

ANNOTATION

to a thesis research of Bodeev Kanat Turymovich on a topic "History of religious organizations in Central Kazakhstan (1941-1991)", presented for a Doctor of Philosophy (PhD) degree majoring in "6D020300-History"

General description of work. The dissertation work explores the history of religious organizations in Central Kazakhstan in 1941-1991. A number of problems related to the activities of religious organizations in Central Kazakhstan have been studied: features of the state's religious policy in the period under study; the relationship of the official authorities with religious organizations; the legal status of religious organizations in 1941-1991; the functioning of religious organizations and religious communities in Central Kazakhstan, their activities in the region in 1941-1991.

Relevance of the research topic. For a long time in historiography there was a stereotype of the perception of the Soviet Union as an atheistic state that completely rejected any confessional organizations and religiosity. But despite the active propaganda of communist atheism and many years of active anti-religious measures, the number of faithful in the USSR remained significant, and religious organizations functioned both within the framework of regulatory legal acts and illegally, using illegal and semi-legal forms of activity. Formed as one of the multinational regions of the Kazakh SSR, about twenty different religious movements were spread among the population in Central Kazakhstan. Central Kazakhstan in 1941-1991 becomes the place of functioning of officially registered organizations and rather large unregistered religious communities: Muslims, Orthodox Christians, Evangelical Christians-Baptists, Catholics, Lutherans, Mennonites, etc. refuting the concept, which is textbook for the Soviet period, that "there was no religion under the Soviet regime".

Some problems of the religiosity of the Kazakh society and the history of religious organizations of the Kazakh SSR in 1941-1991 become an object of study in Soviet, foreign and modern domestic historiography, however, there are no comprehensive works on the stated problem. Moreover, there are practically no studies in the regions of the republic of this period. In modern Kazakhstani historiography, the history of Muslim religious organizations has been studied, but the history of the Russian Orthodox Church, Evangelical Christians-Baptists, Catholics, Lutherans, etc. have not been sufficiently studied in the indicated period. There is no work on a comprehensive study of the history of religious organizations in Central Kazakhstan. The analysis of archival documents and their introduction into scientific circulation made it possible to study the confessional situation, to track the activities of religious organizations in the region. The history of religious organizations in Central Kazakhstan, as an integral part of the USSR and the Kazakh SSR in the period under study, will make it possible to make a certain contribution to the study of the evolution of relations between the Soviet power and religious organizations and believers.

Goal of the research work is a comprehensive study of the history of religious organizations in Central Kazakhstan in 1941-1991.

To achieve this goal, there were determined **the following handing of tasks:**

- to analyze the religious policy of the state in the period under study and to characterize the relationship between the official authorities and religious organizations;
- to study the legal status of religious organizations in 1941-1991;
- to determine the reasons and regional features of the resumption of activities of religious organizations in Central Kazakhstan and the problems that arose during their registration in 1941-1947;
- to study the activities of religious organizations in the context of the intensification of the persecution of the official authorities in relation to religion in 1948-1953;
- to study the activities of religious organizations during the period of Khrushchev's administrative persecution in 1954-1964;
- to analyze the peculiarities in the relationship between the authorities and religious organizations of Central Kazakhstan in 1965-1985;
- to show the main directions of activities of religious organizations in Central Kazakhstan and determine the role, place and significance of the region's confessions during the period of "perestroika" 1985-1991.

Object of research is the religious organizations of Central Kazakhstan in 1941-1991.

Subject of the research is activities of religious organizations in the region in 1941-1991.

Methodological basis of the research. In the course of the dissertation research, the main principles of historical science, knowledge and scientific research were used: reliability, historicism, objectivity, consistency, reliance on historical sources, historiographic tradition.

The principle of concreteness is aimed at research in this work, taking into account the uniqueness of the content of the object, the accuracy of the place and time of development. One of the conditions for the implementation of the principle of historicism in our study is an objective consideration of the development of confessions in the region under consideration in relations, analysis of specific historical material with the definition of the specifics of the region under consideration. The principle of objectivity assumes that in the course of a historian's research one should strive for objectivity, overcoming subjective errors that are not associated with the achievement of scientific reality. Also, the principle of objectivity orients the researcher to consider in the aggregate the positive and negative sides of the problem, relying on facts, without distorting or forcing him to build on pre-drawn schemes. The principle of consistency assumes that the activities of religious organizations, as the subject of this historical study, should be considered in the relationship of all internal elements (structure, leadership, activists and members of the organization, internal resources, religious literature, etc.) and in its external relations (state, government, party, power structures, etc.).

The principle of reliance on historical data was used in the selection of materials from historical information (in the study, we identified five groups of

historical sources used: regulatory legal acts of the union, Kazakhstani and local authorities; office documents; materials of periodicals; statistics, memoirs).

The principle of the historiographic tradition is the subject of any historical study, taking into account the results of previous scientific research. The work uses the results of the previous historiography. This, of course, was one of the basic principles that allowed us to continue the historiographic tradition of the studied issues on the topic.

A number of general scientific methods were used in the dissertation work: analysis and synthesis, induction and deduction, analogy and modeling; and special-historical: periodization, historical-comparative, historical-system, retrospective method, etc. With the help of a concrete-historical method, realities, all-Union patterns and regional features of the activities of religious organizations are determined, depending on the historical situation in Central Kazakhstan.

The methodological basis of the study is also based on the principles of a systemic and structural approach. Historical-comparative, historical-systemic, component methods made it possible to include fragments of materials from archival documents in the content of the dissertation work, to conduct an analysis. Various forms of activity, means and methods of confessions, religious organizations during the war years, during the period of "Khrushchev's thaw", "stagnation", "perestroika", and their changes were investigated using the historical-comparative method.

When studying the activities of various confessions, religious organizations in the selection of material from archival funds, the following were used: work with statistical data on confessions (drawing up tables, diagrams, etc.), historical-typological and quantitative and other methods.

The use of the above and other general scientific and special-historical methods and principles of historical science contributed to the study of the history of religious organizations in Central Kazakhstan in 1941-1991.

Chronological framework of the research covers 1941-1991. The lower limit of chronology is associated with the beginning of the Soviet-German war, with the emergence of radical changes in state policy regarding religion and confessions in the USSR. The upper limit of chronology is associated with the end of the Soviet period in the history of the twentieth century and the acquisition of Kazakhstan's sovereignty.

Territorial scope of the research covers the territory of Central Kazakhstan (territorially, the region coincides with the Karaganda region) in the chronological framework of 1941-1991, which made it possible to identify patterns in the development of regional religious organizations.

Scientific novelty of the research: For the first time, the development of religious organizations in Central Kazakhstan in 1941-1991 was comprehensively studied. The religious situation in a separate region, the legal status of communities within the framework of the mechanisms for the implementation of confessional policy pursued in the USSR are analyzed. A large complex of unpublished data collected in regional, republican and Russian archives, from the funds of the commissioners for religious affairs, has been introduced into scientific circulation.

The religious life of Central Kazakhstan in 1941-1991 has been studied. The geography of the distribution of religious associations in the region is determined, an idea of the social, gender and age composition of faithful is given. For the first time, the history of previously unexplored religious communities was written. On the basis of archival documents, the internal life of religious organizations, the conduct of religious rites, the types of religious rituals held in mosques and churches, celebrated religious holidays, etc. are studied. The activities of religious organizations of the period under study are reflected, information regarding the biographies of religious figures is given.

Main features submitted to the defense. Based on the study, the following conclusions are proposed about the development of religious organizations in the region:

- religious processes in Central Kazakhstan developed on the basis of the confessional policy of the Soviet Union pursued during this period. The anti-religious policy, which was carried out by the Communist Party and state bodies, was implemented both in the republic and in the region. The adopted rules for registering religious organizations in the USSR, despite the general provisions, did not give equal status to all religious communities. The change in policy towards religious organizations made it possible to identify 5 stages of development of religious organizations in Central Kazakhstan: 1941-1947; 1948-1953; 1954-1964; 1965 -1985; 1985-1991. The softening or tightening of the authorities' religious policy was facilitated by the need to consolidate Soviet society during the war years or the international situation. The fight against religion was accompanied by propaganda and the use of all resources of power: punishment of the clergy, interference in the private life of faithful, restriction of rights, etc.

- the legal status of religious organizations in Central Kazakhstan was regulated by normative legal acts adopted in the center. The legal framework for 1941-1991 was based on the 1918 decree "On the separation of church from state", the decree of 1929 "On religious associations". In November 1943, a decree "On the order of opening churches" was adopted, and official registration of religious organizations began. In 1947, a law was passed on the creation of the All-Union Society "Knowledge", which became a reference point in anti-religious propaganda. Laws, decrees, resolutions began to be adopted again, which marked the beginning of the struggle against religion in the postwar years. On the basis of the adopted resolutions, a system of normative provisions was formed that ensure the functioning of officially registered religious organizations, which allowed them to function and perform rituals for believers. But over time, these provisions changed and resulted in the persecution of believers, in the imposition of administrative, criminal responsibility on them for certain actions. In the course of the fight against religiosity, the types of punishments applied by the authorities to clergy and believers (forced resettlement, fines, imprisonment, etc.) have also increased.

- in 1941-1942, the persecution of believers continued in Central Kazakhstan, and some members of the clergy were imprisoned. But since September 1942, concessions for religious organizations began to operate in the Union in order to

consolidate Soviet society in the fight against fascism. As a result, the state-confessional confrontation turned into a partnership. Since 1943, the work of religious communities has intensified: conducting religious rituals, raising funds for the war, carrying out religious holidays, etc. Official registration of religious communities was allowed, documents regulating their activities were adopted. Despite the fact that during the war years on the territory of the Kazakh SSR the registration of religious organizations began, the official registration in Central Kazakhstan took place after the end of the war. Muslim organizations, Russian Orthodox Church, Evangelical Christians-Baptists, who proved their "loyalty" to the authorities, were the first to register in 1946. One of the major difficulties in the region, due to the lack of qualified specialists, was the problem of appointing delegates directly subordinate to the Council for Religious Affairs.

- 1948-1953 characterized by the strengthening of atheistic propaganda (in comparison with the previous period). The formation of the atheistic outlook of citizens has been tightened again, and the possibilities of the All-Union Society "Knowledge" have been used to disseminate anti-religious propaganda. Regional, city and district councils of Central Kazakhstan and local press are involved in the fight against religion. But the measures carried out by the All-Union Society did not give the result that the authorities hoped for. Despite the decrease in the number of officially registered organizations (Karkaraly, Zhanaarka), the number of religious communities and believers has increased. According to the memoirs, believers secretly performed religious rites and celebrated religious holidays. The growth dynamics of the number of believers of Evangelical Christians-Baptists was higher than the republican level. Commissioners for religious affairs have identified unregistered Lutheran, Pentecostal, Old Believer communities in the region.

- the intensification of the administrative persecution of religion began in the Khrushchev decade (1954-1964). Official registration of religious organizations was limited and an attempt was made to close down prominent Muslim religious organizations in Karaganda. Despite the government's policy of religious persecution, two Orthodox churches were registered in Central Kazakhstan. According to the Commissioner of the Council for Religious Affairs, in 1957-1960 a number of religious communities in the region ceased their activities due to the intervention of atheist activists. But in general in the region, the number of Protestant religious communities has increased. The communities of Evangelical Christians-Baptists, Mennonites and Jehovah's Witnesses were distinguished by their cohesion and systematic organization of work. Religious organizations and believers continued to practice secretly.

- 1965-1985 - a qualitatively new stage in relations between religious organizations and authorities. We have identified two periods in them: the mid-60s and mid-70s of the 20th century and the mid-70s and mid-80s of the 20th century. The authorities began to comprehensively fight religion. During this period, departments of the "Knowledge" society, the Academy of Social Sciences were created in the region, which attracted local scientists to campaign work. Approaches to the study of the religiosity of the population have changed:

departments of "scientific atheism" have been created at universities, sociological research has been carried out among believers. It should be noted that the fight against religion has begun to be carried out more systematically and thoughtfully. Methods and techniques for restraining religiosity, knowing its nature and combating it were developed. Compared to the Khrushchev period, the activity of religious organizations has increased. Religious organizations began to openly express their protests and make claims (for example, "supporters of the church", etc.).

- during the period of "perestroika" 1985-1991. state-confessional relations have changed. In 1986, 48 religious organizations were officially registered in Central Kazakhstan. The proclamation of a new course in the country was to include freedom of religion. However, the authorities were not ready to change religious policy. On the basis of orders sent from the republican center of the Council for Religious Affairs, the regional authorities tried to control the activities of religious organizations. But the planned atheistic events remained on paper, and religious organizations stepped up their activities. Communities that Refused to Accept the Law of the Soviet Cult: Evangelical Baptist Christians, Mennonites, and Jehovah's Witnesses "church followers" did not officially register until the collapse of the Soviet Union. All communities began to openly and solemnly hold religious holidays, rituals, believers openly carried out their religious cults.

Content of the research work depends on the goals and objectives. The work consists of a content, a list of abbreviations, an introduction, three chapters, consisting of seven sections, a conclusion, a list of sources and applications.