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History of the development of religious organizations in Central Kazakhstan

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Abstract

The article studies the development of religious organizations in Central Kazakhstan during the Second World War and after its end, the role in the life of the Soviet man via the method of systematization, induction, and deduction. As a result, the all-Union organization Union of hostile atheists, which fought against religion for twenty years, was silent during the war. In conclusion, in Central Kazakhstan, religious associations were removed from the inventory. The struggle of local authorities with religion was without any particular imposition, but was known for systemic confrontation with each other.

Keywords: Religion, Organization, Soviet union, Central Kazakhstan.

Historia del desarrollo de las organizaciones religiosas en el centro de Kazajstán

Resumen

El artículo estudia el desarrollo de las organizaciones religiosas en el centro de Kazajstán durante la Segunda Guerra Mundial y después de su final, el papel en la vida del hombre soviético a través del método de sistematización, inducción y deducción. Como resultado, la organización de toda la Unión Unión de ateos hostiles, que luchó contra la religión durante veinte años, permaneció en silencio durante la guerra. En conclusión, en el centro de Kazajstán, las asociaciones religiosas fueron eliminadas del inventario. La lucha de

las autoridades locales con la religión fue sin ninguna imposición particular, pero fue conocida por la confrontación sistémica entre sí.

Palabras clave: Religión, Organización, Unión Soviética, Kazajstán central.

1. INTRODUCTION

Central Kazakhstan during the war became an industrial area as a third coal base and has strategic importance. With the arrival of workers involved in enterprises, they became the homeland of deported peoples. Among the immigrants were representatives of the repressed intelligentsia. The soviet policy gave preference to the Russian language, began to function as the state language and the language of international communication. As an opposition to the policy of Soviet power, he sought not only to preserve national characteristics but also to adhere to his religion. Was the initial stage of the policy of the Soviet government, which wanted to form an atheistic society implemented? How did the activity of religious organizations of the Karaganda region develop during the period under review? We try to answer these questions in the scope of the article.

Historians under the Soviet government could not really deal with the topic that contradicted the ideology. And European, American historians at that time already studied the religious organizations of the Soviet Union, their role in society, issues of the Soviets' struggle with religion. Studying social and political life in the first quarter of the twentieth century, ANDERSON (1994) raised the issue of women in a

religious society. DIBB (1986) has raised the issues of religious oppression of the peoples who formed the minority in the national policies of the Soviet government. The fact that the exclusion of the Arabic alphabet by the Soviet authorities, provided for the deprivation of the influence of religion is written in the studies of BRUCHIS (1984) and (RYWKIN, 1975). Western scholars' research on religious issues in the Central Asian region is limited to the activities of Muslim religious organizations and leaders. The reason is that many local people profess the Muslim religion.

On the part of Russian historians, this issue was studied a lot in subsequent years. Some dissertations were defended. Published monographs, data collections of ODINTSOV (1994) were written based on archival materials on religion under Soviet power. Most of the researches were written about the territory of the Russian Federation. In these studies, there is a desire of the authors to prove that the state of ROCh [Russian Orthodox Church] was particularly serious. However, the status of the ROCh, the most popular in the political areas of the Soviets, was much higher compared to other religious organizations. Nevertheless, given that the Kazakh Soviet Socialist Republic was part of the Union of Soviet Socialist Republics [USSR], it is known that the Soviet religious policy takes place in Kazakhstan.

Most of the works published in the second half of the XX century were aimed at combating religion, the development of

scientific atheism. As a result of the event, which became a big campaign on the scale of the Union, articles were published in newspapers and magazines. Anti-religious agitation was carried out among the population through these publications.

In recent years, local historians have begun to take an interest in the study of this topic. After Kazakhstan gained independence, several doctoral and master's theses were defended. The doctoral dissertation of TASMAGAMBETOV (1998), candidate's and doctoral dissertations of TASMAGAMBETOV (1998), candidate's work of AUANASOVA (2007), candidate's work of DZHUNUSBAEVA (2007), SADYKOVA's (2015) thesis for the Ph.D. degree of candidate of medical sciences, etc. Most of the defended dissertations are based on the history of the Islamic religion. In recent years, articles on the religious policy of the Soviet government have been published by Professor (SAKTAGANOVA, 2018). Conjunctural regulations contained information on such issues as the number of religious organizations, churches, believers, the celebration of religious holidays, the attitude of the population to religion, etc.

2. METHODOLOGY

In the course of studying the topic of the article, the method of systematization from General scientific methods was first used. This method allowed us to consider the object as a system and create a

unified image of the issue. That is, this method has formed such a concept as a complex system of stories of religion and religious organizations with their borders, internal structure, and laws. In the course of the study, methods of comparative analysis, which are traditional and effective, were widely used. This method allowed us to identify common features and differences of the topic, in particular, to agree on religious denominations, religious organizations and principles of religion on the example of Central Kazakhstan.

Among the General scientific methods used methods of induction and deduction. For example, the method of deduction made it possible to identify the individuality and identity in the life and activities of religious organizations in Central Kazakhstan, characteristic of all States, to determine the features of the provisions of individual denominations in the framework of solving universal issues. The inductive method made it possible to analyze the all-Union (in the USSR) trends on the basis of materials related to a particular Central Kazakhstan, as well as to determine the patterns of development of religious organizations in the USSR.

In the course of studying the topic of the article, the principle of historicism was taken as the management. Because it is an important principle to research any phenomenon (history of religions and religious organizations in Central Kazakhstan) with the time of its development, to reveal the relationship between its past, present, and future. The principle of historicism created conditions for studying the

provisions of religious organizations in the context of a specific historical event in the state and the region, considering the relationship and the development of facts.

3. DISCUSSION

Thus, the leader in the Soviet Union was formed and developed based on the ideology of the Communist party. In the socialist society to be created, there was no place for religious activity and worldview. Therefore, in the 1920s-1930s in Soviet history has been actively fighting against religion and confessional organizations. But the outbreak of the Second World War, one of its centers-the war between the USSR and Germany, forced to change the attitude of the party and the Soviet government to religion, religious organizations.

On the first day of the war, Metropolitan of the Russian Orthodox Church Sergius of Moscow and Kolomna has published an appeal to millions of people. His appeal was intended to prove patriotism not only in word but also indeed. The appeal made proposals regarding the heads of theologians. The priests were supposed to comfort the grieving and to encourage people to remember the civil and ecclesiastical duty. To remain indifferent to the experiences of the people, and the search for personal gain equated betrayal in relation to the Motherland and the Church.

At the Congress of Muslim leaders held in May 1942 in Ufa, the German fascist invaders were accused of attacking the Soviet Union. The Congress called on all the soldiers of the Muslim religion to send their forces to the battlefield to fight for the freedom of their homeland, all mankind and the Muslim world from fascist enemies, men, and women who remained in the rear, to create all the necessary things for the effective conduct of the Patriotic War and to provide the population with household items.

American researcher Martha Olcott talks about these problems. The official Muslim religious organization received permission for the establishment of Muslim control in Central Asia and Kazakhstan (SADUM), which has the right to publish spiritual material, and under the leadership of the state to prepare clergy. This Muftiat had no reputation and the rights were very limited. But its mere creation was an important event. However, neither after the Second World War nor before Stalin's death there were no benefits for Kazakhs and representatives of other non-European nationalities. In his article, Yaakov Roy writes about this stage, that the law on the restriction of the rights of religious organizations, adopted in 1929, remained unchanged.

In May 1942, Evangelical Christians and Baptists also published an appeal to believers with the words I'm calling on all brothers, all sisters, and all believers to do their duty to God and the Motherland in these difficult days. We, believers, should be the best

warrior at the front, the best worker in the rear. Beloved homeland must remain free...». The main religious organizations in the USSR called for a joint struggle with a common enemy since the beginning of the war.

In response to the loyalty of religious organizations, the Soviet Union stopped campaigning against religion at the state level. The all-Union organization Union of hostile atheists, which fought against religion for twenty years, was silent during the war. Russian historians explain the creation of these organizations by the fact that the Soviet authorities create benefits and patriotism of religious organizations. In Western studies, it is believed that the state provides privileges to religious organizations, and that is because the authorities are trying to prevent the occurrence of limited religious activities due to bureaucratic oversight and to prevent the emergence of other illegal organizations. In addition, the emergence of a religious internal enemy in a difficult period for the state would create many inconveniences for the authorities.

However, in 1943s-1945s there were a number of changes in relation to religious organizations on the part of the state power. Most of the believers received material resources for legal support and religion, permission to maintain churches. The new state bodies with the establishment of the Council on religious cults and the Council on the Affairs of the ROCh became an instrument of state policy in the field of religion. Adopted a resolution on the procedure of opening of churches and the creation of the Plenipotentiary of the Council for

Religious Affairs of the Russian Orthodox Church at the Council of Ministers of Kazakh SSR signed by the Deputy Chairman of the CPC of the USSR from November 18, 1943 No. 1325 Molotov.

A motivated decision did not allow the Allied, Autonomous Republican and Regional (District) Executive Committees to exclude the opening of the church. It was made by the CPC (The Council of People's Commissars) and the Executive Committee, and a copy of the decision was submitted to the CPC of the USSR, the main documents remained at the republican level, in turn, the Republican CPC or the regional (district) executive committee must inform the believers who signed the application. In the case of permission to open the temple Republican CPC had to submit all documents to the Council for the USSR CPC ROCh. To make a decision on the opening of churches, the Kazakh SSR SPC had to focus on the following issues:

- a) The authenticity of the appeal of believers who are not individuals;
- b) The state of the Church to which believers were converted;
- c) Determining the document when and by the decision of which Soviet organ the church was closed;
- d) The total number of churches working in the region and the distance between them.

On November 19, 1944, by the Decree of the USSR SPC No. 1603 opening of the Buildings of prayer and Religious Cults was approved. According to the decree, 20 adults, not deprived by the court of the right to elect, had to sign for the establishment of religious organizations and the opening of churches.

4. CONCLUSION

In the 1940s and 1960s, the position of religious and religious associations was ensured by the political line of the party, aimed at their elimination, and they used different methods: liberalization of state-church relations, strict persecution of all faiths. Certain elements of the liberalization policy began to be observed in the early 1940s, and we see that it persisted until the early 1950s. It can be seen that since the middle of 1950 in the form of agitation, and then since 1958, a targeted mass attack on religious organizations, the tightening of Soviet religious policy and that it lasted until the end of the reign of ANDERSON (1994). In Central Kazakhstan, religious associations were removed from the inventory. The struggle of local authorities with religion was without any particular imposition, but was known for systemic confrontation with each other, and this trend was carried out by tightening religious legislation at the center, and by increasing religious propaganda.

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