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ANTI-RELIGIOUS POLICY OF SOVIET POWER IN KAZAKHSTAN IN THE 1950S-1980S (BASED ON ARCHIVAL MATERIALS)

Abstract

The article presented to readers outlines the history of certain aspects of the religious question in the territory of Kazakhstan, where a multiethnic population developed historically due to various political and economic processes under Soviet reality. The formation of a multi-confessional society became a natural process, within which Muslim, and Christian organizations, as well as non-traditional religious communities, were established. The chronological framework covers the period of the 1950s-1980s, characterized by the hollowing out of religious public consciousness through anti-religious propaganda and the atheistic education of people.

The distinctive feature of the article is not simply the statement of historical facts or a historiographical review, but rather the reference to archival documents from the central archives of Kazakhstan. Based on the analysis of archival materials that describe the process of anti-religious activities in the country and the policies surrounding them, no significant transformations occurred in people's religious worldview. The measures taken could not completely undermine the religious foundations that have been formed over centuries among the ethnic groups of Kazakhstan. However, the negative consequences of the organized policy, which led to a certain stagnation of the religious system of relations, cannot be overlooked.

The purpose of the scientific article is to study state-religious relations on the territory of Kazakhstan in the post-war period based on archival materials. The main objectives of the research are based on the analysis of actions related to religious policy by the Soviet authorities, aimed at fundamentally transforming the country's population through the promotion of atheistic values.

Key words: religion, atheism, anti-religious policy, propaganda, ideology.

Introduction

The Soviet government, in building a new model of socialist society, laid the foundation for entirely new cultural and spiritual values in the formation of Soviet society. The ideology of Soviet power was grounded in political theories based on materialist doctrine, which fundamentally altered the social structure of traditional societies. The society struggled to accept the anti-religious measures of the Soviet authorities, which later led to a conflict of values. The entrenched assessment of the state's and religion's positions and actions during the Soviet period in Soviet historiography persisted for quite a long time. The system of information management in Soviet society was effectively implemented in the context of the apparent preservation of a harmonious cultural policy towards religion, portraying the state as tolerant and socially oriented, taking into account the principles of multiethnicity and religious diversity.

The Soviet government used a complex set of measures, including propaganda, educational programs, anti-church lectures, atheist magazines and publications, which actively influenced the consciousness of the population, especially young people. Outwardly, this was presented as part of the process of "scientific progress" necessary to build a communist society. At the same time, Soviet historiography sought to present conflicts with the church as expected, caused by "conservatism" itself and "reactionism" by chance.

Thus, the study of state-religion relations during the period of "developed socialism," the forms of anti-religious policy with its active propaganda, and the atheistic upbringing and education of the country's population is seen as relevant.

Materials and methods of research

The source base of the research is represented by documentary materials from the central republican archive, covering materials from all regions of Kazakhstan. Through the analysis of archival sources, the transformation of state-religion relations is shown: from a loyal attitude towards religion and clergy in the early years after the end of the Great Patriotic War to the complete secularization of the rights and freedoms of believers in the subsequent decades. The research provides a description of the main forms and tools related to anti-religious policy and its implementation. One of the first actions was the closure of all religious sites where key rituals took place. Subsequent actions in this direction only intensified through administrative measures, such as the removal of clergy members and the prohibition of religious education. All of this was done with the aim of instilling communist dogmas and values among the masses.

When working with archival materials, a historical-critical approach was applied, allowing for the analysis of the identified documents. The historical-genetic method is also important, as it is necessary for understanding the logical and step-by-step analysis of the administrative actions of the authorities of an anti-religious nature within the context of state-religion relations. The narrative method is characterized by the narration of the process in the field of religious policy using archival and bibliographic materials.

Among the main authors who studied religious issues during the investigated period, it is worth mentioning: A.A. Mustafayeva, who in her article "A Historical Overview of the Evolution of Islam in Soviet Kazakhstan" [1] examines the stages of the gradual process of "demulsification" of the population from 1917 to 1991; Z.G. Saktaganova, in her work "The Soviet Model of State Religious Policy in Kazakhstan and the Religious Everyday Life of Kazakhs in the Second Half of the 20th Century" [2], identifies the periodization of religious policy in Kazakhstan, the legislative basis of the Soviet state's religious policy, forms, and methods of anti-religious struggle, among other aspects;

A.S. Zhanbosinova, in "Religious Policy: Islam and Soviet Power" [3], provides an analysis of state-religion relations in the 1920s-1940s.

Questions of religion during the period of Soviet statehood have also been the subject of research by numerous Russian scholars. For instance: L.A. Koroleva, A.A. Korolev, and I.N. Garkina in their publications "State-Confessional Policy Regarding Islam in the USSR. 1940-1980s (Based on Materials from the Middle Volga)" [4], "Power and Islam in the USSR in the Post-War Period" [5]; N.A. Dmitriev, "Historiographical Aspects of Studying Church Life in the USSR in the Post-War Period (1945-1950s)" [6]; A.N. Potapova, "Religious Policy of the Soviet State and Its Implementation in the Southern Urals in 1941-1958" [7].

These authors explore various aspects of the problem, related to the directions of repressive religious policy at the regional level and historiography in the Soviet and contemporary periods.

A comparative analysis of religious policy was studied by Belarusian authors. Goransky A.O. and Mandrik S.V. in their work "The Church Policy of the Soviet State in the Era of Late Socialism: A Comparison of the Periods of 'Khrushchev's Persecutions' and 'Brezhnev's Stagnation'" [8].

Results and its discussion

The historical events related to World War II altered the Soviet government's approach to religious policy. A new trend emerged, reflected in the establishment of authorized bodies responsible for this area. During the war, the population showed increased religious activity due to socio-psychological reasons, prompting certain measures from the Soviet government. The Council for the Affairs of the Russian Orthodox Church (1943) and the Council for the Affairs of Religious Cults under the Council of Ministers of the USSR (1944) were established. These organizations, through their authorized representatives, exercised total control over the legality of actions by religious cults. Their duties included monitoring all processes within religious organizations to ensure citizens' rights to freely practice their religious beliefs, as well as preventing unlawful actions by officials [5. – 86].

During the Great Patriotic War, religious organizations, in collaboration with Soviet authorities, conducted propaganda activities against fascist invaders and aimed to collect funds and essential goods for the military defense fund. However, despite the common cause of representatives from different ideological sides, the authorities maintained significant distrust towards the activities of local clergy and noticeably enhanced the controlling powers of the Union of Militant Atheists (UMA) [9].

Since 1944 and after the end of World War II, state policy regarding religion underwent transformations, which were reflected in one of the documents related to the organization of scientific-atheistic work with the population. This is evidenced by the 1944 decree of the Communist Party, which set some tasks for active propaganda work. After many years of "decisive struggle for the complete overcoming of religious remnants," a somewhat contradictory situation arose where, on one hand, no one officially canceled the party's ideological struggle against religion, but on the other hand, the omission in the aforementioned document of the thesis on the continued uncompromising assault on religion allowed religious organizations to expand their activities. By the late 1940s, the terms "anti-religious" and "atheistic work" had essentially disappeared from party and state documents. However, this situation did not last long.

Under N.S. Khrushchev (who succeeded I.V. Stalin in 1953), was brought up in anti-religious traditions, and the country resumed its course of the struggle against religion. In 1954, under his leadership, significant changes were made to religious policy, and decrees were adopted that criticized scientific and propaganda work and called for active atheistic propaganda. The previously conducted scientific and propaganda work was reviewed, revealing shortcomings in the policies of I. Stalin. Many ideas and formulations in these documents clearly echoed the anti-religious materials of the 1930s. "Churchmen and sectarians," noted the CPSU Central Committee Resolution of July 7, 1954, "find various ways to poison people's minds with religious dope. The celebration of religious holidays, often accompanied by days of drunkenness and mass slaughter of livestock, causes great damage to the national economy, distracts thousands of people from work, undermines labor discipline" [10. – 363]. The status of a believer was defined as that of a "backward" person. It was noted that one of the most serious obstacles to the rapid construction of a communist society in the USSR was the religious consciousness of the population.

The previously adopted decree of November 10, 1954, aimed at correcting the distortions that occurred during the implementation of the measures outlined in the earlier document of July 7, 1954, did not fundamentally change anything. In essence, the path of atheistic work established in the 1920s and 1930s was continued. During this period, the position of religious organizations slightly strengthened, having benefited from the war period. In Kazakhstan, in the second half of the 1950s, there were officially 100 registered religious organizations, including 60 Orthodox Christian churches, 27 mosques, 11 Baptist communities, 2 Jewish synagogues, and one Lutheran prayer house. Additionally, there were many unregistered religious communities, groups, and sects of various denominations, as well as about 50 unregistered "wandering mullahs" [11]. It was also noted that the Council for Religious Cults under the Council of Ministers of the Kazakh SSR had about 200 applications and petitions from groups of believers requesting their registration and permission to open their churches and prayer houses. Religious groups in the cities of Lenger, Atbasar, and Temirtau, led by active churchmen, were particularly active in this regard.

Religious organizations strengthened their influence among believers across the country, not only in Kazakhstan. Throughout the entire Soviet Union, Christian and Muslim communities were officially active, including Evangelical Christians-Baptists, Catholic parishes, Muslim spiritual boards, and the Armenian Church. By the early 1960s, there were about 11,000 non-

Orthodox religious associations in the Soviet Union, of which only 4,424 were registered with state authorities [10. – 365].

To manage the numerically increased religious associations in Kazakhstan, two independent administrations, or dioceses, were created, each of which united religious communities from several regions of the republic. The Almaty Diocese united 14 churches in 11 regions, mainly in the southwestern part of Kazakhstan. The Petropavlovsk Diocese united 19 churches in the northern regions. These two dioceses together had 112 clergy members, most of whom had higher and secondary spiritual education. The activities of all Muslim mosques and prayer houses were controlled by the "Qazi" of Kazakhstan. The Muslim clergy included 31 imams and 27 muezzins [12].

The number of clergy in churches, mosques, and other religious establishments increased significantly. The training of Orthodox and Muslim clergy was carried out in specialized higher and secondary spiritual educational institutions: for the Orthodox Church—in two academies and eight theological seminaries; for Muslim mosques—in two madrasas in Tashkent and Bukhara. Interest in obtaining a spiritual education especially grew among young believers, with the number of applicants increasing year by year. For example, for 384 places in spiritual academies and seminaries, about 800 applications were submitted.

Simultaneously, the incomes of religious organizations grew. For the Orthodox Church, these incomes came from the sale of candles, crosses, icons, the performance of rituals, individual donations from believers, and more. The main source of income for the mosques was donations from believers. There were instances of mosque funds being replenished during the celebration of Kurban Ait. On the same day, 1,550 sheep and goats were slaughtered in just six regions of the republic. However, these statistics are official, and the actual number of animals slaughtered was significantly higher.

The number of people performing religious rituals such as weddings, baptisms, and funerals also increased. Muslims continued to make pilgrimages not only to Mecca but also to other "holy places"- springs, caves, and mazars.

The situation of "religious freedom" that developed in the 1950s caused concern among the country's top leadership, particularly the activities of unregistered religious organizations. There were about 300 such associations in the republic, with 10,000 to 50,000 believers. There were 102 illegal religious communities of Germans. For example, in the Taldy-Kurgan region, there were six illegal Orthodox prayer houses, 12 groups of Baptist sectarians, four groups of Seventh-day Adventists, two groups of Pentecostals, two groups of "true Orthodox churchmen," one group of "true Orthodox Christians," one group of Jehovah's Witnesses, and six groups of Lutherans. There was not a single large settlement where sectarian or religious groups of believers did not operate. In connection with the re-emigration period, 22 mullahs and other religious authorities arrived in this region from China, significantly intensifying religious activities among the Kazakh population.

According to a report on the status and activities of religious organizations and anti-religious propaganda in the East Kazakhstan region, there were entire villages and districts where most residents were Adventists or Old Believers. Such villages existed in the Tavrichesky, Zyryanovsky, Leninogorsk, and other districts of the region. In the Akmola and Karaganda regions, there were 30 to 40 different sects operating illegally [12]. As a result, to strengthen anti-religious work and scientific-atheistic propaganda, on May 31, 1957, the Central Committee of the Communist Party of Kazakhstan adopted a resolution "On shortcomings in anti-religious propaganda and measures to strengthen it".

On November 28, 1958, another resolution followed, "On measures to stop pilgrimages to so-called 'holy places'." Within six months after the resolution was issued, 13 such places were closed, and pilgrimages to them were stopped. For example, a resort was organized on the site of the former "holy" hot spring "Ayak-Kalgan," and a pioneer camp was created at the site of the "Holy Spring" in the Semipalatinsk region, which also reduced the flow of pilgrims.

In the South Kazakhstan region, five mazars were closed: "Uzun-Ata," "Asyk-Ata," "Ukacha-Ata," "Baba-Doryush," and "Islam-Ata." The mazars were either turned into pioneer camps or kindergartens, and the premises of the "Uzun-Ata" mazar were handed over to a veterinary point for nomadic livestock farming. In the Zhambyl region, two mazars were closed: the premises of "Aulie-Ata" were given to the regional museum, and "Saint Alimbekov Synatai" was completely demolished [13]. However, there were still 13 mazars left, nine of them in the South Kazakhstan region and four in the Zhambyl region.

Khrushchev's period of rule was particularly challenging for religious organizations and spiritual culture in general during that time in the republic. All religious cults across the entire Soviet Union were subject to elimination. The total eradication of religious organizations and cults—including churches, mosques, prayer houses, synagogues, and the like—was considered an important task. In the 1960s, there was one synagogue, one Armenian church, one Baptist community, and one mosque, compared to 1910, when there were 36 registered mosques in Chimkent, four in Perovsk, five in Kazalinsk, and 21 in Aulie-Ata. Based on the decision "On measures to stop pilgrimages to so-called 'holy places'", 13 out of 26 holy places were closed in the Kazakh SSR [1. – 33].

Measures to combat religion were reinforced by atheistic propaganda in all educational institutions: schools, pedagogical colleges, institutes, orphanages, and extracurricular children's institutions. A large number of lectures were given in universities and schools on topics such as "Medicine in the fight against superstitions," "Science and religion," and "On the harm of religious rituals," among others. In addition, in 1958, the collection "Scientific-Atheistic Education in School", published by the Republican Institute of Pedagogical Sciences in 1956, was planned to be translated into Kazakh [14], defining the methodology for non-religious education of children in Kazakh schools.

As part of the anti-religious policy, permanent seminars for atheist propagandists were organized at regional, city, and district party committees. In 1959 alone, more than 32,000 lectures on natural-atheistic topics were given across the republic. Permanent lecture halls operated at many large enterprises in Karaganda, Ust-Kamenogorsk, Balkhash, Leninogorsk, Zyryanovsk, Petropavlovsk, as well as in large state farms, collective farms, clubs, and cultural centers.

In the periodical press, articles, feuilletons, stories, sketches, and notes on anti-religious education and training were regularly published. In this regard, it is particularly worth noting the newspaper "Lenin's Shift," which actively opposed "religious dogmas, prejudices, and superstitions". In 1959 alone, it published 30 such articles. The newspapers "Priirtyshskaya Pravda" and "Semei Pravdasy" printed 52 scientific-atheistic articles, and "Akmolinskaya Pravda" published 23. The East Kazakhstan newspaper "Banner of Communism" regularly published its materials under the heading "Lecture Hall for Believers and Non-believers". More than 30 materials on various anti-religious topics were broadcast on republican radio.

The Republican House of Folk Art released anti-religious plays for future productions such as "Akyr zaman anyzy", "Tas-Talkan", "Chudotvornaya", and "Zvezda Paduchaya". A number of brochures were also published in Kazakh: "Koran i ego dogmaty", "Proiskhozhdenie, sushchnost' musul'manskih religioznyh obryadov, postov i prazdnikov", "Islam i zhenshchina", "Nauchno-ateisticheskoe vospitanie detej v sem'e", "Obryady, obychai, kul't svyatyh v islame".

Information propaganda intensified with the distribution of the "Science and Religion" albums in 1959. Each album contained 32 colorfully designed posters. The showing of natural science and atheist films was established. The Alma-Ata film studio dubbed films into Kazakh, including "The Road to the Stars", "The 20th Century", and "The Immortal Fire" [15].

In documents related to the problems of further ideological work, the tone towards religion in the speeches of CPSU leaders and workers became increasingly intolerant, declaring it a

"harmful relic" that needed to be overcome quickly to advance society towards a communist future.

In the subsequent years, the persecution of religious cults within the country continued. Ideological and propaganda work was accompanied by an institutional offensive against religious organizations. Existing mosques and churches were deregistered, and their activities were deemed illegal. The narratives of N.S. Khrushchev, rooted in the history of anti-religious propaganda and policy from the events of the 22nd Congress of the CPSU in 1961, which emphasized freeing people from various prejudices, superstitions, and mysticism, and the importance of communist education, remained relevant throughout the 1960s and 1970s. These narratives reflected the entrenched stereotype of the state's negative attitude towards religion. There was no question of establishing dialogue or any other contact between the state authorities and believers; on the contrary, the political war against religion and its adherents continued. The state's authority to grant registration allowed it to manipulate the number of religious societies. There was a list of denominations (Jehovah's Witnesses, Pentecostals, Ionites, etc.) whose organizations were not subject to registration as anti-state and/or "fanatical". Associations of legally permitted religious denominations were also registered very rarely and reluctantly. Moreover, criminal and administrative measures were applied to unregistered organizations. This was a violation of Soviet laws on religious cults, often resulting in the dispersal of meetings and the imposition of fines on community leaders and activists, sometimes leading to legal proceedings.

Statistical reports from authorized bodies on religious affairs indicated that in 1981, there were more than 109,000 believers in the Kazakh Soviet Socialist Republic. There were 749 religious associations representing 15 denominations, of which 282 societies (37.6% of the total) were officially registered, and 467 (62.3%) operated illegally [16]. The largest number of unregistered religious associations belonged to the Lutheran Church (132), Evangelical Christians-Baptists (150), Pentecostals (7), and Jehovah's Witnesses (29). For comparison, the registered associations included Lutherans (57), Evangelical Christians-Baptists (79), and Pentecostals (9), with no Jehovah's Witnesses at all.

By early 1983, 740 religious societies operated in Kazakhstan; during the year, the activities of 61 associations were legalized, 106 were temporarily deregistered, and 27 societies were identified [17].

In implementing the CPSU Central Committee Resolution "On Strengthening Atheist Education of the Population" (September 22, 1981), the atheistic activities of cultural and educational institutions were intensified. In palaces and houses of culture, clubs, cinemas, libraries, polyclinics, and red corners, 13,783 "atheist corners" were set up, and 507 cinema lecture halls were created [18].

Noteworthy is the regular atheistic work conducted in certain regions of Kazakhstan. In the Zhambyl region in 1982, the activity of party organizations in selecting and training atheist personnel was noted. Since 1964, a two-year correspondence school for atheist lecturers had been operating here. Twenty schools were organized to study current problems of scientific atheism. Workers from trade unions, culture, education, healthcare, and various administrative and party organizations were involved in the seminars. The region had 15 people's universities of scientific atheism, four of which were opened in 1981-1982 [19]. In 1981 and the first nine months of 1982, over 4,000 lectures and various events were held in this field, such as conferences, creative evenings, meetings with former adherents of religious cults, film screenings, and more.

Locally, work was also carried out on the atheistic education of the population. In the Zhambyl, Merken, Chu, Dzhalin, and other districts, gatherings were organized, and in Zhambyl, Zhanatas, and Karatau, agitation sites operated. However, despite the organized struggle, 62 religious communities and groups of believers continued to operate here, with a high level of religious rites and "violations" of the established legislation on cults noted.

In the Aktobe region, 225 atheist corners and 12 cinema lecture halls were created and operated in Houses of Culture and clubs. In 1982, more than 450 themed evenings, debates, oral journals, and reader conferences were held. During the Orthodox Church's Easter holidays in Aktobe, an atheism week was held [20].

A serious attitude towards the implementation of decisions in accordance with the CPSU and CPC (Kazakhstan) Resolutions developed in all regions, including the Semipalatinsk region, where systematic atheistic work established activities for preparing atheist cadres. By early 1984, 45 seminars and schools for atheistic education, 10 departments at people's universities, and three schools for training young atheist lecturers for students of social specialties at three universities in Semipalatinsk were operating [21]. Training and advanced training for lecturers were organized in various cities, including Chimkent, where a republican seminar-meeting for atheist lecturers specializing in the criticism of Islam was held in January 1985 on the topic: "Modern Islam and Issues of Improving Atheistic Propaganda in Kazakhstan". This seminar was organized by lecturers of the scientific atheism section at the "Knowledge" Society in the Taldykorgan and Kyzyl-Orda regions in 1984–1985.

In the Turgai region, under the CPSU Central Committee Resolutions of April 5, 1983, "On Measures of Ideological Isolation of the Reactionary Part of the Muslim Clergy," and September 22, 1984, "On Strengthening Atheist Education," an inventory of the believing population was conducted, and as of January 1, 1985, eight religious societies and groups were identified. Among them were groups of Evangelical Christians-Baptists, Mennonite, Lutheran, and Muslim communities [22]. Local authorities registered 68 Islamic clerics, 16 of whom were registered at the Tselinograd mosque. Forty-three so-called "self-appointed" mullahs organized religious activities in the region, but after their exposure, they were engaged in anti-religious conversations. The state strictly controlled the material aspects of the life of registered societies without legal entity status. Land plots, buildings, and clergy income were subject to high taxes. Authorities often found violations in the economic activities of registered communities, accusing clergy of hiding income.

Party workers, in monitoring the religious situation, concluded that the primary composition of believers consisted of elderly people who were "less educated and disconnected from industrial and public life". It was logical that the younger population and the growing generation, raised on atheist traditions over the 50-year-wide anti-religious campaign, did not share the views of the older generation born in the early 20th century. Nevertheless, seeing elderly society members as opponents, the Communist Party continued active anti-religious struggle and atheist propaganda. Believers attending mosques and churches were monitored, and religious rites were not permitted. As noted in a surviving document from those years, "the offensiveness and counter-propaganda focus of scientific atheistic work has intensified".

Annually, up to 45,000 lectures on scientific atheism were delivered in the republic. In 1984–1985, the Republican Board of the "Knowledge" Society sent 50 atheist lecturers to the Turgai region for seminars and conferences. The lectures addressed scientific atheism topics, with over 450 lectures delivered in the region. During this period, two republican seminars-meetings were held, one mentioned earlier in Chimkent and the other in Pavlodar on the topic: "On Modern Orthodoxy, Christian Sectarianism, and Atheist Propaganda in the Republic".

In line with the spirit of the time and its demands, academia and science shaped ideological narratives on scientific atheism and the issue of the existence of the phenomenon of religion. Hundreds of candidate and doctoral dissertations of historical-philosophical plans were defended in the country from the 1960s to the 1990s, and monographs, article collections, and brochures aimed at discrediting religion and the church and demonstrating their "historical futility in socialist society" were published in large quantities. Thus, in the second half of the 1980s,

alongside the formal preservation of prayer structures in regions, strict accounting of attendees was maintained, and large-scale atheist work was organized among the general population.

Conclusion

The measures taken during the period to politically, economically, and legally subjugate religious communities were not publicly advertised and did not take the form of open persecution to avoid creating societal tension and to prevent undesirable questions from abroad. The Soviet regime needed to maintain its image as a "peacemaker" and promoter of "human rights" on the international stage to demonstrate the success of the world's first state building communism. The anti-religious ideology throughout the existence of the Soviet state left a number of consequences in its wake. There was a mass rejection of religion. By the early 1990s, the consequences of the atheization of the population in the country were reflected in such facts as the loss of cultural memory and identity related to religious worldviews connected to ethnic factors, as well as a decline in the number of believers due to the formation of generations raised on Soviet ideology. Traditional institutions, channels, and forms of religious socialization were destroyed during the Soviet era, and several generations grew up with no positive knowledge of faith. Time was needed for a new reflection on religious values and the acceptance of religious meaning in the life of modern society.

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- 20 АП РК. Ф. 708. Оп. 121. Д.245. Л.38-45.
- 21 АП РК. Ф. 708. Оп. 121. Д.253. Л.17-19.
- 22 АП РК. Ф. 708. Оп. 121. Д.253. Л.176-179.

XX ҒАСЫРДЫҢ 50-80 ЖЫЛДАРЫНДАҒЫ ҚАЗАҚСТАНДАҒЫ КЕҢЕС ӨКІМЕТІНІҢ ДІНГЕ ҚАРСЫ САЯСАТЫ

Андатпа

Оқырмандарға ұсынылған мақалада кеңестік кезеңде әр түрлі саяси және экономикалық үрдістер барысында полиэтникалық халық қалыптасқан Қазақстан аумағындағы діни мәселенің жекелеген аспектілерінің тарихы баяндалады. Мұсылман, христиан ұйымдары, сондай-ақ дәстүрлі емес діни қауымдастықтар құрылған көпконфессиялы қоғамның қалыптасуы заңды еді. 1950-1980 жж. қамтитын хронологиялық шеңбер діни қоғамдық сананың дінге қарсы үгіт-насихат пен ұрпаққа атеистік тәрбие беру арқылы ығыстырумен сипатталды.

Мақаланың ерекшелігі – тарихи өткенді бейнелейтін фактілерді баяндап, тарихнамалық шолу жасауда емес, бірақ Қазақстанның негізгі архивтерінің бірі саналатын Қазақстан Республикасы Президентінің Архиві құжаттарына үңілу. Ұсынылған материалдарға сәйкес, кеңестік құрылыстың бастапқы жылдарында шіркеу мен мешіттерді жаппай жабу, ғимараттарды шаруашылық мақсатта пайдалануға берумен, діни қызметкерлерді қуғындау және т.б. шаралармен сипатталған дінге қарсы күреске қарамастан, халықтың діни санасы ұзақ уақыт бойы сақталды. Қабылданған шаралар ғасырлар бойы Қазақстанның этникалық топтары арасында қалыптасқан діни негіздерді түбегейлі жоя алмады. Бірақ, діни қатынастар жүйесінің белгілі бір дәрежеде тоқырауына алып келгенін атап өту қажет.

Ғылыми мақаланың мақсаты – архив материалдары негізінде соғыстан кейінгі кезеңде Қазақстан аумағындағы мемлекеттік-діни қатынастарды зерттеу. Міндеттер Кеңес өкіметінің діни қызметкерлер мен сенушілерге қатысты діни саясатының эволюциясын, бұқаралық әдебиет желісі арқылы дінге қарсы насихатты, кеңестік қоғамдағы атеистік тәрбие мен білім беру әдістерін талдаумен байланысты.

Негізгі сөздер: дін, атеизм, дінге қарсы саясат, насихат, идеология.

АНТИРЕЛИГИОЗНАЯ ПОЛИТИКА СОВЕТСКОЙ ВЛАСТИ В КАЗАХСТАНЕ В 50-80-Е ГОДЫ XX ВЕКА

Аннотация

В предложенной читателям статье изложена история отдельных аспектов религиозного вопроса на территории Казахстана, где исторически в ходе различных политических и экономических процессов в условиях советской действительности сложилось полиэтническое население. Закономерным стал процесс формирования многоконфессионального общества, в рамках которого складывались мусульманские, христианские организации, а также нетрадиционные религиозные общины. Хронологические рамки охватывают период 1950-1980-х гг., отличавшийся выхолащиванием религиозного общественного сознания путем антирелигиозной пропаганды и атеистического воспитания людей.

Особенностью статьи является не простая констатация фактов исторического прошлого и не историографический обзор, но – обращение к архивным документам одного из центральных архивов Казахстана – Архива Президента Республики Казахстан. Согласно представленным материалам, несмотря на начатую в начале пути советского строительства антирелигиозную борьбу через массовое закрытие церквей, мечетей, передачу зданий под хозяйственные нужды, репрессии в отношении священнослужителей и др., религиозное сознание людей оставалось долгое время устойчивым. Предпринятые меры не смогли окончательно подорвать религиозные устои, веками складывавшиеся среди этнических групп Казахстана. Хотя нельзя не отметить и негативные последствия организованной властью политики, приведшей к определенному застою религиозной системы отношений.

Цель научной статьи – на основе архивных материалов исследовать государственно-религиозные отношения на территории Казахстана в послевоенный период. Задачи связаны с анализом эволюции религиозной политики советской власти в отношении священнослужителей и верующих, антирелигиозной пропаганды через сеть массовой литературы, методов атеистического воспитания и образования советского общества.

Ключевые слова: религия, атеизм, антирелигиозная политика, пропаганда, идеология.

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