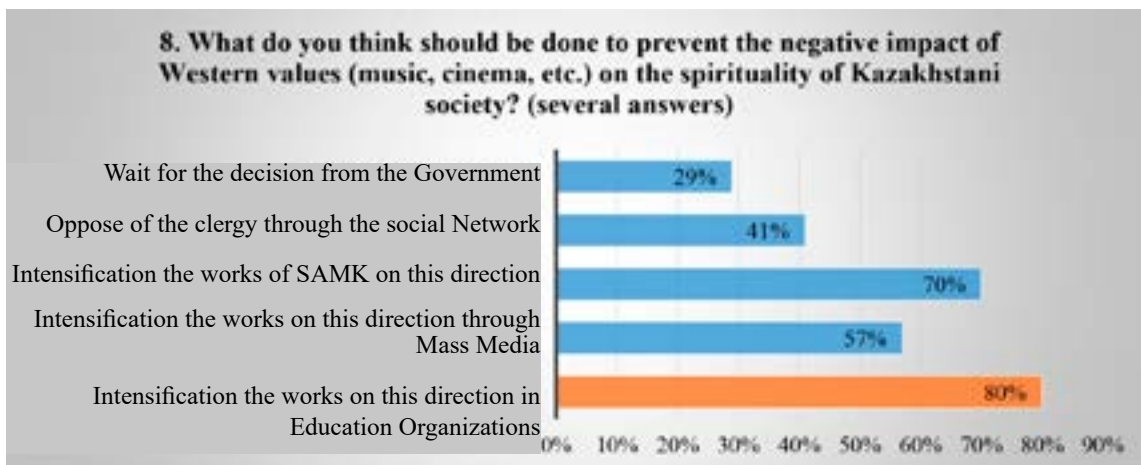


Figure 9 – Prevention of the negative impact of some Western values on the spirituality of society

The following question is "What should be done to prevent the negative impact of Western values (cinema, music, etc.) on the spirituality of Kazakhstani society?" According to the respondents' answers the following answers obtained: an early start and increasing propaganda and educational work in educational institutions (80%), the importance of propaganda work carried out by the Muftiyat (70%), the importance of the media in the formation of immunity of citizens against factors that negatively affect their spiritual values is also an indicator (57%).

Results and discussion

To sum up, one must mention that in accordance with the main purpose of the sociological survey, we have obtained the main answers for the questions. In particular, we have found out that not only education, skills or health, but also spiritual stability contributes to the individuals' competitiveness in a society in Kazakhstan.

The importance of religion role in ensuring effective and success in people's life is crucial. In short, 96% of the survey participants agreed that religion

plays a special role in the spiritual development of a person, demonstrating the importance of religion in the formation of spiritual capital in a person.

According to the survey participants, religion contributes to the spiritual development of society in the following areas: over three quarters of the respondents (79%) say the religion increases interreligious and interethnic peace and harmony, 77% say religion teaches for tolerance whereas three quarters (75%) find religion to encourage education.

Therefore, the majority of the respondents find that another role of religion is reflected in the strengthening of interreligious peace and tolerance in the country, which in its turn, is important in the implementation of the policy of the unitary state.

Due to the received answers from Kazakhstani imams, religion continues to complement itself with scientific evidence, which is revealed in the course of time. It also has the opportunity to spread among consumers with the help of modern technical means (social networks, etc.), that is, it will only have a positive effect on the propagation of religion among the population as science and technology develop. In this regard, there is also a problem that concerns them. In other words, there is an opinion that the achievements of science and technology lead to less (54%) reading of books (religious). So, the work done in the areas of the SAMK shows that there is a lot to be done in the world of information technology. Because, modern representative of religion must be a specialist who can use not only books, but also smartphones and computers. This question is reinforced by the answer to the next question. In addition, distance learning and the preparation of video lectures in accordance with the directions approved by the SAMK obviously will contribute to solving this problem.

It can be seen that in our country the spiritual and cultural values and religion are deeply rooted in the historical nature of the people, the religious principles are intertwined and assimilated to the traditions and customs of the nation. Moreover, in its turn, this is determined by the distinction between ancient spiritual values on a religious basis and values derived from the achievements of modern science and technology. The influence of Western values (cinema, music, etc.) is particularly noticeable on spiritual and cultural values formed on the basis of religion. Western values have a significant negative impact on the spiritual situation in society according to the majority of imams (80%), however, traditional Islam can withstand according to them (75%).

Spiritual capital can be defined as individual and collective opportunities arising from spiritual orientation in life. The transformative, self-producing, and internal properties of spiritual capital make it unique as a form of "capital". Moreover, the religion has significant influential factor in the formation of human capital. Also, the spiritual capital is formed in a special religious and cultural environment. It is also responsible in producing and saving the spiritual and material values, as well as intellectual products of human activity. In this regard, the realization of the influence of religion will be closely related to such an understanding as religious and cultural potential. Thus, it is necessary to define human potential, on the one hand, as a set of cultural resources, tools, sources, resources and opportunities that exist in nature and accumulate in society in the form of spiritual results of human labor formed on the basis of material and religion, on the other hand, are preserved in the form of cultural values and objects of cultural heritage. In short, a set of objective and subjective opportunities or factors that contribute to the development of the country.

Conclusion

Since 2020, the situation all over the world changed the requirements for the competitiveness of human capital. Because people began to look for the cause of problem not only from faults have made and deliberate politics, but also from religion. That is, it was perceived as a test that came to humanity and began to look for ways to overcome it spiritually among different peoples. Consequently, the idea is formed that a person should not only acquire new knowledge and develop the necessary skills, but also become a spiritual "complete person". Also, historically, there is not any society, which has been without religion.

From this point of view, Islam offers its own principles for a successful, happy life of a person in society. These principles do not depend on the development of Science and technology, they are always stable and do not contradict the policy of the country. Science and technology do not obstruct these living conditions, but, on the contrary, contribute in broad promotion. Moreover, it is accepted that the stability of spiritual capital directly affects the competitiveness of a person in society. And spiritual capital, of course, is reflected in our culture, which is based on Islam, and our national code is spiritual capital.

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