

OGÓLNA HISTORIA

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CHRISTIANITY IN KAZAKHSTAN

Christianity in Kazakhstan is represented by all its three main schools: Orthodox, Catholicism and Protestantism. In addition, a religious community «Surb» («Holy Cross») of Armenian Church was entered in Almaty in 1994.

Orthodoxy in the republic of Kazakhstan is the second religious school after Islam in accordance with the number of believers. It is represented mainly by the parishes of the Russian Orthodox Church and the Orthodox Old Believer's communities. The history of Orthodoxy's appearance at the territory of Kazakhstan is originally connected with the military settlements, which were the results of the accession of Kazakhstan to Russia. In 1871 the Turkestan's diocese was formed. The modern Almaty, Shymkent's and Tashkent's eparhies came from this diocese. In 1872 the first bishop of Kazakhstan Archbishop Zephaniah (Sokolsky S.V.) was appointed to the department of Verny's and Semirechensk's eparhies. He placed himself at the head of the diocese before 1877.

In the period of time before the October's revolution the Orthodox Church was the dominant religion of Tsarist Russia. It was the main reason, why it had considerable advantage in comparison with the other religions. In the first post-revolutionary years there was a severe persecution of the Russian Orthodox Church. Almost to the end of the 19th century in Kazakhstan there were too little temples, many churches were destroyed, converted into storehouses, etc. The restoration of church activities in the republic began only in 1945 with the formation of the Diocese of Kazakhstan and the appointment of Bishop Nicholas (Mogilevski), as its ruling bishop (1945 – 1955). He became the Metropolitan and was canonized by Jubilee Synod of 2000. Due to his activities the churches were restored and established in the republic.

Since 1991 the Holy Synod of the Russian Orthodox Church in the republic of Kazakhstan divided parishes into three diocesan offices. The first spiritual leader of the Orthodox Christians in independent Kazakhstan was Archbishop Alexi – Kutepov (Alexi Nikolaevich. 7 May 2003 is the date of decision of the Holy Synod about the division of Metropolia in Kazakhstan, which consisted of the Astana's, Uralsk's and Shymkent's dioceses.

Metropolitan Methodius – Nemtsov Nikolai Fedorovich, placed himself at the head of Metropolia with its center in Astana city. Astana's and Almaty's diocese (till 1999 – Almaty – Semipalatinsk diocese) includes the parishes of Astana and Almaty , Almaty's, East-Kazakhstan's, Karaganda's and Pavlodar 's areas. Uralsk and Gurievsk

diocese includes the parishes of Aktobe's, Atyrau's, West-Kazakhstan's, Kostanay's, Mangistau's areas. Shymkent and Akmola diocese includes the parishes of Akmola's, Zhambyl's, Kyzylorda's, North-Kazakhstan's and South-Kazakhstan's areas.

Since last years, the Cathedral of the Redeemer in Almaty, Vvedensk Cathedral in Karaganda, Annunciation Cathedral in Pavlodar, Seraphim-Iver Cathedral in Ekibastuz, John the Theologian Cathedral in Taldykorgan, Sent-Pokrovsk church in the village «Mirniy» of Ust-Kamenogorsk, Constantine and Helen church in Kostanay and Sent. Nicholas Church in Satpaev, which was built by «Kazakhmys» corporation in the remembrance of the dead miners.

The first manifestations of Catholicism in Kazakhstan dated XIII century. They are associated with the presence of the Catholic missionaries, who went to the Great Khans by order of the Roman pontiff (missions of Franciscan monks Dzhiovanni del Plano Karpini – 1245, William de Rubruka – 1253, etc.). There are two reasons of the emergence of Catholic communities. They are: a great migration of Poles in Kazakhstan, which were exiled in the middle of XIX – early XX century in Siberia, and the migration of Catholic Germans and Latvians from the European part of Russia. At that time the Catholic parishes in Kazakhstan were part of the Mogilev's archdiocese. In 1977 the community received the official authorization for registration and permission to build a church.

In 1958-1959 there were the first attempts to enter the parish in Selinograd, but, the community was able to register itself and retool the apartment house as a temple only in 1979. In spring 1991 the Apostolic Office of Kazakhstan and Central Asia was formed and began its activity. It also included such countries as Uzbekistan, Tajikistan, Kyrgyzstan and Turkmenistan. Karaganda became its center. From August 1999 the Apostolic Office of Kazakhstan was reorganized into Karaganda diocese (the parishes of Karaganda's and East-Kazakhstan's areas), in which the bishop Jan Paul Lang was the head. Also there were formed three Apostolic Offices. They are: Astana Office (the parishes of Astana city, Akmola, Kostanay, Pavlodar, North-Kazakhstan areas), which is headed by bishop-administrator Tomash Peta; Almaty Office (the parishes of Almaty city, Almaty, Zhambyl, Kyzylorda and South-Kazakhstan areas), which is headed by bishop Heinrich Theophilus Hovantz; Atyrau Office (the parishes of Atyrau, Aktobe, West-Kazakhstan and Mangistau areas), that is managed by the administrator Yanush Kaleta. Now, the structure of Russian Catholic Church in Kazakhstan includes 90 Catholic communities, of which 82 are registered as legal entities and branches. They possess more than 40 temples, about 200 chapels and prayer houses.

There are more than 60 priests (generally foreigners: Italians, Poles, Lithuanians, Latvians, Koreans, etc.) and 70 nuns. There are several places, where Greco-Catholic communities are registered. They are: Pavlodar, where in 2001 a church was built, Karaganda, with its Greco-Catholic abbey, and Astana. Since 1997, Superior Theological Seminary «Mary – Mother of the Church» functions in Karaganda, since 1995 a monthly newspaper «Credo» has been publishing with edition of 4000 copies.

According to its centuries-old tradition, the Catholic Church in Kazakhstan develops charity, also the churches have canteens for the poor, free pharmacy. There are a nursing home in Almaty region, in Talgar and an orphanage in Kapchagai.

In 1997 in Kazakhstan a branch of the international charitable Catholic foundation «Caritas» began its activity. In Kazakhstan, Protestantism began to spread from the time of accession to Russia. This was by the reason of the fact, that the Russian army in Kazakhstan's territory included also Germans of Lutheran religion, and then civil servants, artisans and peasants appeared there. In the 80s of the XIX century there was the beginning of the migration of the Mennonites, Lutherans, Baptists from the European part of Russia to Kazakhstan. Stolypin's reform strengthened this process. However, the main flow of the Protestants to the Republic is associated with special migration of the dispossessed kulaks to Kazakhstan from the European part of the Soviet Union in the 30s and the deportation of Germans and Poles to the Republic in 1939-1945.

In Kazakhstan, Protestantism is extremely heterogeneous. There are over 1 thousand Protestant organizations and communities in country, which represent nearly 20 confessions. New schools appear almost every year. Main confessions, that existed in Kazakhstan for many decades are Baptists, Lutherans, Pentecostals, Seventh-day Adventists. In recent years the country got acquainted with the numerous charismatic formations and other, which came to us from the foreign countries (over 300). The main peculiarity of all Protestant unions in Kazakhstan is a close relationship with co-religionists abroad. The activity of Protestant religious associations includes charitable activities, participatory and arrangement of various international forums, festivals and conferences. Particular importance is the cooperation with youth. Modern Protestantism in Kazakhstan has a new phenomenon, such as a tendency towards interfaith common interests.

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К ВОПРОСУ О ТРАКТОВКЕ КРЕПОСТНОГО ПРАВА В РОССИИ

В настоящее время институт крепостного права в истории России трактуется в литературе по большей части, как абсолютное зло. Не последнюю роль в этом сыграла советская историография, в которой неизменно присутствовал тезис о глубочайшей несправедливости крепостной системы и прямо проистекающих из неё российских революций. Однако представляется, что такая трактовка означает отступление от принципа историзма, когда оценка крепостничества

ства осуществляется исключительно с классовых позиций: либо марксистского, либо современного либерального мировоззрения.

Само прикрепление к земле не являлось чем-то экстраординарным в средневековом мире, когда уровень социальной мобильности был не высоким. А в России, кроме того, корпоративные отношения были средством социальных гарантий. В этом плане весьма интересно изучение общинного крепостного права. Зависимость от общины была добровольной, и законодательное оформление этого института произошло в середине 17 в. по инициативе не «сверху», а «снизу». Многовековое существование крестьянской передельной общины – это не только важнейшая особенность русской деревни, но и объяснение длительности существования крепостного права. Община представляла собой особый внутренний мир, особую культуру, защищающую крестьянина. Флоренский Г.В. замечал, что «община и церковь – это не учреждения. Их строй определяется не внешне, не сознательным осуществлением общеобязательного плана каких-нибудь ассоциаций, а только изнутри, постоянно творчески возникая и изменяясь. Отсюда вытекает «безвластность» этих социальных типов» [1. С.832.]

Крепостное право было необходимым и неизбежным следствием русской истории. В силу различных факторов (природно-климатического, внешнего, религиозного) без прикрепления населения к местожительству российское государство не обладало бы устойчивостью. Примечательно, что именно вассальные отношения на Руси сопровождалась постоянным кризисом государственности, и становление московского царства и оформление крепостничества совсем не случайно совпали во времени. Важно также заметить, что прикрепление к земле касалось не только крестьян, но всех без исключения сословий, хотя в разной степени. К примеру, власть могла переселять дворян с одних земель на другие: так при Иване III московские дворяне перемещались в новгородских землях в целях контроля над мятежным севером. А при Петре I дворяне переселялись в новую столицу и её окрестности. При накладе крепостничества легко обнаруживаются и у посадского населения, и у духовенства. Таким образом, существовала система государственного прикрепления всех сословий.

Ещё одна проблема: отношение самого населения к крепостному праву. Причём именно к праву крепости, а не к праву торговли, шлопан оном и в розницу, как было в веке 18. Анализ крестьянских челобитных в 17 в. даёт очень интересную картину. В первом издании комплекса челобитных крестьян всех социальных категорий, проживавших в разных регионах России (ныне собрание Государственного исторического музея) представлено 291 челобитная. Мы классифицировали их по характеру обращения, и получили только 4 челобитных о злоупотреблении помещика или приказчика [3]. Совершенно очевидно, что в 17 в. власти не были завалены жалобами на помещика. Можно сослаться с Мироновым Б.П., что «даже помещичьи крестьяне, в том числе после первой ревизии, уравнившей их с холопами, не были столь бесправны ни юридически, ни фактически, как часто изображается в литературе» [2.С.376]. Итак, не следует изображать