



DOI: 10.54919/physics/56.2024.112jd9

## Transformation of Kyrgyz proselyte religious consciousness: Factors and peculiarities of manifestation in modern spiritual culture

**Gulmira Karabalaeva\***

Kyrgyz National University named after Jusup Balasagyn  
720033, 547 Frunze Str., Bishkek, Kyrgyz Republic

**Dinara Osmonova**

Kyrgyz National University named after Jusup Balasagyn  
720033, 547 Frunze Str., Bishkek, Kyrgyz Republic

**Ainura Baitokova**

Kyrgyz National University named after Jusup Balasagyn  
720033, 547 Frunze Str., Bishkek, Kyrgyz Republic

**Artem Golov**

Kyrgyz National University named after Jusup Balasagyn  
720033, 547 Frunze Str., Bishkek, Kyrgyz Republic

**Zaure Kaskarbayeva**

Kyrgyz National University named after Jusup Balasagyn  
720033, 547 Frunze Str., Bishkek, Kyrgyz Republic

### Abstract

**Relevance.** The research relevance is determined by the growing interest in religious studies and socio-philosophical aspects of the transformation of religious consciousness of Kyrgyz proselytes in modern society.

**Purpose.** The study aims to highlight the process of transformation of religious consciousness, from changes in beliefs to the formation of new socio-cultural paradigms and structures in modern Kyrgyz society.

**Methodology.** The study methodology includes synthesis, comparative and historical analysis, phenomenological method and philosophical approach.

**Results.** The conducted study determined the main trends and aspects influencing the transformation of the religious consciousness of Kyrgyz proselytes in modern spiritual culture. Thus, the significant impact of Islamisation, Buddhisisation, Christianisation and atheisation processes on the formation and evolution of their religious identity was determined. The analysis revealed the complex dynamics of the religious beliefs of Kyrgyz proselytes and their adaptation to different historical contexts. In addition, the study results reveal the current trends in the development of the religious consciousness of this group.

**Conclusions.** The study revealed significant transformations in the religious consciousness of Kyrgyz proselytes, reflecting the influence of historical, socio-cultural and philosophical factors. The results also emphasise the deep

### Suggested Citation:

Karabalaeva G, Osmonova D, Baitokova A, Golov A, Kaskarbayeva Z. Transformation of Kyrgyz proselyte religious consciousness: Factors and peculiarities of manifestation in modern spiritual culture. *Sci Herald Uzhhorod Univ Ser Phys.* 2024;(56):1129-1137. DOI: 10.54919/physics/56.2024.112jd9

\*Corresponding author



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meanings and values underlying the religious experience of Kyrgyz proselytes, as well as their perception of the world and their place in it. The findings open new horizons for understanding the dynamics of religious identity in multi-ethnic societies and emphasise the importance of further research in this area.

**Keywords:** religion; ideology; proselytizing; atheism; Islam; Christianity; Buddhism.

## Introduction

Modern society is undergoing profound transformations in various spheres, including the spiritual sphere. At the same time, religious consciousness remains one of the key aspects of this process. In the context of Kyrgyz society, the phenomenon of the transformation of religious consciousness among Kyrgyz proselytes, which is a unique social group at the intersection of traditional Kyrgyz values and the influence of external religious factors, is of particular interest, which becomes the object of scientific research. Thus, the relevance of this topic is determined not only by global changes in the religious picture of the world but also by the peculiarities of manifestation of these changes in the context of Kyrgyz culture [1]. Modern society is witnessing a growing interest in the issues of religion and spirituality, and the study of the transformation of religious consciousness of Kyrgyz proselytes is aimed at revealing the unique factors influencing this process.

The study of the transformation of the religious consciousness of proselytes should consider the general problems in the field of religious and cultural studies. One of the main problems is the dynamics and evolution of religious identity in the conditions of modern society, especially in multi-ethnic and multi-confessional regions, which includes Central Asia. These dynamics have an impact on various aspects of society. Many researchers consider religious manifestation as a factor in the development of society. J. Casanova [2] analyses the interaction of religious and secular forces, and their influence on political processes and the formation of global social trends, identities and values. In general, secularism is widespread. A secular state assumes that religious and state institutions are separated from each other and do not exert mutual influence. In such countries, the state does not make religion a compulsory component of civil or political identity, nor does it discriminate against citizens for their religious beliefs. Such policies are supportive of proselytising without seeking to restrict the freedoms and values of segments of the population.

Another problem of proselytising is the relationship of religion to other aspects of socio-cultural and social reality, such as history, politics, economics and education. E. Awiah and J. De Tavernier [3] highlight the need to develop a legal and pluralistic approach to proselytising in the framework of international development. The authors suggest considering human rights and respect for cultural diversity in the design and implementation of development projects to avoid the negative consequences of proselytising in a secular society and to ensure respect for different beliefs and convictions. They identify the main challenges of proselytism as the interaction of the state with missionary and non-state organisations, which can use this cooperation as a tool to spread their religious beliefs.

Although the European Court of Human Rights recognises missionary activity as a legitimate exercise of

religious freedom, there are a significant number of factors that argue for some restriction of this activity. A. Hambler [4] believes that missionary activity should not be the main, but an additional sphere of interests of representatives of certain religious movements. The author believes that, often, the restriction of missionary activities of employees at enterprises is not a necessary measure. A balance between protecting employees' rights to freedom of religion and ensuring the smooth operation of the enterprise is important. S.T. Sataeva [5] stresses the importance of interaction between religious organisations and local government. The researcher believes that a tolerant attitude towards all religious communities and beliefs is a guarantee of peace, stability and prosperity in Kyrgyzstan, which makes it necessary to find optimal tools for cooperation between proselytes and other religious representatives and state authorities. The need for state regulation of proselytism is also mentioned by N. Abjetov et al. [6], emphasising its influence on society through socio-cultural, ideological and spiritual aspects.

The study of proselytism as a phenomenon reflecting the dynamics and changes in the religious consciousness of various ethnic groups is gaining more and more attention in modern scientific society. However, a lack of studies focusing on narrowly focused segments is evident, including insufficient research on the ideology of Kyrgyz proselytes. Primarily, the study aims to analyse in depth the process of transformation of Kyrgyz proselyte religious consciousness, covering a wide range of changes, from metamorphoses in beliefs to the formation of new socio-cultural formations and structures in contemporary Kyrgyz society.

## Materials and Methods

The theoretical basis of the research includes studies of both Kyrgyz and foreign scholars addressing the phenomenon of proselytism and its impact on modern spiritual culture. Comparative and historical analyses, phenomenological method, philosophical approach, as well as the method of synthesis were used as the main scientific cognition methods.

Comparative analysis was used to compare the religious beliefs and practices of Kyrgyz proselytes with other ethnic and religious groups. This method was employed to identify similarities and differences in religious culture and identity, as well as to explore the influence of intercultural contacts on the formation of the religious consciousness of Kyrgyz proselytes in the modern context. The comparative analysis was also used to analyse the evolution of religious beliefs and practices throughout the historical stages of their development, which gives a fuller picture of the dynamics of the religious life of this group. Historical analysis was used to explore the dynamics of change in the religious and socio-philosophical aspects of Kyrgyz proselyte identity formation, tracing the historical processes that shaped their religious identity. The analysis of historical data identified

key moments and stages in the history of this group, such as the processes of Islamisation, Buddhisisation, Christianisation and atheisation, which determined the main trends in the development of their religious consciousness in the modern context.

The philosophical approach, in the context of the current study, was used to identify the basic principles and values underlying the religious consciousness of Kyrgyz proselytes. This approach identified the underlying motivations and beliefs of believers and determined how these concepts influence their everyday life decisions and spiritual development in contemporary realities. The philosophical approach was employed to expand our understanding of the religious culture of Kyrgyz proselytes, studying it not only as a set of rituals and beliefs, but also as a system of values and worldview that determines their attitude to themselves, others, and the world at large. The phenomenological method was used to study the religious experience of Kyrgyz proselytes and their perception of their religious identity. The chosen method was used to explore religious beliefs and practices from the point of view of the subjective experience of believers, as well as to identify the peculiarities of their spiritual development and search for meaning in the modern world. This method was employed to delve deeper into understanding how believers perceive their faith, what meanings they attach to religious rituals, and what emotional experiences they associate with religious practice.

In addition, the phenomenological method was used to identify the peculiarities of the spiritual development of Kyrgyz proselytes and their search for meaning in the modern world. Furthermore, the synthesis method was used to combine the findings to create a comprehensive and all-round study of the religious consciousness of Kyrgyz proselytes in modern Kyrgyzstan. This method was employed to identify general trends and patterns in the development of the religious life of this group, as well as to present a deeper understanding of their religious identity and cultural heritage.

These research methods provided a comprehensive understanding of the religious identity of Kyrgyz proselytes in modern society.

## **Results**

Proselytising is a systematic process of actively persuading and attracting individuals to a particular religious faith or doctrine. Following Kh.N. Oblomuradova [7], its main purpose is to expand and strengthen the number of followers of religious teachings, often carried out through missionary work, propaganda and persuasion. Proselytism can occur both within traditional religious communities and through the efforts of various new religious organisations and movements that seek to actively attract new adherents, as well as to spread their spiritual teachings.

Proselytising in a historical context is often associated with a spiritual conquest process whereby one religious tradition or teaching seeks to conquer and establish itself among peoples or societies where other beliefs predominate. This process can be a source of cultural and religious conflict, especially when proselytising takes place in multi-religious societies or countries with multiple

ethnic and religious groups. A prime example of historical proselytization is the Crusades conducted between the XI and XIII centuries in Europe. These campaigns, carried out under the auspices of the church to protect and spread Christianity in the Holy Land, were extensive military expeditions that attracted participants from a variety of social backgrounds and countries. The crusaders considered themselves “soldiers of Christ” and acted based on religious motivation, seeking to liberate the holy places from Islamic rule [8].

Another example of historical proselytising is the spread of Buddhism in Asia from the I century B.C. to the VIII century A.D. Buddhism spread from its native lands in present-day India to various regions of Asia, including Central Asia, China, Japan, and Southeast Asia. This process often occurred through the missionary activities of Buddhist monks who undertook journeys to spread the teachings of Buddha to the local population [9]. Thus, history is filled with examples of proselytising that had a significant impact on the cultural and religious aspects of different societies and regions. These events not only demonstrate the complex interrelationships between different religious traditions but also emphasise the importance of studying and understanding the historical contexts in which religious identities were formed.

In the context of the study of the evolution of religious beliefs within Kyrgyz society, proselytism has played an important role in the formation and change of the religious identity of the population of Kyrgyzstan. Through proselytising activities and exposure to various religious movements and cultural influences, Kyrgyz proselytes undergo processes of adoption, change and adaptation of religious beliefs, which affects the formation and evolution of their religion over time. In the X-XV centuries, the Kyrgyz inhabiting the expanses of Central Asia underwent an intensive process of Islamisation, which was initiated by Central Asian Muslim missionaries. This period was characterised by the spread of Islam among the Kyrgyz population as a religion preaching monotheism and moral norms according to which life should be conducted following the principles of virtue and justice. The calls of Muslim missionaries for unity of faith and moral perfection resonated with the Kyrgyz, who became one of the supporters of Islam in the region. As a result, the Kyrgyz religious identity was formed and became inextricably linked to Muslim values and rituals.

The adoption of Islam among the Kyrgyz led to the establishment of the basic principles of the Muslim faith, including belief in one God, Allah, and the performance of religious rituals such as prayers and fasting. For the Kyrgyz who became proselytes of Islam, religion became an important element of their culture and way of life, as well as a means of communicating with the spiritual world and achieving spiritual perfection. This period was characterised by a desire to learn Muslim laws and spiritual practices, as well as to observe the religious duties and rituals established in Islam. In addition, the adoption of Islam had a significant impact on the social and political life of Kyrgyz society, introducing new norms of behaviour and social organisation based on Islamic principles of justice and brotherhood. Islam became not only a religion but also the basis for the formation of norms

of law and public morality, which was reflected in the institutions of justice and governance [10].

However, it should be noted that the process of Islamisation of the Kyrgyz population was long and heterogeneous. Some Kyrgyz tribes preserved their pre-Muslim beliefs and customs, which led to the formation of syncretic forms of religion, combining elements of Islam with local traditions and ancestor worship.

A new stage of transformation of the religious aspect came in the XIII and XIV centuries. The Mongol invasion had a significant impact on the religious beliefs of Kyrgyz proselytes, where under the pressure of the Mongol power some Kyrgyz tribes were forced to adopt Buddhism, which was recognised by the power as the official religion [11]. This period was a time of great social and political upheaval for Kyrgyz society, as a result of which many Kyrgyz adopted Buddhism for reasons of survival and to maintain good relations with the Mongol authorities. The adoption of Buddhism among the Kyrgyz led to a mixture of Buddhist and Islamic elements in their religious practices. As a result, some Kyrgyz proselytes merged the rites and practices of both religions, leading to the formation of syncretic faiths [12]. This transformation was characterised by the emergence of new religious rituals and ceremonies that combined elements of Buddhism and Islam, as well as the emergence of new doctrines that combined aspects of both religions.

In the XIX century, the colonial influence of the Russian Empire in Central Asia contributed to the spread of Christianity among the Kyrgyz. Under the influence of Russian colonial policies, missionaries of the Orthodox and Protestant churches became active in the region, promoting the Christian faith among the local population, which subsequently led to the emergence of the first Christian communities and churches among the Kyrgyz population, especially in the more densely populated areas where there was a large concentration of Russian troops and administration [12].

The adoption of Christianity by some proselyte Kyrgyz was related to both political and social factors. Due to the expansion of Russian influence in the region, the adoption of Christianity could be seen as a way of maintaining favour with the Russian authorities and gaining privileges in society. In addition, for some Kyrgyz proselytes, the adoption of Christianity became a symbol of a new identity and a link to Western culture and lifestyle. It should be noted that this period was characterised by the active propaganda influence of Christian missionaries on the local population, including through the opening of schools and hospitals, the provision of humanitarian aid and the introduction of Christian rituals into everyday life. However, the adoption of Christianity among proselyte Kyrgyz was also not uniform and faced resistance from the already traditional Muslim and Buddhist communities. Some Kyrgyz continued to adhere to their traditional beliefs, rejecting new religious ideas as unacceptable or incomprehensible. Nevertheless, the spread of Christianity among the Kyrgyz population had a significant impact on the religious picture of the region and was one of the important milestones in the history of the evolution of their religious beliefs.

During the time of the Union of Soviet Socialist Republics (USSR), an active policy of atheism was

implemented in Central Asia, including Kyrgyzstan, suppressing and oppressing religious practices and beliefs. This period was characterised by the strong influence of the secular ideology of communism, which sought to replace religion with new ideas and values-oriented towards an atheistic worldview. As a result, religious communities, including proselyte Kyrgyz, faced pressure from the state and experienced hard times [13]. The policy of atheisation in the USSR focused on the closure of many mosques, schools and religious communities, as well as the prohibition of religious rituals and public profession of faith. This phase caused the degradation and weakening of religious communities, as well as the loss of traditional places for religious practice and the socialising of believers.

However, despite the harsh measures taken by the Soviet authorities, some believers, including proselyte Kyrgyz, continued to maintain their religious traditions in secret. Thus, the Soviet period had a significant impact on the religious beliefs of Kyrgyz proselytes, bringing elements of atheistic ideology into their worldview and causing the loss of traditional forms of religion. This period was a time of hardship for believers who had to hide their faith and adapt to the new conditions. It was also a time of preserving and passing on religious traditions in secret from the authorities. Believers held secret religious rites, gathered in hidden places, and passed on religious knowledge and customs from generation to generation. Despite all the restrictions, such actions allowed Kyrgyz proselytes to preserve their faith and traditions, which later played an important role in the restoration and strengthening of religious communities.

Regarding the current stage of changes in Kyrgyz proselyte identity manifestation, it is worth noting that, in the conditions of globalization and the development of information technologies, representatives of this religious trend are increasingly faced with wide religious diversity. They also experience significant cultural influences from different parts of the world on social, philosophical, and ethical factors of their worldview. Thus, the increasing pluralism of faiths in modern society is becoming a noticeable trend that is influencing the religious picture of Kyrgyzstan. In addition to the development and spread of information technologies, migration processes and international contacts, which bring new religious influences and traditions to Kyrgyzstan, also have a significant impact on the transformation of religious society. This significant influence of this factor is due to the situation in which many Kyrgyz proselytes move to other countries or have business and cultural contacts with representatives of other religious communities, which contributes to the diversity and pluralism of faiths in society.

It is also worth noting the role of political and social changes in modern Kyrgyzstan, which also affect the religious beliefs of Kyrgyz proselytes. Political instability, economic problems and social conflicts can trigger a search for meaning and relief in religion, as well as contribute to the growth of religious extremism or radicalisation among some believers. To date, there are no specific laws and regulations governing proselytising in the Kyrgyz Republic.

However, several constitutional and criminal articles, laws, and other legal documents guarantee freedom of religion. These documents ensure the right to perform religious rituals, disseminate information on religion, and teach religion. They also prohibit discrimination based on religion and coercion to change religion. Additionally, the activities of religious organizations aimed at inciting hatred and religious discord are prohibited. The involvement of children in religious activities is also regulated. There are defined requirements for carrying out missionary activities, such as the need to obtain permission from the relevant state authorities. Finally, these documents regulate criminal liability for inciting religious hatred [14-16]. Furthermore, there is a trend towards the revival and preservation of national religious traditions and customs, reflecting the desire to preserve and strengthen national identity in the face of globalisation and cultural homogenisation.

Modern conditions contribute to the formation of new religious movements and organisations among Kyrgyz proselytes. New churches, mosques, and Buddhist temples appear, and alternative religious teachings and practices are spreading, which attract more and more supporters among the Kyrgyz population [17]. The current stage of evolution of religious beliefs of Kyrgyz proselytes reflects the complex and dynamic picture of religious life in

Kyrgyzstan, where tradition and modernity are intertwined, and the diversity of faiths and cultural traditions is an integral part of the spiritual culture of this country. At the same time, when considering the current stage of religious identity formation among the Kyrgyz population, it is worth considering the aspect that the growth of religious pluralism also causes tensions and conflicts in society, especially in the context of religious identity and socio-cultural differences. Many Kyrgyz proselytes suffer from social pressure and sometimes face discrimination [1; 18].

It is also worth noting that the great diversity of religious movements and their accessibility can lead to competition between different religious groups for recognition and influence in society, as well as to tensions between adherents of different faiths. Thus, the current stage in the history of the evolution of religious beliefs of Kyrgyz proselytes causes the need for society to adapt to the diversity of religious beliefs and cultural influences. Thus, in modern Kyrgyzstan, the current stage in the evolution of the religious beliefs of Kyrgyz proselytes is of particular importance in the context of the socio-philosophical aspect. Within this aspect, several iconic motifs and trends that reflect the transformation of spiritual culture in modern society can be identified (Table 1).

**Table 1.** Socio-philosophical aspects of the evolution of religious beliefs

<b>Main aspects of the evolution of religious beliefs of proselytes</b>	
<b>Philosophical aspects</b>	<b>Social aspects</b>
Reinterpretation of traditional religious beliefs under the influence of modern philosophical currents.	Adaptation of religious traditions to modern social and economic conditions.
Formation of new metaphysical concepts based on the syncretism of ideas of various religious traditions.	Interaction of religious communities with state and non-state structures in the sphere of education, health care and social welfare.
An examination of religious practices in the context of contemporary ethics and morality.	The role of religion in the formation of social values and norms of behaviour.
Exploring the impact of religious beliefs on the formation of individual and collective identity in the context of globalisation.	Influence of religious organisations on political processes and socio-cultural life of society.

**Source:** compiled by the authors.

Based on the above-mentioned philosophical and social aspects in the context of the modern evolution of the religious beliefs of Kyrgyz proselytes, it is possible to conclude that this process is complex and dynamic. The philosophical aspects point to profound changes in the understanding of religious concepts and reinterpretation of traditional beliefs in the light of modern philosophical thought, which reflects the tendency to synthesise different religious ideologies and search for new metaphysical grounds for belief. On the other hand, the social aspects emphasize the role of religion in the formation of social values. They highlight the interaction of religion with other spheres of social life and its influence on socio-political processes. These aspects indicate the impact of religious beliefs on society as a whole and on its institutions. This underscores the relevance of studying and understanding these processes in the context of modern society.

The socio-philosophical aspect of the current stage of the evolution of religious beliefs is also reflected in the search for meaning and values in the conditions of modern society. Many believers seek to find answers to questions about the meaning of life, justice, happiness and harmony

through religion and spiritual practices, which is also an important aspect of their social identity and self-determination. Also, it should be noted that one of the directions of the current stage of the evolution of religious beliefs is the desire for syncretism and unification of various religious traditions and practices. This stage is characterised by the emergence of new religious movements and organisations that bring together elements of different faiths and cultural traditions in the search for harmony and harmony.

As a result of the study of the current stage of evolution of religious beliefs of Kyrgyz proselytes in modern Kyrgyzstan, it is possible to trace a complex and dynamic picture of the spiritual culture of the society. The diversity of factors influencing the formation and change of religious identity of this group reflects the complexity of processes taking place in society.

### **Discussion**

The modern scholarly community considers the phenomenon of proselytising from the perspective of many

factors and aspects. Often, scientific studies consider the ethical side of missionary activity.

T. Noble [19] defined proselytising as an activity aimed at converting people to another faith. The author discussed the potential ethical problems associated with this process, emphasising the importance of avoiding coercion, deception and disrespect for other religions in missionary activities. The researcher identifies several ethical principles on which he believes missionary activity should be based, these include the importance of dialogue with members of other religions, serving unconditionally, and witnessing to one's faith without imposing it on others. The author believes that missionary activity can only be ethical if it is conducted with respect, and honesty, and without forcing conversions. The research conducted also focuses on the ethical aspects of missionary activity, emphasising the importance of honesty, respect for other faiths and avoiding coercion in the conversion process. In addition, both works highlight the principles of dialogue, service and witness as key elements of ethical missionary practice. However, the current research paper focuses on the more specific context of the study, namely the transformation of the religious consciousness of Kyrgyz proselytes and their religious evolution in modern society, while the researcher described the ethical aspects of missionary activity in a more general context.

F.A. Carvalho et al. [20] analysed religious proselytism in the context of law, with special emphasis on the need for legal regulation of this sphere. Stressing the importance of finding a balance in the functioning of religious associations, the authors analysed various aspects of legislation related to religious freedom and rules of religious propaganda, examining its compliance with human rights principles and international standards. The study discussed the main provisions of European conventions and court decisions on freedom of religion and proselytising, as well as their interpretation and application in the context of specific legal systems. An important aspect was also the analysis of court practice in cases related to religious proselytism, which made it possible to identify trends and peculiarities in the interpretation and application of legislation. The balance between religious freedom and the protection of public safety, as well as issues related to discrimination and violation of minority rights in the context of religious propaganda, were particularly emphasised.

In a general context, the researchers provided an analytical overview of current trends and legal norms concerning religious proselytization in Europe, which contributed to a deeper understanding of the complex dynamics of the relationship between religious and legal institutions in modern society. In turn, the current study supports the importance of the identified trends towards legal regulation and stabilisation of religious associations in the context of cooperation with state structures, without losing their identity and freedom, and within the framework of avoiding the emergence of various kinds of infringements and conflicts. Thus, both studies addressed the topic of religious proselytism, but they approached the topic from different perspectives. The researchers addressed the analysis of legal norms and legal practices regarding religious proselytism in Europe, while the current study focuses on the sociological and cultural

aspects of this phenomenon in the context of Kyrgyz society.

In addition, the current article did not focus on legal aspects and ethical issues related to religious proselytism but aimed to describe and analyse the factors influencing the manifestation of religious consciousness among Kyrgyz proselytes in modern society, as well as the trends of their transformation in the historical context. It should be noted that the study of the legal aspect of proselytism functioning in the context of Kyrgyz society is relevant and requires more detailed research, allowing the ground for further evolution of the phenomenon in favourable conditions.

E.Zh. Maanaev et al. [21] conducted a comprehensive analysis of the dynamics and interrelationships between the two major religious communities in Kyrgyzstan – Islam and Christianity. The authors covered various aspects of this interaction, ranging from the historical context to contemporary challenges and perspectives. The work focused on the study of the period of proselyte religious identity formation in the period from the collapse of the USSR to the mid-2010s. The paper included consideration of the aspect of the emergence of conflicts on religious grounds, which became the impetus for the emergence of active missionary activity and led to the emergence of proselytism. The researchers stressed the importance of constructive interfaith dialogue in modern Kyrgyzstan to ensure religious tolerance, and socio-political stability, as well as the fight against extremism. The authors pointed to the need to comply with international human rights norms and principles, including the right to freedom of conscience and religion, while emphasising the importance of ensuring the security of society and its citizens. At the same time, this study describes in much more detail the entire path of transformation of the evolution of proselytism in Kyrgyzstan, emphasising both the positive and negative aspects of this phenomenon.

S.K. Begmatova [22] discussed important aspects of religious freedom in the context of modern Kyrgyz society. The study considered the state and development of the right to freedom of religion in the country in recent years, as well as identified problems and challenges faced by citizens of Kyrgyzstan in the exercise of this right. The author analysed both legislation and the practice of law enforcement in the sphere of religious freedom, focusing on various aspects such as religious minorities, restrictions and obstacles, as well as measures of state support and protection of religious rights. The article also addressed issues of interaction between the state and religious organisations in Kyrgyzstan, assessing the level of observance of the principle of secularism and neutrality of the state concerning religion. Special attention was paid to the rights of religious communities to participate in public life, as well as to the provision of religious services and the training of priests. This work analysed the dynamics of changes in the sphere of religious freedom based on current data and statistical indicators, which allowed the author to assess the effectiveness of legal regulation and the practice of its implementation in modern Kyrgyzstan.

Comparing the results of the article by the researcher, it is possible to identify similar directions of analysis of the studied problematics. This study also includes a review of the current state of the right to freedom of religion in the

country, analyses the legislation and assesses the effectiveness of legal regulation. Both works emphasise the importance of the rights of religious minorities. However, the current work additionally emphasises specific aspects of the impact of religious freedoms on public life and the dynamics of change in this area. The current work emphasises the importance of a comprehensive study of the phenomenon of proselytism, covering all factors influencing the transformation and evolution of the religious identity of representatives of this religious movement (including spiritual, historical, political, social, philosophical, cultural and other aspects).

Thus, the current study highlights the importance of studying the transformation of the religious consciousness of Kyrgyz proselytes in the context of modern society. The study of a narrow segment of proselytising Kyrgyz proselytes becomes an important step in understanding the diversity of religious identities and their interaction in the context of spiritual, cultural and social changes. However, at the same time, it should be noted that there is currently a lack of research devoted to this aspect. The small number of works devoted to the study of Kyrgyz proselytes limits the understanding of their religious transformation and socio-cultural adaptation, which necessitates further comprehensive and in-depth research into the issue.

## **Conclusions**

As a result of the study, various aspects of the transformation of the religious consciousness of Kyrgyz proselytes in modern society were highlighted. It was found that this process includes not only changes in beliefs and religious practices but also contributes to the formation of new socio-cultural paradigms and structures. One of the key conclusions put forward in the current research is the identification of factors influencing the transformation of religious consciousness. Among them are the impact of globalisation, socio-economic transformations, political processes, philosophical changes and other influencing factors. This work also noted the specifics of the manifestation of these transformations in the modern spiritual culture of Kyrgyzstan, covering the adaptation of religious traditions to current social and economic conditions, the interaction of religious communities with

state and non-state structures, as well as the role of religion in the formation of social values and norms of behaviour.

The study determined that the current transformation processes of the religious consciousness of Kyrgyz proselytes are expressed in their desire to adapt to the dynamically changing social context. Some factors, such as the development of technology, changes in social structure and the impact of global trends, continue to influence the formation of the religious identity of this group. These transformations may lead to a more open dialogue about religious issues in society and highlight the need to consider cultural and social changes when studying religion in the Central Asian context.

The current study provided a better understanding of the processes of transformation of the religious consciousness of Kyrgyz proselytes in modern society. In addition, the research paper aims to fill a gap in the scientific understanding of religious processes in Central Asia by focusing on a specific ethnic group of Kyrgyz proselytes. The findings and the presentation of a full analysis of the evolution of their religious consciousness in contemporary society were aimed not only at expanding existing knowledge about the religious beliefs of this group but also at drawing attention to the need for broader discussions about religion, culture and identity in the region under study.

For future research, it is recommended to focus on exploring the unique aspects of the transformation of the religious consciousness of Kyrgyz proselytes in contemporary society. This includes analyzing their interaction with global religious movements and the impact of digital technologies on changing approaches to communication between religious representatives and believers. Additionally, the role of the state and education in this process should be examined. Comparative studies with other ethnic and religious groups in the Central Asian region would be appropriate.

## **Acknowledgements**

There are none.

## **Conflict of Interest**

There are none.

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## **Трансформація релігійної свідомості киргизьких прозелітів: Фактори та особливості прояву в сучасній духовній культурі**

### **Гульміра Карабаласва**

Киргизький національний університет імені Жусупа Баласагіна  
720033, вул. Фрунзе, 547, Бішкек, Киргизька Республіка

### **Дінара Осмонова**

Киргизький національний університет імені Жусупа Баласагіна  
720033, вул. Фрунзе, 547, Бішкек, Киргизька Республіка

### **Айнура Байтокова**

Киргизький національний університет імені Жусупа Баласагіна  
720033, вул. Фрунзе, 547, Бішкек, Киргизька Республіка

### **Артем Голов**

Киргизький національний університет імені Жусупа Баласагіна  
720033, вул. Фрунзе, 547, Бішкек, Киргизька Республіка

### **Зауре Каскарбаєва**

Киргизький національний університет імені Жусупа Баласагіна  
720033, вул. Фрунзе, 547, Бішкек, Киргизька Республіка

### **Анотація**

**Актуальність.** Актуальність дослідження визначається зростанням інтересу до релігієзнавчих та соціально-філософських аспектів трансформації релігійної свідомості киргизьких прозелітів у сучасному суспільстві.

**Мета.** Дослідження має на меті висвітлити процес трансформації релігійної свідомості, від зміни вірувань до формування нових соціокультурних парадигм і структур у сучасному киргизькому суспільстві.

**Методологія.** Методологія дослідження включає синтез, порівняльно-історичний аналіз, феноменологічний метод і філософський підхід.

**Результати.** Проведене дослідження визначило основні тенденції та аспекти, що впливають на трансформацію релігійної свідомості киргизьких прозелітів у сучасній духовній культурі. Таким чином, визначено значний вплив процесів ісламізації, буддизації, християнізації та атеїзації на формування та еволюцію їхньої релігійної ідентичності. Аналіз виявив складну динаміку релігійних вірувань киргизьких прозелітів та їхню адаптацію до різних історичних контекстів. Крім того, результати дослідження розкривають сучасні тенденції розвитку релігійної свідомості цієї групи.

**Висновки.** Дослідження виявило суттєві трансформації релігійної свідомості киргизьких прозелітів, що відображає вплив історичних, соціокультурних і філософських факторів. Результати також підкреслюють глибокі смисли та цінності, що лежать в основі релігійного досвіду киргизьких прозелітів, а також їхнього сприйняття світу та свого місця в ньому. Отримані результати відкривають нові горизонти для розуміння динаміки релігійної ідентичності в багатоетнічних суспільствах і підкреслюють важливість подальших досліджень у цій сфері.

**Ключові слова:** релігія; ідеологія; прозелітизм; атеїзм; іслам; християнство; буддизм.