

R.M. Ziyazetdinov¹, P.P. Soloschenko², S.G. Karakonisova^{2*}

¹Bashkir State Agrarian University, Ufa, Russia

²Karaganda Buketov University, Karaganda, Kazakhstan

(E-mail: rafis.ziyazetdinov@yandex.ru, p_soloschenk@mail.ru, salta-nigman@mail.ru)

Dialogue of secular and religious culture as a basis for the formation of spiritual harmony in society

The relevance of the proposed article is that in modern civilization development, the issues of interaction and mutual influence are determined by various cultures, which are becoming increasingly innovative. The study of the problems of organizing cultural dialogue as intercultural interaction reflects the increased diversity of scientific models, where the focus lies on various aspects of communications occurring in society among representatives of various cultural traditions. Since secular and religious forms of culture are fundamental phenomena of the spiritual life of modern times, the study by society of the main aspects of their interaction helps not only to enhance a better understanding of the nature of their development, but also to form an atmosphere of spiritual agreement and mutual understanding at all levels of public life. The dialogue between secular and religious culture plays a decisive role in the conclusion of a spiritual agreement in society. The interaction of these two cultures allows for the creation of conditions for the manifestation of the coexistence of different worldviews, which is especially important in multinational and multi-confessional societies. Thus, dialogue between secular and religious cultures is a prerequisite for maintaining spiritual agreement and strict peace in society.

Keywords: culture, civilization, secular culture, religious culture, dialogue of cultures, spiritual harmony, unity of cultural diversity, interaction, personality, modernity.

Introduction

As human social organization becomes more complex and dynamism in global civilizational development processes increases, issues related to overcoming mutual distrust and seeking ways to achieve spiritual harmony at various levels of social existence become increasingly significant. Therefore, identifying the essential features, problems, and contradictions of cultural and civilizational development in their interconnection meets the objective need to enhance the quality of social reflection and the level of public self-awareness.

In today's reality, as N.V. Motroshilova emphasizes, "philosophical and theoretical reflections on civilization can no longer be separated from the formation of an attitude toward it — an active attitude that aids in the assimilation and transformation of humanity's civilizational experience and the civilizing of... one's own country" [1; 19]. This, in turn, it necessitates bringing the experience of civilization "to a higher, more conscious, rational, and humane level than it is today" [1; 21].

In contemporary socio-humanitarian discourse, the concept of civilization is used to characterize the entirety of humanity's cultural achievements, representing a universal unity of the concrete diversity of various cultures. The interconnection between culture and civilization is so profound that these concepts are often equated. However, from the perspective of the approach applied in this study, distinguishing between culture and civilization allows for a deeper understanding of the nature and essence of these phenomena in their undeniable interrelation. This distinction makes it possible to view culture as a process of seeking new creative forms that realize human potential, while civilization is seen as the process of regulating and integrating these forms into the everyday life of society. By defining and stimulating cultural development, civilization seeks to subordinate the diversity of cultural forms to a common ideal of progress. After all, it is through culture that the challenges of civilizational development are addressed, and civilization's ability to adapt to the "challenges of time" is determined. Culture, in turn, ensures the vitality of civilization by overcoming the conservatism of restrictions and fostering creativity in social activity aimed at embodying the social norms prescribed by civilization. As A. Toynbee wrote, "The cultural element represents the soul, the blood, the lymph, the essence of civilization. Compared to it, the economic and even the political aspects seem artificial, insignificant, and mundane in the face of the true nature and driving forces of civilization" [2; 355-356].

* Corresponding author's email: salta-nigman@mail.ru

A. Schweitzer, defining civilization as both material and spiritual progress in human life, emphasized that “establishing favorable living conditions for all is both a necessary requirement in itself and a prerequisite for the spiritual and moral improvement of individuals and society, which is the ultimate goal of civilization.” In the process of civilizational development, according to Schweitzer, one can observe how reason asserts its dominance — on the one hand, over the forces of nature, by formulating the so-called laws of nature, and on the other hand, over human passions, by developing moral laws and ethical principles. However, it is this second aspect of civilizational development that most accurately reflects the essence of civilization. “Of course, both types of civilizational development can be considered spiritual in the sense that they express human intellectual activity. We may classify the mastery over natural forces as material progress, as it manifests in human control over physical objects and their beneficial properties. But the assertion of reason’s superiority over human passions is a spiritual achievement of a different kind — one that involves the interaction of people as thinking beings. It signifies the universal recognition of the principle that human aspirations are determined by the material and spiritual well-being of the whole, making them inherently ethical in nature. Ethical progress is truly the essence of civilization, while material progress is far less significant and can have both positive and negative effects on its development” [3; 85]. At the same time, Schweitzer observed that, starting from the 19th century, the development of civilization has increasingly depended primarily on advancements in the material and intellectual spheres, while the ethical dimension has gradually weakened.

Analyzing the current state of civilizational development, one can observe an increasing separation between different spheres of human activity. This growing divide generates a state of global instability, in which the understanding of humanity’s shared historical destiny fades, while the ideas of dialogue and mutual trust give way to mutual accusations and a rising level of conflict in international relations. At the same time, the search for new ideological guidelines aimed at achieving sustainable civilizational development — one that considers the interests of all actors in the modern world order — is complicated by the lack of recognition of each participant’s unique and distinctive cultural identity. Emphasizing the idea that no society can fully develop without the spiritual experience of past generations and the assimilation of their cultural heritage, contemporary philosophers and cultural theorists insist on the need to consider cultural diversity as an essential factor in the development of human civilization. They view it as a crucial condition for uniting humanity’s efforts in the search for new foundations for global well-being. The processes of globalization and Westernization, which continue to shape much of what happens in the world today and are largely based on dominance in material and intellectual spheres, tend to negate cultural diversity — precisely as a means of offering multiple paths of development. Instead of fostering an approach in which material prosperity and social comfort are grounded in the values of tolerance, social justice, and mutual respect among nations and cultures, these processes often prioritize economic superiority and subjugation.

At the same time, the modern civilizational landscape, while implementing a globalized scenario of cultural unification, paradoxically intensifies everyday encounters between different cultures and intercultural communication across various regions of the world. As a result, the issue of cultural dialogue is no longer confined to the realm of theoretical research but instead moves into the sphere of daily social practice, requiring effective solutions in the course of everyday interactions. Consequently, the contemporary era is destined to be an age of dialogue, where the ability not only to perceive the voices of other cultures but also to strive for an understanding of their meaning becomes a decisive factor in addressing global challenges. From this perspective, it is essential to emphasize the fundamental nature of dialogue between secular and religious cultures as a key factor in humanity’s civilizational development. A historical examination of this type of dialogue within human culture clearly demonstrates that when universal human values form the basis of discussion, the negotiating parties are more likely to reach a coherent and unified stance on crucial issues related to well-being and progress. Most modern nations, including Kazakhstan and Russia, whose domestic and foreign policies are grounded in the axiological principles of such dialogue, have demonstrated through experience that an equitable exchange between secular and religious cultures contributes not only to preserving spiritual harmony within society and strengthening national unity based on universal moral values but also facilitates the peaceful coexistence of various religious traditions. Moreover, it fosters their development through mutual understanding and cooperation with other social institutions, particularly with the state. Therefore, the importance of clarifying the principle of secularism in various educational formats of social life is increasing, especially given that it is enshrined at the constitutional level in our states. Secularism does not imply a rejection of religiosity, nor can it be regarded as a struggle against religious culture. On the contrary, the incorporation of secularism into the legislation of modern states signifies the inclusion of religious

traditions in shaping universal morality and disseminating it through various social institutions, including religious ones. Affirming the principle of secularism in public consciousness allows civil society to organically integrate the diverse range of religious organizations and movements, provided they firmly renounce any claims to exclusive moral authority, control over education and upbringing, and even more, political power. It is precisely on these foundations that freedom of conscience, religious tolerance, and openness in expressing beliefs and ideas are established in social relations. While religion is one of the oldest elements of human spiritual life, secularism is a product of the evolution of civic self-awareness, emerging during the modern era. The development of secular principles in social life enables individuals to see themselves as active subjects of social activity, capable of taking independent and responsible positions on issues of both their society's and humanity's future development. This, in turn, transforms religious beliefs into a positive factor in social relations, contributing to the strengthening of the spiritual foundations of social well-being and constructive progress in contemporary society.

Research methods

The theoretical and methodological foundation of our research is based on the concepts of cultural dialogue developed by scholars such as M.M. Bakhtin [4], V.S. Bibler [5], and A.N. Nysanbaev [6]. In their research approaches, dialogue is presented as a universal phenomenon that reveals the constructive aspect of cultural interaction. Their analysis demonstrates that the very essence of culture and its diverse manifestations cannot be fully understood without considering their dialogical nature. As previously noted, in the context of globalization — where cultural homogenization is intensifying on the one hand, and cultural identity is being eroded on the other — the dialogue of cultures, as an equal and mutually enriching exchange, becomes a crucial condition for preserving cultural diversity within a unified civilizational development strategy for humanity. The history of cultural interaction in the Eurasian space serves as a valuable example of such dialogue. Studying this experience enables contemporary cultures to better understand one another, recognize the continuity of civilizational development, and appreciate the enduring connection between different epochs and peoples. The future existence of nations and civilizations depends on fostering an equitable cultural dialogue as a foundation for coexistence and mutual growth.

Thus, the theoretical and methodological approach to studying the dialogue of cultures as a complex socio-cultural phenomenon makes it possible to incorporate the mutual interest of participants in cultural interaction as a fundamental condition for achieving positive outcomes. Recognizing that the modern civilizational context fosters intensified intercultural communication — where, unfortunately, elements of cultural assimilation still prevail — the promotion of the idea of cultural dialogue takes on particular significance.

In our view, a natural complement to this theoretical and methodological approach is the application of the method of unity between the logical and the historical. By employing this method in our research, we proceed from the understanding that the essence of any object can only be revealed through the study of its historical formation. Special attention should be given to the existence of certain stable structures over time, which provide the conceptual framework necessary for examining the object of study. This logical component, when embedded in the broader historical context of the emergence and development of the research subject, allows not only for an understanding of its present state but also for the development of forecasts and scenarios for future transformations.

Results and discussion

In the historical process of human development, culture has always been more than just a set of external skills; it is a deeply internal process that encompasses the full range of human relationships, the vast array of human creative potential, the heights and depths of the human spirit. Culture, as an expression of human creative forces, is a multifaceted process in which human imagination, intellect, and emotional energy find their embodiment in various forms: art, science, language, religion, lifestyle, and social institutions. Culture is the result of human creative activity aimed at creating and transforming material and spiritual values. Human creative forces manifest in the creation of works of art, scientific discoveries, technologies, and in the development and adaptation of social norms and traditions. This process is not only an individual form of self-expression but also a collective activity, where interaction and the exchange of experiences contribute to the further development of human culture. Each new generation adds its contribution to cultural heritage, passing on knowledge, skills, and values, while adapting them to changing living conditions.

In this sense, culture is not only an expression of creative potential but also a connecting link that unites people, transmitting their experiences and ideas to new eras. As V.M. Mezhuev notes, culture is “the entire

world in which we discover and find ourselves, which contains the conditions and necessary prerequisites for our truly human, that is, always and everywhere social existence” [7; 329].

Culture plays a key role in social progress, serving as the foundation for the development of values, norms, traditions, and ideas that guide society toward the future. It contributes to the formation of civic consciousness, interaction between people, and the creation of social capital, which in turn influences progress in political, economic, and social spheres. Culture fosters the creation of social norms and standards that unite people around common principles. It allows for overcoming differences and building more inclusive societies. For this reason, N.A. Berdyaev writes: “In public life, the spiritual primacy belongs to culture. Not in politics, nor in economics, but in culture, the goals of society are realized. And it is by the high qualitative level of culture that the value and quality of the public sphere are measured” [8; 247]. Thus, culture forms a harmonious unity of all spheres of society’s life, encompassing all aspects of human existence: social, economic, political, religious, moral, as well as traditions, customs, and everyday behavior. When all spheres of public life are in harmony through culture, society can develop more sustainably, with mutual understanding and the capacity for cooperation. It is important that the elements of culture are not isolated from one another but serve common goals.

One of the key functions of culture is the education of individuals and the refinement of their nature. In a broad sense, culture encompasses all practices, knowledge, values, norms, and traditions passed down from generation to generation. Education is the process of transmitting these elements, shaping not only individual qualities but also the ability to function within society. Cultural education helps individuals understand, recognize, and accept social and moral norms, while also fostering qualities such as respect for traditions, the ability for self-control and critical thinking, and skills for interacting with others. It plays a crucial role in the integration of individuals into society. Education through culture forms the foundation for establishing value orientations, goals, and ways of achieving harmony both in personal life and in the social sphere. It is not just about learning; it is a comprehensive process of shaping worldview, ethical norms, and social responsibility.

Through culture, human activity is imbued with spirit, creating a deep connection between the spiritual aspects of a person’s life and their everyday activities. In this context, culture is viewed not only as a collection of knowledge, traditions, art, and customs, but also as a form of expression of a person’s inner world, their aspirations, ideals, and values. When a person’s activity has spiritual value, it becomes not just functional, but personally experienced, transforming into a process of self-expression and self-development. This can manifest through art, science, education, social relationships, or even through everyday work, as long as it is performed with soul and a desire to contribute something more meaningful to the world. Culture, as the transformation of the world by the power of the human spirit, becomes a process in which a person not only adapts to the world but actively shapes it, imbuing their actions with meaning and striving toward ideals of beauty, justice, and harmony. Therefore, as D.S. Likhachev emphasized, “the preservation of the cultural environment is no less important than the preservation of the surrounding nature. While nature is necessary for a person’s biological life, the cultural environment is equally necessary for their spiritual and moral life, for their “spiritual settlement,” for their attachment to their homeland, and for their moral self-discipline and sociality” [9; 330].

As the analysis of scientific research on the process of cultural interaction shows, it is a complex and multifaceted process in which different cultures come into contact, exchange ideas, traditions, customs, and can influence each other. It is important to note that cultural interaction can occur both at the level of individual interactions and at the level of entire communities or countries. Cultures can consciously exchange elements, for example, through migration, trade, education, or art. At the same time, interaction can occur at a more subtle level — through everyday practices such as habits, business methods, and lifestyles. Cultural interaction can lead to both conflicts and cooperation. Conflicts may arise due to differences in values, religious beliefs, and social structure. On the other hand, cultural exchange can also lead to harmony and mutual understanding if the parties are open and willing to respect differences. So, what determines the understanding of another culture, through which cultural interaction becomes a source of further prosperity for them?

Understanding between cultures is impossible without taking into account their unique structures and codes. Each culture is formed as a closed system that operates according to its own laws; however, for intercultural communication, it is important to recognize that one culture perceives foreign symbols and meanings through the lens of its own system of coordinates. This can create difficulties in understanding, as the meaning embedded in a particular symbol or sign can differ significantly. Therefore, cultural dialogue is only possible as a process of translation, adaptation, and sometimes even transformation of meanings, which requires

effort from both sides and an awareness that dialogue between cultures may not always be harmonious, since each culture has its own peculiarities and internal contradictions. Consequently, any culture always exists in dialogue, both within itself and with other cultures, and understanding between cultures is possible, but it requires deep awareness and a willingness to translate meanings. In the modern world, cultural dialogue becomes not just an exchange of knowledge and traditions, but a creative process that gives birth to new meanings. Interaction between different cultures not only helps us understand each other, but also creates new ideas, values, and forms of expression, enriching world culture. In the era of globalization, new meanings are born faster than ever before. However, it is important to maintain a balance between respect for cultural heritage and openness to change. Cultural dialogue should not lead to the destruction of unique traditions, but, on the contrary, help develop and adapt them to contemporary realities. The diversity generated by the interaction of cultures becomes the embodiment of the various and diverse facets of spiritual meanings in culture [10].

An important factor in the formation of a culture of dialogue is the idea of “unity in diversity,” which emphasizes that different cultures, despite their uniqueness, are connected by common values and principles. As V.A. Lektorsky notes, “... there are many different cultures in the world, and yet these cultures are somehow interconnected, forming a unity. It is clear to everyone that the unity of cultures is desirable, as humanity is facing problems that concern all people living on Earth. At the same time, their diversity is also important, as it is the foundation of all development. Complete cultural homogenization would be a threat to the future” [11; 195]. Unity and diversity of cultures are not contradictions, but two complementary phenomena that allow humanity to develop, enrich itself, and find new meanings in dialogue with one another.

The unity of culture is most vividly expressed in its spiritual essence. In particular, this is emphasized by Russian philosophers S.N. Bulgakov and N.A. Berdyaev. They derive culture and its meaning from the word “cult,” thus highlighting the religious and spiritual roots of culture. N.A. Berdyaev, one of the most consistent proponents of this position, argues as follows: “Culture was born from the cult. Its origins are sacred. It was conceived around the temple and in its organic period was closely tied to religious life. This was the case in the great ancient cultures, in the Greek culture, in the medieval culture, and in the early Renaissance culture. Culture is of noble origin. It inherited the hierarchical nature of the cult. Culture has religious foundations. This should be regarded as established from the most positive scientific point of view. Culture is symbolic by nature. It inherited symbolism from cultic symbolism. In culture, spiritual life is expressed not realistically, but symbolically. All the achievements of culture are, by their nature, symbolic. They represent not the ultimate achievements of being, but only symbolic signs of it. This is also the nature of the cult, which is a prototype of the realized divine mysteries” [8; 248]. Culture is not just a collection of traditions, knowledge, and customs, but a profound spiritual phenomenon that reflects the inner world of the individual and society. Its spiritual meaning lies in the striving for truth, beauty, goodness, and harmony, making culture a realm of freedom, in which a person is no longer dependent on the world of necessity.

Understanding that the richness of the world’s and national cultural heritage cannot be fully grasped by the younger generation without a certain level of knowledge about religion makes the objective study of the role of religion in the historical and cultural development of our society essential. By encouraging students to learn about various religious perspectives through a rational, objective, and scientific approach — regardless of their personal views on religion or their own worldview identity — modern secular education enhances the level of communicative rationality in society. The lack of understanding and explanation of the worldview foundations of the behavior and activities of different people, shaped by their religious beliefs and needs, can lead to distrust, suspicion, and aggressive reactions, thus provoking various forms of extremism and conflict within society.

Undoubtedly, a certain level of conflict stemming from ethnic and religious differences in behavior will persist in society. However, we are convinced that objective knowledge of different religious traditions, respectful attitudes toward the religious views of others, and a readiness for dialogue and mutual understanding with representatives of other faiths will undoubtedly contribute to the constructive resolution of such contradictions, fostering better mutual understanding between religious and ethnic groups, preventing and mitigating potential conflicts, and promoting the successful formation of a system of tolerant relations in society.

A remarkable example of the organic combination of a religious worldview with an understanding of the need for rational education of society is the position of the outstanding thinker al-Farabi on the issue of the influence of philosophy on the formation of the best social system in conjunction with the religious tradition of Islam. Since, according to this tradition, “a perfect state and society appear to be what should be

arranged in accordance not with a human, even the wisest understanding of the essence of things and will, but according to the divine plan and will; their imperfect structure, on the contrary, turns out to be the result of people's deviation from divine plans" [12; 54]. Given that the religious factor plays a significant role in the spiritual life of post-Soviet society today, al-Farabi's views take on particular relevance. The thinker draws attention to the fact that every conscious subject of society is capable of coming to the idea of the common good precisely through communion with divine wisdom. "Citizens here must obey not external and fundamentally incomprehensible to them establishments of an intellectual aristocracy; they are equal in the need to comprehend, to the extent of their unequal capabilities and in various ways, the highest rational will that unites them into a religious-state community, but all these differences and divisions are dissolved in the universality of a religious worldview" [12; 55]. In other words, in the case when many members of society lack the development of intellectual culture and critical thinking skills, it is religious education, a reasonable attitude to the fulfillment of one's religious duty that can become the necessary basis for social interaction based on the principles of peacefulness, piety and justice. Philosophy not only complements the simple and understandable religious knowledge of the world for the majority, but also allows this knowledge to be raised to a more important universal level. Thus, asserting the idea of the possibility of introducing people to knowledge, regardless of their national, racial, social, religious affiliation, al-Farabi rose to the proclamation of the ideals of universal humanism. This position opposes the dehumanization of man in the modern world and becomes the basis for the real possibility of an individual's self-involvement in the spiritual values of his people and universal culture. The ethical and social concept created by al-Farabi expressed to the greatest extent the ontological demands of human culture, the essence of which is connected with the affirmation of the creative activity of a rational, thinking person.

Thus, the study of religion in the modern secular education system is a pressing task, the solution of which not only meets the educational needs of state policy and the interest of the population in social well-being, but also contributes to the formation of an atmosphere of spiritual harmony in society, the introduction of young citizens to the spiritual values of universal culture, and the civil and legal education of broad sections of the population [13], which ultimately acts as an important factor in ensuring social peace and national security of the state. That is why modern religious studies education is aimed at familiarizing students with the main religions of the world, religious traditions of different cultures, providing strictly scientific facts about the origin, history of religions, the main features of doctrines, the structure of religious associations, religious symbols, the main elements of worship, the content of sacred books, the ethical standards adopted in them, as well as the number of followers, the geography of distribution, the significance of a particular religion in different cultures and countries, etc. Thus, the modern generation of students gets the opportunity to form in their worldview a scientifically objective and value-neutral image of religion, in which the main significance will belong to the principle of freedom of conscience and the culture of religious tolerance.

It is precisely through this approach to the study of religion in modern educational formats that the state will have the opportunity to explain to its citizens the important principles of state policy concerning secularism and religiosity. In modern society, the interaction between secular and religious culture plays a vital role in the formation of a harmonious, tolerant, and stable society. This dialogue helps find a balance between traditional spiritual values and the principles of the secular world, contributing to public consensus and development. Despite the differences, both cultures strive for justice, harmony, societal well-being, the cultivation of morality, and the preservation of human dignity. The dialogue between secular and religious culture promotes social well-being by uniting reason and spirituality, freedom and responsibility, tradition and progress. It helps society avoid extremities, strengthens its moral foundations, and makes it more stable, humane, and just.

Genuine secularism is one of the most important social values, a product of civic self-awareness, social creativity of citizens. This understanding of secularism means recognizing religion as a positive component of the social world order, along with science, art, morality, philosophy, etc. A sign of a secular state is the prohibition of establishing or imposing any religion or ideology as mandatory. The secularism of the state is manifested in the liberation of society from the imposition of any ideological and political domination of religion. The ideal of secularism is that it allows everyone, believers and non-believers, representatives of various ideologies (religious or non-religious) to live together, without allowing one or the other to be discriminated against due to their special beliefs [14].

Thus, the modern understanding of secularism assigns religion its rightful place in the spiritual culture of society, turns it into one of the elements of civil society and social service, while preventing its claims to a

monopoly position in society. On the other hand, this explanation of the principle of secularism allows us to pay attention to the changing nature of religiosity of modern man. In particular, to the fact that the religiosity of modern people, especially young people, is often superficial, in which the external, formally performed ritual and cult side prevails. At the same time, the performance of religious rites is not the embodiment of the desire to realize the ideals and meanings conveyed by sacred texts. Most simply do not read religious primary sources (the Koran, the Bible, etc.) and religious literature in general. It can be assumed that modern religious consciousness is increasingly freed from sacred content and is increasingly secularized, turning into everyday ritual practice [15].

In this situation, the well-organized study of religion in the secular education system shows the fundamental significance of its principles in the history of human civilization as the most important guidelines for all spheres of human and social activity [16]. The centuries-old spiritual experience of various religious traditions, which determines the ideological, ethical, artistic, cognitive and other values of many people, can not only be perceived by students as abstract information, but can also be included in one form or another in their own axiological principles that shape their attitudes toward other people and norms of behavior in society. Namely: development of moral qualities; showing respect for the older generation; caring for the younger generation; desire and aspiration to help disadvantaged members of society; independence and responsibility in family life; sex education based on developing chaste and responsible behavior in relationships with the opposite sex; focusing personal development on high spiritual examples; the ability to resist manifestations of immorality, social destructiveness, and spiritual apathy.

As a result, a reflexive-critical analysis of the relationship between the concepts of secularism and religiosity in modern educational formats allows a person to learn to solve unusual problems that have a number of possible solutions that differ not in terms of “right — wrong,” but in the degree of effectiveness and prospects. Such a decision, made on the basis of inner conviction, should open up new paths of development and new opportunities for personal growth for a person, that is, lead to new problematic situations that a person must resolve by independently developing new principles and strategies of behavior that ensure the achievement of an organic relationship between individual and social well-being.

Conclusion

Modern society is facing a profound spiritual crisis, which manifests in the loss of moral guidelines, the rise of individualism, consumerism, and alienation. One of the causes of this crisis is the divide between secular and religious cultures, which leads to an imbalance between material and spiritual values. Secular culture, based on science and rationalism, often disregards the spiritual and moral aspects of life. Religious values such as humility, self-sacrifice, and mercy are pushed to the background. This leads to moral relativism, where the concepts of good and evil become blurred, creating a crisis of identity.

In a secularized society, success is often measured by material wealth, career, and status. Individuals increasingly focus on personal interests rather than the common good. Traditional ties within the family, community, and nation weaken, leading to loneliness and social disintegration. The loss of religious values results in an existential vacuum, a sense of life's meaninglessness. People seek substitutes for spirituality in distractions: entertainment, alcohol, drugs, and virtual reality. This spiritual emptiness becomes the root cause of depression, anxiety, and psychological disorders. It fosters social alienation, intergenerational conflicts, and a crisis of trust in authority, the state, and societal institutions. To overcome this crisis, it is crucial to restore the dialogue between these spheres and find a balance between progress and tradition, material and spiritual needs of society.

In modern society, dialogue between secular and religious cultures is one of the key factors for achieving spiritual agreement and harmony. In the context of globalization and increasing cultural diversity, mutual understanding and cooperation between different cultural and spiritual traditions is becoming a necessity. This dialogue contributes not only to peaceful coexistence, but also to the enrichment of society as a whole, providing various perspectives for finding answers to pressing questions of the spiritual life of society.

Secular culture is based on the principles of rationalism, humanism and scientific knowledge of the world. It strives to develop critical thinking, individual freedoms and human rights. The basis of secular culture is the idea that a person is able to independently, without the interference of religious dogmas, solve their life issues and build a society on the principles of justice and equality.

Religious culture includes a system of beliefs, rituals and traditions that are formed on the basis of spiritual teachings and religious texts. It plays an important role in the lives of many people, providing them

with the meaning of life, moral guidelines and a sense of belonging to a certain community. Religious culture contributes to the spiritual development of the individual, strengthening family and social ties.

Despite differences in worldviews, both secular and religious cultures often agree on issues of ethics and moral education. Both cultures emphasize the importance of honesty, fairness, mercy, and respect for others. Both secular and religious cultures recognize the importance of social responsibility and active participation in society. Charity, helping those in need, and protecting human rights and freedoms are common values that unite both cultures.

Both approaches see education as a key element in the formation of a moral and responsible individual. Secular education emphasizes the development of critical thinking, while religious education emphasizes spiritual and moral education. Mutual respect and understanding between different cultural traditions help reduce conflicts and tensions in society. The exchange of ideas and practices between secular and religious cultures can lead to new forms of creativity, science, and art. Problems such as environmental crises, social injustice, and global inequality require joint efforts. Secular and religious leaders can work together to find solutions using their unique perspectives and resources.

The secularism of the modern state serves as a guarantee for the further development and modernization of these relations. As already noted, secularism does not mean a struggle against religion, but rather a legal principle for creating a system of equality and freedom, where each individual can follow their own beliefs without infringing upon the rights of others. That is why a secular society is the foundation for religious tolerance, harmonious coexistence, and respect for religious diversity. In a secular society, everyone has the right to believe or not believe, to follow any religion or to be an atheist. Respect for each person's choice fosters a culture of tolerance and peaceful coexistence. Laws and social norms are based on universal values, not the dogmas of any specific religion. This prevents conflicts based on religion and protects the rights of all citizens. It promotes the open exchange of ideas and respectful consideration of differing views.

The dialogue between secular and religious cultures is an essential foundation for spiritual harmony in society. It promotes the development of mutual understanding, respect, and cooperation, which in turn leads to a more just and harmonious world. In the modern world, where cultural and spiritual diversity is becoming increasingly prominent, such a dialogue is of particular relevance. Both cultures have much to offer to each other, and their interaction can enrich the lives of individuals and society as a whole.

References

- 1 Мотрошилова Н.В. Цивилизация и варварство в современную эпоху / Н.В. Мотрошилова. — М.: ИФ РАН, 2007. — 268 с.
- 2 Тойнби А.Д. Постижение истории / А.Д. Тойнби; пер. с англ. А.П. Огурцов. — М.: Прогресс, 1991. — 731 с.
- 3 Швейцер А. Культура и этика / А. Швейцер. — М.: Прогресс, 1973. — 343 с.
- 4 Бахтин М.М. Эстетика словесного творчества / М.М. Бахтин. — М.: Искусство, 1979. — 423 с.
- 5 Библер В.С. От наукоучения — к логике культуры: два философских введения в двадцать первый век / В.С. Библер. — М.: Политиздат, 1991. — 413 с.
- 6 Нысанбаев А.Н. Философия взаимопонимания / А.Н. Нысанбаев. — Алматы: Главная редакция «Қазақ энциклопедиясы», 2001. — 544 с.
- 7 Межуев В.М. Культура как проблема философии / В.М. Межуев // Культура, человек и картина мира; под ред. А.И. Арнольдов. — М.: Наука, 1987. — С. 300–331.
- 8 Бердяев Н.А. Самопознание: опыт философской автобиографии / Н.А. Бердяев. — М.: Книга, 1991. — 446 с.
- 9 Лихачев Д.С. Избранные труды по русской и мировой культуре / Д.С. Лихачев. — СПб.: Изд-во СПбГУП, 2006. — 416 с.
- 10 Саратовцева Н.В. «Диалог культур» как форма межкультурного взаимодействия / Н.В. Саратовцева, Р.И. Котовский // Социосфера. — 2022. — № 3. — С. 20–23.
- 11 Лекторский В.А. Философия, познание, культура / В.А. Лекторский. — М.: Канон+, 2012. — 324 с.
- 12 Аль-Фараби. Социально-этические трактаты / Аль-Фараби. — Алма-Ата: Наука, 1979. — 400 с.
- 13 Костюкова Т.А. Социокультурные основания и особенности взаимодействия светского и религиозного компонентов в современном российском образовании / Т.А. Костюкова, Г.И. Петрова, Т.Д. Шапошникова // Вестник Томского государственного педагогического университета. — 2020. — № 6. — С. 191–197.
- 14 Орлов М.А. Изучение религиозных традиций как фактор обеспечения светского характера культуры и образования / М.А. Орлов // Известия Саратовского университета. Новая серия. Серия: Философия. Психология. Педагогика. — 2021. — Т. 21. — № 4. — С. 405–409.

15 Грязнова Е.В. Анализ места религиозности в молодежной среде современной России / Е.В. Грязнова, С.Н. Березкин, Д.И. Ершов, В.В. Москаленко // Балтийский гуманитарный журнал. — 2020. — Т. 9. — № 2. — С. 24–26.

16 Щипков В.А. Соотношение религиозного и светского в трудах Ф.М. Достоевского (на материалах «Дневника писателя» и писем) / В.А. Щипков // Вопросы теологии. — 2023. — Т. 5. — № 4. — С. 563–573.

Р.М. Зиязетдинов, П.П. Солощенко, С.Г. Караконисова

Қоғамда рухани келісімді қалыптастырудың негізі ретінде зайырлы және діни мәдениеттің сұхбаты

Ұсынылған мақаланың өзектілігі қазіргі өркениеттік дамуда әртүрлі мәдениеттердің өзара әрекеттесуі мен өзара әсер ету мәселелері барған сайын маңызды бола түсетіндігімен анықталады. Мәдениеттер сұхбатын мәдениетаралық өзара әрекеттесу формасы ретінде ұйымдастыру мәселелерін зерттеу әртүрлі мәдени дәстүрлер өкілдері арасында қоғамда болып жатқан коммуникацияның әртүрлі аспектілеріне назар аударатын ғылыми модельдердің әртүрлілігін көрсетеді. Мәдениеттің зайырлы және діни формалары қазіргі қоғамның рухани өмірінің негізгі құбылыстары болғандықтан, олардың өзара әрекеттесуінің негізгі аспектілерін зерттеу олардың жұмыс істеу ерекшеліктерін жақсы түсінуге ғана емес, сонымен бірге қоғамдық өмірдің барлық деңгейлерінде рухани келісім мен өзара түсіністік атмосферасын қалыптастыруға көмектеседі. Қоғамда рухани келісім жасасуда зайырлы және діни мәдениеттің диалогы шешуші рөл атқарады. Осы екі мәдениеттің өзара әрекеттесуі әртүрлі дүниетанымдардың қатар өмір сүруінің көрінісі үшін жағдай жасауға мүмкіндік береді, бұл әсіресе көпұлтты және көпконфессиялы қоғамдарда маңызды. Осылайша, зайырлы және діни мәдениеттер арасындағы сұхбат рухани келісім мен қоғамдағы бейбітшілікті сақтаудың алғышарты болып саналады.

Кілт сөздер: мәдениет, өркениет, зайырлы мәдениет, діни мәдениет, мәдениеттер сұхбаты, рухани келісім, мәдениеттердің алуан түрлілігінің бірлігі, өзара әрекеттесу, тұлға, қазіргі заман.

Р.М. Зиязетдинов, П.П. Солощенко, С.Г. Караконисова

Диалог светской и религиозной культуры как основа формирования духовного согласия в обществе

Актуальность предлагаемой статьи определяется тем, что в современном цивилизационном развитии вопросы взаимодействия и взаимовлияния различных культур приобретают все большую значимость. Исследование проблем организации диалога культур как формы межкультурного взаимодействия отражает возросшее разнообразие научных моделей, где в центре внимания оказываются различные аспекты коммуникаций, протекающих в обществе среди представителей различных культурных традиций. Поскольку светская и религиозная формы культуры являются фундаментальными явлениями духовной жизни современного общества, изучение основных аспектов их взаимодействия поможет не только достичь лучшего понимания особенностей их функционирования, но и формировать на всех уровнях общественной жизни атмосферу духовного согласия и взаимопонимания. Диалог светской и религиозной культуры играет решающую роль в заключении духовного соглашения в обществе. Взаимодействие этих двух культур позволяет создать условия для проявления сосуществования различных мировоззрений, что особенно важно в многонациональных и многоконфессиональных обществах. Таким образом, диалог между светской и религиозной культурами является предпосылкой для поддержания духовного соглашения и строгого мира в обществе.

Ключевые слова: культура, цивилизация, светская культура, религиозная культура, диалог культур, духовное согласие, единство многообразия культур, взаимодействие, личность, современность.

References

- 1 Motroshilova, N.V. (2007). *Tsivilizatsiia i varvarstvo v sovremennuiu epokhu* [Civilization and barbarism in the modern era]. Moscow: Institut Filosofii Rossiiskoi Akademii Nauk [in Russian].
- 2 Toynbee, A.D. (1991). *Postizhenie istorii* [Understanding history]. (A.P. Ogurcov, Trans). Moscow: Progress [in Russian].
- 3 Schweitzer, A. (1973). *Kultura i etika* [Culture and Ethics]. Moscow: Progress [in Russian].
- 4 Bakhtin, M.M. (1979). *Estetika slovesnogo tvorchestva* [Aesthetics of verbal creativity]. Moscow: Iskusstvo [in Russian].

- 5 Bibler, V.S. (1991). *Ot naukoucheniia — k logike kultury: dva filosofskikh vvedeniia v dvadtsat pervyi vek* [From the science of knowledge — to the logic of culture: two philosophical introductions to the twenty-first century]. Moscow: Politizdat [in Russian].
- 6 Nysanbaev, A.N. (2001). *Filosofiia vzaimoponimaniia* [Philosophy of Mutual Understanding]. Glavnaia redaktsiia «Qazaq entsiklopediiasy» [in Russian].
- 7 Mezhuiev, V.M. (1987). *Kultura kak problema filosofii* [Culture as a Problem of Philosophy]. A.I. Arnoldov (Ed.). *Kultura, chelovek i kartina mira — Culture, Man and Picture of the World*, 300–331. Moscow: Nauka [in Russian].
- 8 Berdyaev, N.A. (1991). *Samopoznanie: opyt filosofskoi avtobiografii* [Self-knowledge: an experience of philosophical autobiography]. Moscow: Kniga [in Russian].
- 9 Likhachev, D.S. (2006). *Izbrannye trudy po russkoi i mirovoi kulture* [Selected Works on Russian and World Culture]. Saint Petersburg: Izdatelstvo SPbGUP [in Russian].
- 10 Saratovceva, N.V., & Kotovskii, R.I. (2022). «Dialog kultur» kak forma mezhekulturnogo vzaimodeistviia [“Dialogue of Cultures” as a Form of Intercultural Interaction]. *Sotsiosfera — Sociosphere*, 3, 20–23 [in Russian].
- 11 Lektorskiĭ, V.A. (2012). *Filosofiia, poznanie, kultura* [Philosophy, Cognition, Culture]. Moscow: Kanon+ [in Russian].
- 12 Al-Farabi (1979). *Sotsialno-eticheskie traktaty* [Social and Ethical Treatises]. Almaty: Nauka [in Russian].
- 13 Kostiukova, T.A., Petrova, G.I., & Shaposhnikova, T.D. (2020). Sotsiokulturnye osnovaniia i osobennosti vzaimodeistviia svetskogo i religioznogo komponentov v sovremennom rossiiskom obrazovanii [Sociocultural Foundations and Features of the Interaction of Secular and Religious Components in Modern Russian Education]. *Vestnik Tomskogo gosudarstvennogo pedagogicheskogo universiteta — Bulletin of Tomsk State Pedagogical University*, 6, 191–197 [in Russian].
- 14 Orlov, M.A. (2021). Izuchenie religioznykh traditsii kak faktor obespecheniia svetskogo kharaktera kultury i obrazovaniia [The Study of Religious Traditions as a Factor in Ensuring the Secular Nature of Culture and Education]. *Izvestiia Saratovskogo universiteta. Novaia seriia. Seriia: Filosofiia. Psikhologiiia. Pedagogika — Bulletin of the Saratov University. New Series. Series: Philosophy. Psychology. Pedagogy*, 21, 4, 405–409 [in Russian].
- 15 Griaznova, E.V., Berezkin, S.N., Ershov, D.I., & Moskalenko, V.V. (2020). Analiz mesta religioznosti v molodezhnoi srede sovremennoi Rossii [Analysis of the Place of Religiosity in the Youth Environment of Modern Russia]. *Baltiiskii gumanitarnyi zhurnal — Baltic Journal of the Humanities*, 9, 2, 24–26 [in Russian].
- 16 Shchipkov, V.A. (2023). Sootnoshenie religioznogo i svetskogo v trudakh F.M. Dostoevskogo (na materialakh «Dnevnik pisatel'ia» i pisem) [The Relationship between Religious and Secular in the Works of F.M. Dostoevsky (Based on the “Diary of a Writer” and Letters)]. *Voprosy teologii — Questions of Theology*, 5, 4, 563–573 [in Russian].

Information about the authors

Ziyazetdinov Rafis — Doctor of Historical Sciences, Professor of the Department of Social, Economic and Humanitarian Disciplines, Bashkir State Agrarian University, Ufa, Russia, <https://orcid.org/0009-0001-9345-2692>

Soloschenko Pavel — Master of Philosophy, Senior Lecturer of the Department of Philosophy and Theory of Culture, Karaganda Buketov University, Karaganda, Kazakhstan, <https://orcid.org/0000-0002-6615-5369>

Karakonissova Saltanat — Master of Culturology, Senior Lecturer of the Department of Philosophy and Theory of Culture, Karaganda Buketov University, Karaganda, Kazakhstan, <https://orcid.org/0009-0003-1501-0244>