

ABSTRACT

This dissertation, titled «Religious Studies Analysis of the Process of Conversion to Islam in Kazakhstan (A case study of Almaty city and Almaty region)», is submitted by Anar Zhaksybayeva for the award of the degree of Doctor of Philosophy (PhD) in the specialty 8D02202 – Religious Studies.

General Description of the Research. This dissertation presents a comprehensive study of religious conversion in Kazakhstan. The research analyzes the category of religious conversion as it has developed in contemporary social and human sciences while identifying its historical and theoretical foundations. Particular attention is given to the specific features of the conversion to Islam in Kazakhstan and its connection to broader social transformations.

The study examines the social, cultural, and psychological dimensions of the phenomenon of religious conversion. It compares the methodological approaches, concepts, and perspectives of both foreign and domestic scholars regarding religious conversion. Based on empirical data, the research describes the transformations in the religious worldview, value systems, social integration, and identity of individuals who have converted to Islam in Kazakhstan.

Relevance of the Study. Religious conversion is not limited to the adoption of a new faith by an individual; it is a complex phenomenon that encompasses all aspects of the convert's personal and social life. In the modern global community, which recognizes human rights and freedoms-including freedom of religion and conscience-as the unshakable foundation of civilization, religious conversion is viewed as an expression of individual rights and personal choice.

Since the 1990s, the process of religious conversion has become increasingly evident in Kazakhstan and has grown into a frequent phenomenon within the country's confessional landscape. During the early years of independence, the active missionary work of Protestant denominations led to widespread conversions, which raised societal concerns. Today, religious conversions within the various branches of Islam considered traditional in Kazakhstan, as well as cases of individuals from different ethnic backgrounds embracing Islam, have become subjects of growing scholarly interest.

Studying such phenomena is of particular relevance for identifying mechanisms that promote social integration and ensure stability and harmony in the religious sphere. However, the processes and specific characteristics of religious conversion at the macro-, meso-, and micro-social levels - as well as its aspects related to religiosity, cultural identity, and personal transformation - remain insufficiently explored in the academic literature.

Moreover, the post-conversion lives of converts, their relationships with family members and colleagues, their emotional states, and the nature of their social interactions within new religious environments require in-depth analysis. These considerations highlight the relevance of the research, the findings of which are important not only for the academic community but also for governmental institutions and civil society. The study contributes to understanding the level of religious tolerance in society and may serve as a tool for preventing potential conflicts.

In recent years, there has been a noticeable increase in scholarly interest-both in domestic and international academic discourse-in the phenomenon of religiosity, particularly in the religious component of social identity. The issue of religious conversion has become an interdisciplinary topic of study, explored from the perspectives of cultural studies, sociology, psychology, social anthropology, and other related fields.

Theoretical and empirical research on this subject has provided considerable insights into the internal psychological and external socio-cultural factors of religious conversion, as well as its developmental stages and structural elements. However, studies focusing on the interrelationship between religious conversion and social identity, as well as the impact of conversion processes on social communication, remain scarce.

Until the mid-20th century, academic attention was primarily directed at the historical aspects of religious conversion, which was largely viewed as an outcome of proselytism. In more recent times, greater emphasis has been placed on analyzing the connections between religious conversion and broader phenomena such as missionary activity, migration, urbanization, and globalization.

The colonial policies of the Russian Empire and the dominance of Soviet ideology significantly altered the ethnoconfessional composition of Kazakhstan. Efforts by the Russian Empire to Christianize the local Kazakh population were met with strong resistance and ultimately failed to achieve their intended goals. However, during the Soviet era, the systematic implementation of atheist ideology suppressed the religious consciousness of Soviet people and distanced them from their spiritual values.

During World War II, the forced deportation of «untrustworthy» ethnic groups, followed by post-war policies promoting «friendship of peoples», as well as industrialization and the Virgin Lands Campaign, led to the mass migration of various ethnic groups to Kazakhstan. As a result, the proportion of ethnic Kazakhs, particularly in urban areas, declined. These developments intensified acculturation processes and contributed to the universalization of the values and norms of the dominant culture and ethnosocial environment.

Following independence, Kazakhstan underwent fundamental reforms that revived historical consciousness and stimulated the renewal of religious traditions and customs. Traditional religions underwent institutionalization, with the establishment of local, regional, and national religious organizations. Religious education and basic religious literacy were developed comprehensively, and new mosques and churches began to be constructed.

Furthermore, the right to freedom of religion and belief was legally ensured for all citizens. These processes are regulated by the Constitution of the Republic of Kazakhstan, as well as laws and normative legal acts concerning religious affairs. These legal frameworks affirm Kazakhstan's status as a democratic and secular state, guaranteeing every citizen's freedom of conscience and ensuring equal rights regardless of religious affiliation. Thus, within a society grounded in pluralistic principles, all ethnic groups are provided with full opportunities to practice their religion freely.

The freedom of religion and conscience guaranteed by the Constitution of Kazakhstan and other legislative documents has ensured every citizen's right to make a religious choice. Political and legal reforms have also influenced the religious sphere of society, including processes of conversion. As a result, religious conversion began to emerge as a visible phenomenon within Kazakhstani society. Alongside ethnic Kazakhs who converted to various branches of Christianity, there have also been documented cases of individuals from other ethnic groups embracing Islam.

Although the change of religious belief by Kazakhstani citizens has sparked public debate and become a topic of widespread discussion in the media, it has only become the subject of academic research in the last decade. Consequently, while various aspects of religious conversion have been widely covered in journalistic sources, in-depth scholarly analyses remain limited.

Religious conversion is a complex social phenomenon. It serves as a focal point for the consolidation of multifaceted identity-not only at the individual level, but also at the group and societal levels.

Analyzing the developmental trends and causal relationships of religious conversion processes, as well as assessing their impact on citizens' religious consciousness and social and civic identity, should be considered a key direction of Kazakhstan's state-confessional policy and governmental strategies in the field of religion. In this context, the individual's religious self-identification-i.e., the determination of religious identity-holds particular importance.

In Kazakhstan, 18 religious denominations are officially registered. This indicates that individuals have 18 different options for shaping their religious identity. In this regard, one of the critical measures should be to support the activities of major religious organizations-particularly the Spiritual Administration of Muslims of Kazakhstan (SAMK)-which play a significant role in preserving and strengthening the traditional religious identity of the Kazakh people.

In recent years, there has been a notable trend of individuals from ethnic groups traditionally associated with Christian religious identity converting to Islam in Kazakhstan. More broadly, the conversion of adherents of other religions to Islam is not limited to Kazakhstan, but is observed globally. For instance, according to a 2017 study conducted by the Pew Research Center-an independent organization researching social issues, public opinion, and global demographic trends-it was revealed that approximately 10% of ethnic Russians identify as Muslims.

In Kazakhstan, accurately determining the number of individuals from non-Muslim backgrounds who have converted to Islam presents several challenges. One of the main reasons for this is the absence of data collection on ethnic and religious characteristics in the national census (KNS). Nevertheless, it is possible to analyze the factors and motivations influencing such religious conversions.

Studying religious conversion in conjunction with social identity allows for an objective scientific assessment of the interrelation and mutual influence of these phenomena, as well as their significance and implications at the levels of individuals, social groups, and institutions.

Scope and Delimitations of the Research. As with any academic study, this dissertation has its defined scope and boundaries. As previously noted, the present

research comprehensively examines the process of conversion to Islam among non-Muslim ethnic groups (specifically from Christianity to Islam) within Kazakhstani society. The scope of the study is limited to individuals who have embraced Islam in the post-independence period of Kazakhstan.

The fieldwork conducted as part of this research primarily covers the years from 2020 to 2024. A total of 26 participants-citizens of Kazakhstan who belong to non-Muslim ethnic groups and have converted to Islam-were included in the study. Foreign nationals who have embraced Islam are not considered in this research. References to such individuals are included only in the introductory sections as part of an overview of international studies on the experience of conversion to Islam.

Since the main research participants reside in Almaty city and Almaty region, the geographical scope of this study is limited to these areas.

Object and Subject of the Research. The object of this research is Muslim converts in Kazakhstan who have renounced the religion traditionally associated with their ethnic background and embraced Islam. The subject of the dissertation is the adaptation of individuals who have converted to Islam to their new religious and social environment, as well as the transformation of their social identity.

Aim and Objectives of the Research. The primary aim of this research is to examine the phenomenon of conversion to Islam in Kazakhstan, to identify the key factors influencing individuals to embrace Islam, and to conduct a theological analysis of the transformation of social identity among those who have adopted the Muslim faith within the context of contemporary secular Kazakhstan society.

To achieve the above-stated aim, the following research objectives have been set:

1. To conduct a comparative analysis of the concept of «religious conversion» as understood in contemporary Western scholarship and within the framework of Islamic thought, and to reveal its distinctive meanings and characteristics;
2. To formulate the theoretical and categorical aspects of the relationship between religious conversion and identity, and to substantiate the interconnection of the phenomena reflected through these concepts;
3. To carry out a critical and comparative analysis of classical and contemporary theories of religious conversion, and to identify the role, significance, and function of the value-based, worldview-related, and socio-cultural elements that influence the religious choices of contemporary converts in their transition to a new type of religiosity;
4. To examine the historical, cultural, political, social, and spiritual-intellectual prerequisites and causes of the conversion of Turkic peoples to Islam during the medieval period, and to determine the role of Islamic complementarity in the formation of the Turkic-Muslim super ethnos;
5. To analyze the impact of modernization and secularization processes on religious conversion and the formation of religious identity in Kazakhstan.
6. To identify the distinctive features and nature of Islamic conversion processes in the context of globalization in countries such as those in Europe and South Korea;
7. To determine the socio-cultural factors influencing the emergence and development of the phenomenon of religious conversion in contemporary Kazakhstan;

8. To develop a socio-psychological profile of individuals who have embraced Islam and to identify the key factors contributing to their religious conversion.

Degree of Research on the Topic. The earliest studies on religious conversion began in the early 1900s, primarily initiated by psychologists. These studies focused on analysing changes in individuals' attitudes toward religion. Among the pioneering researchers of religious conversion, the name of the renowned psychologist William James deserves particular mention. In his seminal work *The Varieties of Religious Experience*, James offered a profound analysis of religious conversion, viewing it as a process of psychological and spiritual transformation within the individual. According to James, this process often occurs during periods of inner conflict or spiritual crisis in a person's life. He argued that during such times, individuals experience spiritual dissatisfaction and begin to seek a new sense of meaning in life.

In 1929, M.H. Clark published a study titled *The Psychology of Religious Awakening*. Clark identified that individuals undergoing religious conversion often exhibit heightened levels of depression, moral disorientation, fear of death, and a pronounced sense of guilt.

In contrast, psychoanalyst Sigmund Freud, in his article *Religious Conversion*, interpreted the process of religious conversion as a defence mechanism against the arousal of «Oedipal hostility». Thus, early research on religious conversion primarily centred around the psychological dimensions of the individual experience, laying the foundation for further interdisciplinary exploration in subsequent decades. In his work *Change of Heart: A Test of Some Widely Held Theories About Religious Conversion*, Max Heirich emphasizes that excessive attention should not be given to emotional distress and socialization when analysing religious conversion, and instead suggests interpreting it as an existential search.

Large-scale sociological research on religious conversion began in the 1960s, during which numerous empirical studies were conducted in the United States. Early sociological studies primarily focused on the emergence and spread of new religious movements. The study of non-traditional religious experiences gradually became an established academic tradition and eventually gave rise to a distinct disciplinary field sociology of religious conversion.

In Turkey, the first studies on this topic were conducted by scholars in the field of the psychology of religion. The earliest known research on religious conversion was carried out by Hüseyin Peker in 1979. A significant contribution to the field is Ali Köse's 1997 study *Why Do They Choose Islam?* which explores British converts to Islam and provides comprehensive data within the framework of the psychology of religion. Both works were presented as doctoral dissertations on conversion from Christianity to Islam.

Additional notable studies include Bayram Sevinc's *Christianized Turks and Turkish Missionaries*; Y. Sinan Zavalsız's *Muslims Who Became Christians in Turkey: A Psycho-Sociological Study (1990–2010)*; and Kim Hyun Chul's research titled *The Intellectual Framework of Religious Conversion*. The theoretical and methodological approaches developed primarily during the 1960s-1980s based on materials from new religious movements are regarded as classical studies in this field.

Early research paid particular attention to the formation of interactional structures during the process of religious conversion and to the influence of social structures on the behaviour of converts. In contrast, later studies shifted their focus toward identifying the leading role of the individual in the conversion process.

Among the scholars who contributed significantly to the study of religious conversion between the 1960s and 1990s are W. Bainbridge, T. Long, J. Lofland, D. Snow, R. Stark, J. Hadden, S. Zurcher, and others. These scholars aimed to identify the methodological approaches and key factors influencing religious conversion. The earliest theoretical frameworks regarding conversion can be found in their works.

At first, research focused primarily on how interaction structures are formed in the conversion process and how social structures influence the behaviour of converts. In contrast, the second approach aimed to explore the meanings embedded in the conversion experience, emphasizing the central role of the individual as an active agent in the process of religious change.

Scholars such as W. Bainbridge, T. Long, J. Lofland, D. Snow, R. Stark, J. Hadden, and S. Zurcher conducted their studies within the positivist paradigm. From a sociological perspective, conversion was understood as a process of integration into the system of social solidarity within religious groups. It was also seen as being influenced by the broader network of social organizations, institutional affiliations, and various structural factors that facilitate acceptance into a religious community.

On the other hand, conceptual approaches grounded in phenomenological sociology and symbolic interactionism—commonly referred to as the interpretive paradigm—shifted attention to the active, individualized nature of the conversion experience, portraying the convert as a «religious seeker».

This interpretive perspective was developed by scholars such as D. Bromley, T. Luckmann, J. Richardson, D. Snow, R. Strauss, B. Taylor, and R. Travisano. Additional contributors include J. Doughton, A. Moss, R. Machelitch, K. Staples, M. Heinrich, B. Ulmer, among others. These researchers approached conversion from an analytical standpoint, seeking to understand the convert's subjective intentions and to explore the reasons and processes underlying their religious transformation.

Nevertheless, early studies often faced criticism. Many sociologists tended to treat religious conversion primarily as a process of integration into the social cohesion system of a religious group, thereby underemphasizing the personal, existential, and meaning-making aspects of the experience.

They attempted to explain this process through various structural factors that enable and support conversion, such as the social influence of the religious community, connections with social organizations, and mechanisms of acceptance into religious institutions.

These scholars approached religious conversion from an analytical perspective, applying methods aimed at understanding the individual's meaningful intentions and exploring the reasons and experiences underlying their religious transformation.

One of the prominent scholars who extensively examined religious conversion after the 1990s is L. R. Rambo. He has been actively contributing to the study of religious change for over two decades. In his work *Conversion Studies, Pastoral Counselling, and Cultural Studies: Engaging and Embracing a New Paradigm*,

published in *Pastoral Psychology*, Rambo not only analyses new religious movements but also explores the psychological dimensions and motivational factors behind conversion.

From this perspective, his research identifies seven distinct stages of the conversion process as outlined in his conceptual framework: **context**, **crisis**, **quest**, **encounter**, **interaction**, **commitment**, and **consequences**. These stages provide a comprehensive model for understanding religious conversion as a dynamic and multi-layered phenomenon.

Significant contributions to the study of religious conversion phenomena in the CIS countries have been made by scholars such as D. V. Ivanov, V. I. Garadzha, L. P. Ipatova, V. B. Isaeva, A. I. Lyubimova, V. A. Martinovich, and D. M. Ugrinovich. Russian and Belarusian scholars often examine the processes of religious conversion within the context of new religious movements and types of religiosities.

Among Russian researchers, I. S. Bulanova and L. P. Ipatova have made notable contributions. In her study titled *Types of Religious Conversion to Orthodoxy among Women in Contemporary Russia*, Ipatova analyzes the typology of women's turn to Orthodoxy in modern Russian society. She examines indicators such as the re-evaluation of one's biography, the cessation of previous thought patterns, the adoption of a unified and unique interpretative system based on analogy, and the reinterpretation of environmental phenomena and events. These changes are accompanied by a full replacement of alternative interpretations of incoming information and the displacement of previously held behavioural paradigms.

Currently, interest in the phenomenon of religious conversion is growing among Russian scholars. Given that the Russian Federation is a multiethnic state with widespread religious pluralism, the frequency of religious conversion cases has increased. Consequently, in recent years, the number of researchers addressing this topic has also grown. For example, scholars such as E. A. Ostrovskaya, V. A. Martinovich, and Ya. Moravitsky have undertaken comprehensive studies of religious conversion. In domestic scholarship, the topic of religious conversion has only recently begun to receive increased academic attention. One of the most comprehensive works in this area is the collective monograph titled *Religious Conversion in a Post-Secular Society (An Attempt at Phenomenological Reconstruction)*, which provides an in-depth analysis of the methodological issues and manifestations of religious conversion.

Specific aspects of religious conversion have also been explored in the scholarly articles of E. E. Burova, A. G. Kosichenko, Yu. V. Kuchinskaya, Z. K. Shaukenova, N. Zh. Baitenova, B. M. Satershinov, K. M. Borbasova, M. K. Bektenova, and Zh. Kabidenova.

One of the few domestic scholars who has comprehensively studied the phenomenon of religious conversion is the sociologist of religion K. Kaliyev, who defended his doctoral dissertation in Turkey titled *Kazakh Converts After Independence*. In his dissertation, he analyses the social identity and lived experiences of Kazakh converts who adopted Christianity.

However, there is a notable absence of extensive research in Kazakhstan focusing on individuals who have converted from Christianity to Islam. The present dissertation is distinguished by its originality and relevance, as it aims to explore the process of

conversion to Islam, identify the underlying causes and contributing factors, analyse the outcomes and implications, and articulate the distinctive features of adaptation and socialization within a new religious-social environment.

Research Methods and Approaches

Concerning the methodological framework of this dissertation, a set of theoretical and methodological approaches were employed to fulfil the stated objectives and research tasks:

- **Theoretical foundation:** A systematic review and analysis of domestic and international scholarly literature on religious conversion, including monographs, academic articles, and other relevant publications, was conducted.
- **Comparative method:** Different theories and models of religious conversion were compared to identify their key similarities and differences.
- **Historical analysis:** This method was used to examine the process of conversion to Islam both diachronically and synchronically, within its broader historical context.
- **Structural-functional approach:** The religious conversion process was studied comprehensively by analysing the roles and functions of various social factors and elements involved in this phenomenon.
- **Content analysis:** This method was applied to collect, analyse, and categorize information related to the personal lives of converts, as well as data presented in mass media sources.
- **Hermeneutic and axiological approach:** This method aimed to uncover the religious and worldview orientations of converts, their spiritual values, and the ways these are socially projected and attributed.

Empirical Foundation

The empirical basis of the study consisted of the following sociological research methods:

In-depth interviews: A total of 26 in-depth interviews were conducted with individuals who converted to Islam. These interviews examined the participants' religious experiences and the formation of their social identities. Ethical standards and the anonymity of respondents were strictly maintained throughout the interviews, which lasted between 20 minutes and one hour. Observations were also conducted in mosques involving converts from non-Muslim ethnic backgrounds. In some cases, brief expert interviews were conducted with specialists in the field of Islam, including imams and personal acquaintances. These interviews served as supplementary sources for better understanding the phenomenon and for obtaining more nuanced insights. The data collected through this process significantly contributed to the scientific understanding of the topic.

Observation method: Observational research was carried out in mosques and religious communities to examine the religious practices and experiences of individuals who had embraced Islam.

Scientific Novelty of the Research

- The semantic scope of the concept of *religious conversion*—as understood in current scholarly discourse—was expanded through the integration of Islamic concepts. For the first time, this dissertation links the theoretical and methodological

foundations of religious conversion with the practical manifestations of religious acceptance in Islam.

- The relationship between religious conversion and identity types was examined, and the key social factors contributing to the formation of a convert's new identity—such as the immediate and extended social environment, profession, occupation, social status, and prestige—were identified.

- Based on a comparative analysis of existing theories of religious conversion, a complex set of contemporary factors influencing conversion—such as human rights and freedoms, the phenomenon of the religious marketplace in pluralistic societies, and migration—was revealed.

- Through a historical analysis of the Islamization process among Turkic peoples, the conversion potential of Islam was demonstrated, along with its capacity to integrate large-scale social communities around shared values and spiritual worldviews.

- The consequences of the transformation of religious identity during the colonial policies of the Russian Empire and the Soviet era—especially through Orthodox missionary activity and atheistic ideology—were critically assessed.

- The social mechanisms of religious conversion in the context of globalization in countries such as South Korea and Europe were analyzed, and the specific characteristics of intra-confessional and inter-confessional conversion processes were formulated.

- The preconditions and driving factors of religious conversion in post-independence Kazakhstan were identified, with an emphasis on the influence of global dynamics.

- Based on the study of conversion histories and experiences of non-Muslim ethnic groups who embraced Islam in Kazakhstan, the specific features of their adaptation to a new religious-social community were articulated. Changes in their socio-psychological attribution processes were analyzed, and the importance of strengthening their civic identity was substantiated.

Key Findings and Propositions for Defense

1. The theoretical and methodological foundations for studying the phenomenon of *religious conversion* have largely been shaped by Christian proselytism and missionary practices. However, the experiences of other world and national religions also require theological and scholarly analysis. In this regard, the Islamic concepts of *Ihtida* (embracing Islam) and *Ridda* (apostasy) are of great importance for understanding the phenomenon and process of religious conversion in the Islamic context. Introducing these concepts into academic discourse and clarifying their distinctions and interrelations will expand the scope of the category of religious conversion and offer a deeper understanding of it.

2. The process of religious conversion is not limited to transformations in religious consciousness or spiritual worldview. As a multifaceted phenomenon encompassing all aspects of human existence, it is essential to examine the interplay between its internal dimensions (emotions, feelings, intuitions) and its external manifestations shaped by social dynamics.

3. In secular democratic societies, the occurrence of religious conversion is significantly influenced by the guarantee and protection of human rights and freedoms by state legislation, as well as the recognition of religion as a matter of personal choice and individual will. This is largely supported by the socio-political factor of secularization.

4. The adoption of Islam by Turkic peoples was influenced not only by political and cultural factors but also by the complementarity between Arab and Turkic lifestyles, shared spiritual orientations, and common moral-value systems.

5. Orthodox missionary activity and atheistic ideology during the Russian imperial and Soviet periods did not deeply affect the religious identity of the Kazakh people and did not result in large-scale conversion processes.

6. An analysis of religious conversion processes in the context of globalization in Europe and South Korea reveals region-specific characteristics. In Europe, religious conversion tends to be interpreted within the frameworks of secularization and rational choice theory. In South Korea, economic factors—particularly the dual influence of investment capital and missionary activity—have played a significant role.

7. In the post-independence period, the rapid spread of religious conversion in Kazakhstan was influenced by several factors, including the active missionary work of new religious movements, the population's socio-economic hardships, and the underdeveloped legal and regulatory framework governing religious affairs.

8. Among the various factors influencing conversion to Islam in Kazakhstan, the most significant are marital and familial relations, as well as the influence of close social networks. During the conversion process, individuals' worldviews, personal development, and emotional states change as they adapt to new phases of religious experience. The fact that converts' new religious identity does not negatively affect their social status, role in society or societal standing indicates the high potential for religious tolerance within Kazakhstani society.

Theoretical and Practical Significance of the Research

The findings of this dissertation contribute significantly to the theoretical understanding of the nature and distinct features of contemporary religious conversion. The evolution of religious conversion in Kazakhstan is shown to be closely interconnected with broader historical, cultural, economic, political, and social transformations occurring both nationally and globally. Accordingly, the study analyses the transformation of conversion processes within the broader context of these societal changes.

Approbation and Publication of the Research

The main results and conclusions of the dissertation have been published in a total of seven scientific articles, both in domestic and international academic sources. These include one article indexed in the Scopus database, two articles in the proceedings of international conferences held in Kazakhstan, one article in a foreign journal, and three articles published in journals recognized by the Committee for Quality Assurance in the Field of Science and Higher Education of the Ministry of Science and Higher Education of the Republic of Kazakhstan.

I. Article in the Scopus database:

1. The phenomenon of religious conversion in Kazakhstan and its influence on personality formation // Pharos Journal of Theology, ISSN 2414-3324, Volume 105, Themed Issue 3 (2024). <https://www.pharosjot.com/2024.html>

II. Articles published in journals recommended by the Committee for Quality Assurance in the Field of Science and Higher Education (Kazakhstan):

1. Factors influencing the process of religious conversion and related typology of religious conversion // Bulletin of KazNU. Series of Religious Studies. – 2021. – No. 4(1), pp. 19–27.

2. The impact of religious conversion on social identity in the Republic of Kazakhstan // Bulletin of KazNU. Series of Religious Studies. – 2022. – No. 3(31), pp. 45–52.

3. Socio-cultural prerequisites of religious conversion // Adam Alemi (The World of a Human Being). – Almaty, 2023. – No. 4(98), pp. 136–148.

III. Article in a foreign journal:

4. Relation of religious conversion and social identity // Journal of Positive Psychology and Wellbeing, 2021, pp. 807–811.

IV. Articles in international and national conference proceedings:

5. Theoretical approaches in the study of religious conversion // Proceedings of the International Scientific-Practical Conference «Eastern Countries in the Context of Contemporary International Relations: Problems and New Research Requirements». – Almaty: 13 November 2020, pp. 375–377.

6. Religious identity as a component of social identity // Proceedings of the Republican Scientific-Practical Conference «Teachings and Heritage of Religious Scholars in Kazakhstan». – Turkistan, 28 November 2024, pp. 337–343.

The dissertation was conducted at the Department of Religious Studies at the Egyptian University of Islamic Culture Nur-Mubarak and was reviewed and recommended for defense by the same department.

Structure and Scope of the Dissertation

The dissertation consists of an introduction, three main chapters, nine subsections, twenty-two diagrams, a conclusion, a list of references, and appendices. The total length of the dissertation is 150 pages. The number of sources used in the study is 157.