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The state and religious organizations in Kazakhstan in the 1940s-1990s: methodological aspects of studying the problem and systematization of source

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Abstract: The state and religious confessions are the most important institutions of socio-political development of society, and the nature of the interaction of these institutions to a certain extent is an indicator of the civilization of society. The study and substantiation of the methodology for studying the interaction of the state and religious organizations in historical retrospect is relevant from the point of view of the need to generalize practical experience and extract lessons from the past. The theoretical and methodological basis for the study of state-religious relations in historical retrospect can be the principles of civilizational, institutional and interdisciplinary approaches. Each of them allows us to objectively and dynamically consider the evolution of interaction between the state and faiths in Kazakhstan in 1940-1990, to understand the cause-and-effect conditionality of the transformation of state religious policy, to identify and characterize regional specifics in the context of country-wide modernization processes, to summarize the regional historical experience of interaction between the state and religious organizations. The concept of cultural adaptation explains the mechanisms of habilitation of believers to changing political and legal realities.

Key words: state; confessions; methodology; religion; Soviet model; sources.

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Introduction

Kazakhstan is a multiethnic and multi-confessional state, in which representatives of a wide variety of religious beliefs live. In the current situation, the role of religion in society is growing, religious motivation has an increasing impact on human social behavior patterns, and the religious factor is trying to influence the political life of the country. That is why building trusting relations between the state and different faiths is one of the priorities of the progressive and sustainable development of the country.

For the multi-confessional Kazakh society, the issue of interaction between the state and faiths has been and remains relevant. The relatively liberal republican religious legislation and open borders contribute to the penetration of various pseudo-religious movements and trends, whose leaders and activists engage in religious proselytism, preach teachings alien to the traditional culture and mentality of Kazakhstanis. They are often active in promoting social initiatives, seeking to gain the trust of the population and earn political credibility.

Taking into account the traditional tolerance of Kazakhstani people, it is possible to predict the consequences. In the context of the intensification of religious propaganda, the possibility of extremism, separatism and other negative trends is not excluded. In this sense, the study of the theoretical and practical experience of interaction between the state and religious organizations in historical retrospect acquires relevance and practical significance, especially since there is a growing social demand in society for referring to the historical experience of the past, drawing lessons from it. In the context of the above, the purpose of our research is to study and systematize the main methodological concepts of the problem of relations between the state and religion in historical retrospect.

The purpose of the study is to substantiate modern methodological concepts of studying the problem of "state - religious organizations" in the historical perspective of the 1940-1990 years, to classify and summarize the theoretical aspects of the problem.

The Soviet model of interaction between the state and confessions was not unchanged. Within the framework of the designated chronological period, the relationship between the Soviet state and religious denominations evolved for various reasons, including ideological and political ones.

The article presents the systematization of sources, describes the scientific principles and methods of working with them. Their application serves as the basis for scientific knowledge and understanding of the problem.

Materials and methods of research

The main materials were used the works of philosophers and sociologists O. Spengler, A. Toynbee, M. Weber, E. Danilevsky, E. Durkheim, T. Parsons, J. Stewart, and E. Markarian. These works presented a scientific development of the theoretical provisions of the concept "state and religions" were scientifically developed, methodological approaches and principles of studying the problem were outlined. Theoretical sociologists consider religion as one of the

most important social institutions of society, manifesting itself not only in the field of social relations, but also in the field of state, ethnic, and interpersonal relations.

The religious factor forms the basis of almost all social institutions and acts as a consolidating force of society. As a system of values and meanings, religion determines the behavior of people in society and acts as an important factor in social dynamics and social development. Understanding the mechanisms of functioning of religion in society is impossible without studying its history, analyzing the social roots of its origin and functions in society. Sociologists also emphasize the relationship of religion with the economic foundations of the state, in the context of which state-religious relations are considered through the prism of such a relationship. The reference to the works of K. West and D. Zimmerman made it possible to study and substantiate the gender aspects of the problem of interaction between the state and religion.

The principles and methods of research typical for both historical and other social sciences were applied. The most important is the principle of historicism, which allows us to explore state-religious relations as a developing process, during which both common features and regional peculiarities are revealed. The principle of historicism explains the causal conditionality of the evolution of state-confessional relations. The systematic method is focused on a holistic and comprehensive study of the problem, it helps to understand the role and place of religion in the construct of "state and religion". The systematic approach makes it possible to consider the interaction of the state and religious organizations as structural components of a single system, which means society. The method of comparative analysis was used to search for analogues and determinants in the historical experience of interaction between the state and religious organizations.

Discussions

The problem of state-religious relations in the methodological dimension has been scientifically developed in the works of Kazakhstani and Russian authors. According to religious studies researchers, "state-confessional relations are the most important element of state-building" (Topical Issues, 2012: 27). The historical experience of the development of relations between the state and religious organizations confirms this concept. The state-confessional policy was the most important component of the colonial policy of the Russian Empire for the development of national outskirts and met the tasks of national-state building. Religious policy, or rather anti-religious policy aimed at suppressing religious consciousness formed the basis of socialist ideology, on the basis of which the political superstructure of the Soviet state was formed. The analysis of the teaching of the founders of sociology on the processes of interaction between religion and the state is presented by researchers T. Batorova and S. Batorov. According to the authors, this process is multifaceted and studied from various points of view. From a positivist point of view, the relationship between the state and religion occurs through scientific knowledge. From a historical point of view, society is the basis for the interaction of religion and the state. The economic concept considers religion as the basis of socio-cultural changes in society, and the functional point of view reveals the social appearance of religion (Batorova, Batorov, 2016).

K. Bagaeva considers the problem of methodology for studying the relationship between the state and religion in the context of clarifying the categorical apparatus, which is important for determining the methodology of research, generalizes and classifies existing typologies (Bagaeva, 2015). The author explains the diversity of historical models of interaction between the state and religion by "the categorical diversity of scientific literature on the problem and the multivariate definition of the term "religion", as well as the uniqueness of the religious situation in each individual society or region" (Bagaeva, 2015: 19).

A number of research papers are devoted to the analysis of models of state-religious relations. The diverse typologies used by researchers of state-confessional relations are summarized in the article of M. Shakhov and O. Shutova. But the authors are developing their own so-called "power" model based on the power of influence in society; when either the power of the state or the power of religion prevails. Scientists propose this model as one of the possible options for classifying state-confessional relations (Shakhov, Shutova, 2003).

The authors A. Kardashevsky and M. Tirskikh substantiate the advantages of "essential" models (Kardashevsky, Tirskikh, 2009), analyzing various types of state-confessional models. Introducing the concept of "essential models" into scientific circulation, they reveal the essence of the problem as follows: "To explain the reasons why this or that type of state-confessional relations has developed in this way, it is necessary to take into account the way of interaction of the state and confessions based on the essences, the very nature of these two social phenomena" (Kardashevsky, Tirskikh, 2009: 30)

R. Zvorygin makes an attempt to develop tools for studying the interaction of public authorities and religious associations based on quantitative analysis methods. The author's main attention is aimed at identifying the relationship "between the confessional affiliation of religious associations and the nature of the attitude towards them on the part of public authorities" (Zvorygin, 2019).

E. Mchedlova examines the interaction of the state, society and confessions in the context of a socio-political crisis, when religious hidden activities of confessions become more active. According to the author, crises manifest themselves in modern religious ideology, which, in turn, affects the emerging programmatic images of the future existence of society (Mchedlova, 2022). Among the foreign authors exploring the problems of the methodology of the relationship between the state and religion, the works of J. Anderson (2003), T. Jelen (Jelen, Wilcox, 2002), N. Demerath (Demerath, 2003).

In general, the problem of methodology of state-confessional relations attracts the attention of scientists expressing their point of view, especially since the problem lies in the intersection of different social sciences (philosophy, sociology, religious studies, law, and history). The predominance of philosophical and sociological research leaves us with the opportunity to approach the methodology of the problem of "state and religion" from the point of view of generalizing the historical experience of their interaction.

Results

The theoretical and methodological basis for the study of state-confessional relations in historical retrospection can be the principle of the civilizational approach, which was scientifically developed in the works of O. Spengler (Spengler, 2008), A. Toinby (Toinby, 2006), I. Danilevsky (Danilevsky, 2008) and other theorists of sociological science. The advantage

of the civilizational principle, in comparison with the formational one, is that its application allows us to consider culture as a unique original phenomenon developing in interrelation and interaction with other civilizational phenomena.

Religion and religious worldview can be considered as part of the global culture that characterizes the level of development of civilization. In this sense, the development of state-confessional relations should be considered in the context of the theory of local civilizations. The history of the Soviet state as a whole and the history of the republic as part of the Union state can be considered as the history of local civilizations developing under the influence of both internal and external factors. In a relatively small chronological period in historical terms (1940-1990), the evolution of the relationship between the state and religion took place due to ideological and political reasons.

From the point of view of the civilizational approach, the relationship of state bodies with confessions in Kazakhstan fits into the general paradigm of Soviet religious policy, however, at the level of its practical implementation, regional peculiarities inevitably arose due to the level of religiosity of the population, the diversity of the confessional map of the region.

No less important is the institutional principle of studying state-religious relations, which explains social development through the prism of the formation, development and transformation of social institutions, including religion. According to the researchers, "historical institutionalism focuses precisely on the problem of the transformation of institutions" (Belkova, 2014: 119). The institutional principle substantiates the role and place of social institutions in the structure of a public organization. The application of the institutional approach makes it possible to understand and comprehend the goals and objectives of the confessional policy of the Soviet state, the forms and methods of its implementation both at the country and republican levels, the causes and consequences of the transformation of the religious policy of the state. The institutional principle helps to scientifically substantiate the nature and features of the interaction of state institutions with different faiths: Muslims, Orthodox, Catholics and others.

E. Durkheim's theory of modernization (Durkheim, 1991) can be applied as a methodological basis for the study of state-religious relations in historical retrospect. With regard to the problem of interaction between the state and religious organizations, E. Durkheim's concept makes it possible to study and assess the state of collective consciousness of a certain part of society (in this case, believers) in the context of evolutionary processes and social transformation of society in the 1940s and 1990s. The religious policy of the Soviet state in the considered relatively small in historical dimension chronological period of 1940-1990 evolved for ideological and political reasons. During these years, the confessional picture in the republic changed dramatically, which was facilitated by the Stalinist deportation of peoples (1930-1940), the development of virgin lands in the northern regions of the republic (1950-1960).

In the 1940s a new concept of the religious policy of the Soviet state different from the model of strict administrative suppression of religion in the 1920s and 1930s was formed. This turn is due not only to the civil position of the church and clergy during the Second World War, but also to external factors and causes. With the country's transition to a new model of socio-political development in the early 1990s, the interaction of the state with religious organizations moves to a completely different plane. The changing religious policy of the state influenced the state of

collective consciousness of a certain part of society. The Soviet modernization of the spiritual life of society, carried out by administrative methods and limiting the possibilities of religious worship, provoked reasonable resistance from believers who fought for the preservation of religious dogmas.

From the point of view of methodology, it is also necessary to take into account the interdisciplinary nature of the problem of interaction between the state and religious confessions. That is why the study of the topic can be implemented by using methodological concepts from the field of historical ethnology, in particular the concept of cultural adaptation. The problem of cultural adaptation affects various spheres of human activity, including spiritual life. The basics of the concept are set out in the works of J. Stewart (Stewart, 1955), E. Markaryan (Markaryan, 1983), T. Parsons (Parsons, 2002), S. Lurie (Lurie, 1997). The concept of adaptation implies a complex connection between a person or a group of people with a socio-cultural environment, in the process of which the problem of compatibility of different worldview systems inevitably arises, acceptance or non-acceptance by a person of new value orientations promoted and imposed by the state. According to the researchers, "religious orientation can consist both in accepting these values and rejecting them" (Parsons, 2002: 749).

With the regard to the topic of state-religious relations, the concept of cultural adaptation helps to identify and explain the mechanisms of adaptation of believers to the new socio-economic, political, legal, socio-cultural realities that inevitably arose with the change of the political course of the state. The nature of relations between the state and religious organizations is inextricably linked to the general political processes in the country. The political course of the Soviet state changed with the change of the top leadership, therefore, Soviet religious legislation and confessional policy in general changed: from the policy of harsh administrative pressure and restrictions on religion in the 1920s and 1930s to a relatively liberal attitude towards religion since the second half of the 1980s. The Soviet model of state-confessional relations evolved from segregation in the 1920s and 1940s, when religious and spiritual life was banned, to separation in the 1960s and 1980s, when the state declared freedom of conscience and did not openly oppose religion. From the point of view of adaptation theory, the features and consequences of the atheization policy pursued by the Soviet state can be considered, the factors contributing to the survival and functioning of religious communities in the conditions of the harsh anti-religious regime of the Soviet government in the 1920s and 1930s are analyzed in Khrushchev period (1953-1964) of persecution of religion.

The gender factor played an important role in the religious policy of the Soviet state. Its manifestation was especially evident during the atheistic propaganda of the first decades of Soviet power, when the "women's issue" in regions where the Muslim population prevailed was closely linked to the religious one. The "liberation" of women took place under the slogans of combating religious prejudice, liberating women and removing the burqa. The study of the gender aspects of the problem is possible based on the methodology of K. West and D. Zimmerman, through the prism of which gender is viewed as a social construct (West, Zimmerman, 1997). The conditionality of the social structure depends not only on the level of development of social relations, but also on the degree of religiosity of the society. In this sense, the theory can be applied to study the gender aspects of the religious policy of the state.

The scientific development of the state-confessional relations problem in historical retrospection involves the use of both general theoretical and specific principles of social sciences, including historical ones. Due to the variety of approaches and contradictory assessments of state religious policy, the principle of objectivity is of particular importance, according to which the solution of research tasks should not depend on the value orientations, personal attitudes and religious/atheistic worldview of the researcher. The principle of objectivity implies freedom from the party-class, ideological, national, gender, and confessional preferences of the researcher. The application of the principle is especially important in the study of the designated period of state-religious relations, for an objective analysis of the Soviet historiographical tradition, which developed in the conditions of harsh political and ideological attitudes of the state.

The principle of historicism focuses on the consideration of each historical phenomenon and event in the relation to other events, on observing the chronological sequence and taking into account the specific historical conditions in which events developed. It aims to reproduce the "spirit of the times", the atmosphere of the era in which historical events took place. Its application makes it possible to explore state-religious relations as a developing process with a certain orientation and dynamics, common and specific features. In the construction of the "state - religion", the principle of historicism helps to understand the motivation of the state when adopting legislative acts in the field of religion, the influence of the political situation on the development of principles and directions of the state religious strategy, the perception by believers of legislative acts on religion, the influence of the confessional policy of the state on the spiritual state of society. The scientific understanding of the methodology of state-confessional relations presupposes a holistic vision and understanding of the problem in historical retrospect. That is why the methodological study of the problem of interaction between the state and faiths is based on a systematic approach. The principle of consistency makes it possible to consider the relationship between the state and religion as interacting components of a single and integral system, by which we mean society. In addition, a systematic approach involves a comprehensive study of the role of both the state and religion in social dynamics. Meanwhile, researchers define a systematic approach to the study of history as "... a complex and multidimensional theoretical and methodological phenomenon. Its application in research practice can be successful only for someone who has basic knowledge of the general theory of systems, and also understands that this approach can only be applied in combination with others ..." (Ippolitov, 2017: 199).

The scientific basis for the study of the problem of state-confessional relations includes diverse sources, which, in accordance with the classification generally accepted in historical science, can be divided into several groups.

The first group of sources consists of legislative acts and normative legal documents on religion and freedom of conscience of central and republican government bodies and state structures that performed administrative and managerial functions: resolutions, orders, recommendations of the Central Committee of the CPSU, the Central Committee of CP of Kazakhstan, the Council of Ministers of Kazakh SSR. They characterize the general paradigm and concept of state religious policy, its goals and objectives. This group also includes normative legal acts of local authorities and management (regional executive committees, city councils) on religious issues. Since the

latest documents were developed on the basis of all-Union normative acts, they generally reflect the general concept of state policy, but some provisions were detailed taking into account the national and the regional aspects.

A large group of sources, both in number and in content, consists of materials from the official records of the party and Soviet state bodies on religious issues, whose functions included the implementation of confessional policy. The sources of their formation are state structures and departments of different levels (district, city, regional, republican, union), which led to their diversity and multiplicity. By the nature of their origin, functional and intended purpose, sources are divided into several categories: circular orders, instructions, clerical correspondence, minutes of meetings, reports (annual, quarterly, monthly), reports, reports and other documents.

To compile a confessional map of Kazakhstan in 1940-1990, covering traditional and non-traditional denominations, as well as religious groups and movements, documents of church authorities of different denominations are of great importance. They include lists of believers, appeals and statements to central authorities, correspondence materials with the government agencies, letters of complaint about violations of religious legislation and other materials. Statistical data and materials from the All-Union Population censuses of 1959, 1979, and 1989 will help to determine the number of religious communities by denomination.

The cycle of documents of personal origin, represented by memoirs, letters from believers to government structures and international organizations, memoirs of participants and eyewitnesses of historical events, is very useful in scientific application, since such sources reflect the views of specific people on the religious policy being pursued, characterize their attitude and demonstrate feedback. The spiritual world of believers is more fully revealed precisely through the personal perception by believers of the ongoing transformations in the religious policy of the state.

Materials from secular periodicals and materials from church publications can be used as sources. If the pages of secular publications reflected the state policy in the field of relations with the religious organizations, the official point of view on the events in the spiritual sphere was expressed, then the materials of church publications reflect the inner life of the confessions.

A diverse and rich range of sources on the topic determines a wide range of scientific methods of working with them. Let's focus on the characteristics of some of them. The state-confessional policy of the Soviet state changed with the change of political priorities, that is why a historical and genetic method is used to study it, it allows us to study and explain the reasons for the change of priorities in the confessional policy of the state.

The historical-comparative method is applicable for a comparative analysis of the directions of the confessional policy of the Soviet state in different periods of history, when comparing the general and the private in state-religious processes. This method helps to identify the cause-and-effect relationships that led to the transformation of the religious policy of the state. Historical-systemic and problem-chronological methods help to identify the main stages of the transformation of state religious policy, summarize the material in chronological sequence, identify the main directions and internal logic of the state-confessional policy in different periods of history, substantiate its natural consequences.

Scientific objectivity and reliability in the historical research is ensured by the use of the comparative research method – the method of comparing historical facts, events and phenomena. This method is aimed at identifying analogies in historical processes and phenomena, to detect similarities or differences. The method is most relevant and effective when studying historical events of a local or regional nature, since in the context of localization and regionalization of historical search, the researcher risks losing sight of the general connections between historical events, limiting himself to a range of detailed questions.

Since historical archival sources play an important role in studying the problem of the state-religious relations, it is necessary to elaborate on the characteristics of methods of working with them. Historical sources are usually multifunctional, any documentary source at the development stage was intended to perform a specific function, and often more than one. One can agree with the opinion of the researchers that "due to the fact that the historical source ... reflects objective reality, and it is multifaceted and diverse, then the historical source itself is diverse and multifaceted in its content and functions performed by it. ... each source has a feature that can be characterized as multifunctional" (Georgieva, 2016: 15).

The functionality of the source, its purpose, left an imprint on the content and nature of the presentation of the material, its ideological orientation. That is why it is necessary to start working with the identified archival documents by clarifying the reasons for their development. The researcher should ask questions: for what purpose the document was developed, for what tasks it was intended. Some documents, such as reports of officials to higher authorities on the results of anti-religious propaganda, reports on anniversaries, protocol decisions of local authorities on the closure of places of worship, may contain somewhat distorted, exaggerated, or underestimated figures, biased facts. In practice, it is not uncommon for agents of the Soviet government on the ground to deliberately underestimate the number of believers in order to obtain permission from the higher authorities to close churches and mosques "due to lack of need." In contrast, information used for practical purposes, for example, to develop and make specific decisions on religious legislation or to determine the religious strategy of the state, more objectively reflects the state of the problem.

When working with archival sources, it is important to avoid the absolutization of historical facts mentioned once and not to build theoretical generalizations based on them. In order to avoid such errors, methods of comparing historical information from different documents should be used.

Research practice shows that archival sources on state and religion, especially those relating to the 1920s and 1940s, are characterized by carelessness in development and poor preservation, often contain contradictory information, especially in terms of current statistics. In this case, in order to avoid falsification of figures and facts, all documents on the problem under study should be identified as much as possible. The comparison of documents and their comparative analysis is a prerequisite for the historical research, since the researchers often encounter inconsistencies in information on a specific historical fact.

Research work with sources does not exclude subjectivism due to the researcher's desire to ignore and ignore facts and events that do not confirm the scientific hypothesis put forward by him and contradict his ideas. That is why the sequence of solving research tasks is important

in working with sources: to identify historical facts and build a scientific hypothesis based on them, or to put forward a hypothesis and confirm it with the appropriate "necessary" facts. In order to avoid non-scientific conclusions and interpretations, one should follow the scientific principles of selecting and extracting facts from sources, build a hypothesis based on facts, and theoretical generalization based on the analysis of revealed facts.

The risks of subjectivism increase when working with the sources of personal origin, which are compiled directly by a specific person and bear the stamp of a particular person's worldview, views, assessments and ideas. Researchers believe that when working with the sources of personal origin, it is necessary to take into account the reality of two types of memory: autobiographical and historical. Autobiographical memory is nothing more than an internal, personal memory of a particular person, historical memory is an external, social memory (Halbwaks, 2005: 10). The content of the sources of personal origin reflects the inner, personal memory of a person with its subjective principles.

Most archival documents of the Soviet period, especially documents of the official records management of state and party bodies, are overly politicized and are not devoid of ideological coloring. In order to avoid errors in theoretical generalizations, the researcher should take into account this feature of the sources and abstract from the ideological bias. Moreover, even documents that, at first glance, are far from ideological orientation or politicization, may bear the stamp of existing social norms, views and values of a certain part of the population. Researchers often encounter such problems when studying church records management documents. For example, when studying the inventories of church property compiled during the expropriation of church property by the state, the researcher must take into account the views that existed in society at that period of history on the relative value of expropriated church things, take into account the value orientations of believers of different faiths. Believers and ministers of worship could add some things to the church inventory as valuable and not mention others as less valuable in their opinion.

The use of statistical methods for analyzing archival documents and materials of the All-Union Population censuses for different years allows us to identify quantitative and qualitative indicators of religious organizations in Kazakhstan, the changing dynamics of their number in different years, the number of atheistic organizations as an indicator of the activity of atheistic propaganda. In relation to the designated research topic, the method of quantitative analysis of phenomena is important, i.e. the analysis of the dynamics of social processes based on statistical material. Conclusions about the confessional structure of Kazakh society in the 1940s-1990s, the stages of evolution of state-religious relations in Kazakhstan can be formulated on the basis of accumulation and systematic generalization of various empirical data and statistical calculations.

Conclusion

Thus, having studied the methodological approaches, principles and methods of the scientific knowledge of the topic the state-confessional relations in historical dynamics, we can summarize the following: the multifaceted and multidimensional nature of the problem

(1); its interdisciplinary nature at the junction of different social sciences (2); the methodology of the problem of relations between the state and religion should be based on the principles of civilizational and institutional approaches, the theory of modernization and the concept of cultural adaptation, explaining the complex mechanisms of interaction between state structures and religious organizations at different stages of history (3); in historical refraction, the scientific base of the problem of state-confessional relations includes diverse sources (4); the study of the problem from a scientific point of view, it involves the complex application of various research methods from the field of social sciences (5); The historical conditionality of the problem of state-confessional relations and the continuing relevance at the present stage require its scientific development (6).

The methodological substantiation of the problem of interaction between the state and religion in historical refraction confirms the interdisciplinary nature of the topic, for the study of which the methods of various social sciences are applicable.

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AUTHORS CONTRIBUTION

Alpyspaeva G.A. the main author and generator of the idea for the publication, substantiated the concept and theoretical also methodological foundations of the article, prepared the article model, contributed to the collection and processing of source and historiographic material, identified significant source material, contributed to the critical rethinking of the article as well.

Aubakirova Kh.A. equally took part in the preparation of the article, revision and solving the issues related to the reliability of the information obtained, critical revision of the content of the article and getting ready it for publication

Sametova G.A. equally took part in the formulation of the problem, analysis and systematization of the obtained data, design and preparation of the bibliography.

CONFLICT OF INTERESTS

The authors declare no relevant conflict of interests.

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1940-1990 жж. Қазақстандағы мемлекет және діни ұйымдар: мәселені зерттеудің әдіснамалық негіздері мен дереккөздерді жүйелеу

Андатпа. Мемлекет пен діни конфессиялар қоғамның қоғамдық-саяси дамуының маңызды институттары болып табылады, бұл институттардың өзара әрекеттесу сипаты белгілі бір дәрежеде қоғамның өркениетінің көрсеткіші болып табылады. Тарихи ретроспекциядағы мемлекет пен діни ұйымдардың өзара іс-қимылын зерттеу әдістемесін зерттеу және негіздеу практикалық тәжірибені қорытындылау және өткеннен сабақ алу қажеттілігі тұрғысынан өзекті. Мемлекет пен конфессиялардың өзара іс-қимылының кеңестік моделі бірқалыпты болған жоқ. Зерттеуде көрсетілген хронологиялық кезең шеңберінде кеңес мемлекеті мен діни конфессиялардың қарым-қатынасы әртүрлі себептерге, соның ішінде идеологиялық және саяси себептерге байланысты дамыды. Тарихи ретроспекциядағы мемлекеттік-діни қарым-қатынастарды зерттеудің теориялық және әдіснамалық негізі ретінде өркениеттік, институционалдық және пәнаралық тәсілдердің принциптері болады. Олардың әрқайсысы 1940-1990 жылдардағы Қазақстандағы мемлекет пен конфессиялардың өзара іс-қимылының эволюциясын объективті және серпінді түрде қарап зерттеуге, мемлекеттік діни саясатты трансформациялаудың себеп-салдарлық шарттылығын түсінуге, жалпыхалықтық жаңғырту үрдісі тұрғысынанаймақтық ерекшелікті айқындауға және сипаттауға, мемлекет пен діни ұйымдардың өзара іс-қимылы мен қарым-қатынасының өңірлік тарихи тәжірибесін жинақтауға мүмкіндік береді. Мәдени бейімделу тұжырымдамасы діндерге сенушілердің өзгеріп отыратын саяси-құқықтық шындыққа өздерінің әлеуметтік әлеуетін қосуға бағытталған механизмдерін түсіндіреді. Мақалада дереккөздерді жүйелеу, олармен жұмыс істеудің ғылыми принциптері мен әдістері сипатталған. Оларды қолдану ғылыми білім мен тақырыпты түсінудің негізі болып табылады. Тарихи сынудағы мемлекет пен діннің өзара әрекеттесу проблемасының әдіснамалық негіздемесі тақырыптың пәнаралық сипатын растайды, оны зерттеу үшін әртүрлі әлеуметтік ғылымдардың әдістері қолданылады.

Түйін сөздер: мемлекет; конфессиялар; әдістеме; дін; кеңестік модель; дереккөздер.

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Государство и религиозные организации в Казахстане в 1940-1990-е гг.: методологические аспекты изучения проблемы и систематизация источников

Аннотация. Государство и религиозные конфессии являются важнейшими институтами общественно-политического развития социума, а характер взаимодействия данных институтов в определенной мере является показателем цивилизованности общества. Изучение и обоснование методологии изучения взаимодействия государства и религиозных организаций в исторической ретроспекции актуально с точки зрения необходимости обобщения практического опыта и извлечения уроков прошлого. Советская модель взаимодействия государства и конфессий не была неизменной. В рамках обозначенного хронологического периода взаимоотношения советского государства и религиозных конфессий эволюционировали в силу разных причин, в том числе идеологических и политических. Теоретико-методологической базой изучения государственно-религиозных отношений в исторической ретроспекции могут служить принципы цивилизационного, институционального и междисциплинарного подходов. Каждый из них позволяет объективно и в динамике рассматривать эволюцию взаимодействия государства и конфессий в Казахстане в 1940-1990 гг., понять причинно-следственную обусловленность трансформации государственной религиозной политики, выявить и охарактеризовать региональную специфику в контексте общестрановых модернизационных процессов, обобщить региональный исторический опыт взаимодействия государства и религиозных организаций. Концепция культурной адаптации объясняет механизмы абилитации верующих к изменяющимся политико-правовым реалиям. В статье представлена систематизация источников, охарактеризованы научные принципы и методы работы с ними. Применение их служит основой научного познания и понимания проблемы. Методологическое обоснование проблемы взаимодействия государства и религии в историческом преломлении подтверждает междисциплинарный характер тематики, для изучения которой применимы методы разных социальных наук.

Ключевые слова: государство; конфессии; методология; религия; советская модель; источники.

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