



Developing Ideas in Northern Kazakhstan

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ABSTRACT

The article describes the features of spreading Ideas. It was concluded that Islam in northern region has old traditions and Kazakh people were completely in the sphere of its influence and in the XIX – beginning of the XX centuries there was a process of establishment of Islam institutes. In the article were considered and analyzed a number of social and economic and religious factors and reasons which affected on migration of Christian groups and communes. Likewise there is presented a characteristic of activity of the Russian Christian Church in Northern Kazakhstan, and its role in implementation of Christianization policy.

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1. Introduction

Humanity as one of the main tasks at this stage is a question of forming tolerant relations between representatives of numerous religions. Its solution involves an objective examination of the history and identity of each of the religious denominations (Performance of the President of the Republic of Kazakhstan Nursultan Nazarbayev at the III congress of leaders of world and traditional religions 2009, 1-2). The need of considering the problem of scientific interfaith relations is dictated by modern processes of globalization and the simultaneous desire of ethnic groups to preserve their historical, cultural and religious identity.

On the territory of modern Kazakhstan in different periods of its history and practice were met and confessed wide variety of religious beliefs. Eurasian steppes for centuries are genuine high road of historical and cultural interactions and contacts of its peoples with different religions (Kozybayev et al., 1995).

The aim of this research is a comprehensive study of the history of world religions spread in Northern Kazakhstan in the second half of XIX - early XX centuries.

The goal defined objectives of the study:

- Provide a common historical and theoretical characterization of the world's religions, their emergence and spread on the territory of Kazakhstan;
- Describe the features of formation of ethnic and religious composition of the northern Kazakhstan population;

- Identify the factors and features of the spread of Islam in the North of Kazakhstan;
- Explore the process of institutionalization and influence of the Russian Orthodox Church (ROC);
- Consider the characteristics of emergence and spread of the Catholic and Protestant denominations;
- To reveal the genesis of the state policy in regard to Islam during the study period;
- Provide an analysis of the missionary activity of the ROC;
- Examine the policies, measures and methods of administrative legal regulation of local authorities in relation to the Catholic and Protestant communities in Northern Kazakhstan.

The chronological scope of the research covers the period from the second half of XIX - early XX centuries. The choice of the lower limit established by the fact that in the second half of the XIX century, firstly, Islam was firmly established in the northern regions of Kazakhstan, penetrated into all spheres of social and family life of the Kazakhs, and secondly, as a result of mass resettlement waves on the North Kazakhstan arises and develops Christian denominations. The upper limit of the research is determined 1917, when the ratio of the world religions and faiths built in a completely different political and ideological plane.

The geographical scope of the study covers the regions of northern Kazakhstan, which at present consists of four regions - Kostanay, North Kazakhstan, Pavlodar, Akmola. However, the current boundaries of these areas do not coincide with the administrative-territorial division of XIX - early XX centuries. In period under review approximate border passed along Kustanais'ka and Turgai counties Turgay region, Akmola region and Pavlodar

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county Semipalatinsk region, and also partially affected adjacent to the territory of the Russian Federation, were part of the Steppe Governorate General: Omsk county of Steppe Governorate General, Orenburg county of Turgay region.

During the study of religious policy, the contacts between Christianity and Islam in Kazakhstan were used documents submitted in Kazakh and Russian archives. In general, there were distinguished five groups of used sources: legislation, business documents, statistical materials, periodicals, sources of personal origin.

The first group includes all legal documents relating to the religious policy of the Russian Empire in the second half of XIX - early XX centuries. This group of sources consists of laws, transitional regulations, decrees and other documents of a legislative nature.

The second group includes clerical work documents of the state and public organizations: circulars and orders, reporting documentation of governors-generals, district chiefs, inspectors.

The third group consists of corresponding, notes, diaries of contemporary and witnesses.

The fourth group includes a statistical material that was studied in the archival collections of statistical committees of the northern regions of Kazakhstan and marked by a number of valuable documents that provide information on the number and placement of the territory of the Islamic and Christian beliefs, of a caste and religious composition of the population.

In the fifth group were pre-revolution periodicals – newspapers: "Turgay regional registers", "Omsk diocesan registers", journals "Siberia questions" and "Christian Review".

Identified set of historical sources, in our view, allows creating a basis for conceptually and thematically solid scientific analysis of the history of the spread of world religions in Northern Kazakhstan in the second half of XIX - early XX centuries.

The practical significance of this research is as follows:

1. For the first time investigated the problem of world religions and faiths in the regional aspect. Introduced into scientific turn new archival documents describing the features of the emergence and spread of Christianity and Islam in Northern Kazakhstan. The peculiarities of formation in the second half of XIX - early XX centuries. confessional composition of the population, manifested in the identification of a population of ethnic and religious component, active migration movement and missionary activity.

2. Factors and features of the spread of Islam in Northern Kazakhstan are revealed and presented in this article. It is concluded that Islam in the Northern region has a long tradition and the Kazakh population is entirely in its sphere of influence, and in the XIX - early XX centuries was in the process of formation of institutions of Islam.

3. This work for the first time presents an analysis of the causes and factors of institutional structuring of the Russian Orthodox Church, its distribution and the growing influence on public life in Northern Kazakhstan.

4. On the basis of sources referred to below are presented with new information about the origin of the first Catholic and Protestant communities, their number and geographical dispersal in Northern Kazakhstan.

5. In particular archival material basis the fact of Islam religious oppression, limiting its religious institutions, both from the metropolis and the ROC. Shows the religious and educational activities servants of Islam, resisting to objective pursued by Russian imperial policy and contribute to the preservation of the national culture of Kazakhs.

6. Used references allowed considering a previously unaffected by the question of how to build relationships dominant state with the Orthodox Church, Islam, Catholicism and Protestantism. Article gives comprehensive description of the Church's activities in Northern Kazakhstan, shows its role in implementing the policy of Christianization.

7. For the first time in the subject area of research appear relationship of the local administrative authority and Catholic and Protestant denominations, which in its development have been four stages due to their appearance, the legalization of Commons, rapid growth, which resulted in the use of government measures aimed at oppressing these denominations in the northern regions of Kazakhstan

2. Main part

The territory of modern Kazakhstan for many centuries was the center of the historical and cultural interactions and contacts of its peoples with different religions predetermined the occurrence and active dissemination of the world's religions here. In ancient and medieval periods in the history of Kazakhstan occurred the spreading of Buddhism, Nestorian Christianity and then Islam. With the centralization of state power and the penetration of Islam there is a gradual formation of ethnic and religious unity, the displacement of Buddhism and Christianity (Sultangaliyeva, 1998).

In the sixteenth and nineteenth centuries Kazakhs were officially Sunni Muslims of the Hanafi Madhhab, characterized by tolerance for dissidents and the use of local customary law. During this period, Islam had a direct impact on tribal division. It affected to the formation of a special intraethnic unit "skin", performed the social function of the keepers of higher moral and ethical values and spiritual culture (Erofeyeva, 2003).

Russian Christian Church (RCC) was founded at the end of the X century. Distribution of ROC in Kazakhstan has been gradual, as the administrative and business and economic development of the Steppes, where, along with the military outposts

gradually formed Cossack villages and peasant settlements (Artemyev, 1995).

The first manifestations of the central brand of Christianity-Catholicism in Kazakhstan are dated by the thirteenth century, and the emergence of Catholic communities happens due to the migration of Poles in Kazakhstan and mass migration of Catholic Germans and Latvians from the European part of Russia in XIX - early XX century (Chernavskiy, 1900–1902).

The intensity of migration processes to the greatest extent depends on two factors - economic, due to differences in living conditions, and political associated with the reformist course of the state. These two factors are leading with respect to migration of changes in Kazakhstan - the abolition of serfdom in Russia led to the dispossession of peasants, which resulted in the resettlement policy. In the second half of XIX - early XX century's tsarist government tried to solve the agrarian conflict due to state incentives for migration of peasants to the populated south-western and central provinces to the south-eastern outskirts of the empire (Sadvakasova, 2005).

It has to be noted:

- Flows of migrants were uneven and mostly were sent to the northern regions of Kazakhstan, where the climatic conditions were similar to those in border areas in Russia and were the most suitable for agriculture. Population growth was achieved largely as a result of mechanical growth at the expense of immigrants;

- During the second half of XIX - early XX centuries in Kazakhstan was formed a multi-ethnic structure of the population, developed large diaspora of European and Asian nations, had a fairly clear localization, the trend of high growth and characterized by significant migration mobility.

Thus, demographic changes and addition of multiethnic structure of population predetermined the formation on the territory of Northern Kazakhstan the multi-religious society structure.

The main feature, in our opinion, is that Islam spread in Kazakhstan is uneven, and the strength of its impact on the traditional lifestyle of the Kazakhs was not the same in different regions of Kazakhstan. In the formation and reproduction of religious identity Kazakhs are significant regional differences. It's about more than strong origins and a more "hard" functioning of Islam in Southern Kazakhstan, where in addition to the concentration of the Kazakh population localized Uzbeks, Uighurs, Dungan, which are more Islamized peoples. While in the northern part of the country, Islam did not wear such "organized" nature. It was during the second half of XIX - early XX centuries. Northern Kazakhstan there is a rapid process of becoming institutions of Islam: an increasing number of mullahs, especially from their midst, built mosques, open secular and religious schools, a growing number of applications to perform Hajj. All this was due to the process of development of the Kazakh ethnic and religious identity.

This process contributed to a variety of factors and one of them - the volatile politics of the tsarist government towards Islam in Kazakhstan. Until the middle of the XIX century was performed planting of Islam through the Russian state institutions, after which it was replaced by the doctrine of "containment" of Islam.

The following features and factors of Islam spread is the active work of mullahs, whom the imperial administration was considered the main agents of this religion in the steppe. The origin of the mullahs have the following three historical and chronological characteristics: beforetime the clerical order were Haji and Mullah from Central Asia. Later, clerical leaders (mullahs) were Tatars. In the late XIX - early XX century's mullahs basically appointed from among themselves (Kyrgyz territory 2006, 220). Here we put great emphasis on activities of Tatar mullahs, mostly Kazan, which occurred in the development of Muslim education, and the construction of mosques and houses of worship, and therefore, more extensive communion Kazakhs to Islam.

Feature of institutional development can be considered that the orthodox population in the territory of Northern Kazakhstan coped two dioceses – Orenburg and Omsk. In process of increase in inflow of immigrants of a Slavic nationality the network of diocesan structures, parish and churches increased, branched that led to crushing of dioceses.

The immediate causes for the establishment of the dioceses were the following circumstances: the edge of the concluded within it numerous mixed ethnic and non-Christian elements, while surpassing the number of Orthodox population that could badly affect their religious feelings. At the same time, it is the presence of the environment, determined the development of the province missionary work (Chernavskii, 1900–1902).

Migration of the population is constantly actualized church building. The settlers, as vectors of socio-cultural experience of the former homeland, acquired features of the new places of life. The vast majority of churches were built with funds raised by parishioners, as well as organized collection of voluntary donations throughout the empire. Great help in the construction of temples helps entrepreneurs, community leaders, and city administration (Central State Archive of the Republic of Kazakhstan, 6, 13).

The history of the Catholic and Protestant churches in northern Kazakhstan to continue the process of formation of the Polish and German population of Northern Kazakhstan in the late XIX - early XX centuries., Which was largely associated with the peasant colonization of the eastern borderlands of the empire. First, the flow of settlers Catholic and Protestant went to the city, but in the early twentieth century being settled and the countryside. Their presence in the territory of Northern Kazakhstan is characterized by uneven, thinly spread; they were living in compact, creating several villages that were close to each other, often

in the same parish. A significant number of the studied religious groups lived in Kustanai County Turgay region, Peter and Paul district of Akmola region and Pavlodar district of Semipalatinsk region.

Opening of the German religious schools in northern Kazakhstan occurred in 1909 - 1911 years (Cherkazyanova I.V. 2004, 130). Catholics and Protestants living in the Governor-Generalship of the Steppes, had the highest share of literacy as part of the pre-revolutionary population of Kazakhstan - 50% (57% in men and 43% women) and 58.2% (61.1% in men and 55.4% women), respectively (Kozin V. 2000, 49). Evangelism among the Slavs Catholics, Lutherans and Mennonites almost not conducted actively proselytizing carried Baptists (State Archives of Omsk region of the Russian Federation, 16)

As in other regions, non-Orthodox religious groups were harassed and pressured by the Orthodox population and local authorities. This was observed at the time of their distribution, and especially during the First World War - there were strong fluctuations in the number of Catholic and Protestant populations. Perhaps this is due to migration, their departure from Kazakhstan, but we dare to assume that anti-German sentiment could cause and that they concealed their origin and religious affiliation.

3. Conclusion

The spread of world religions in Kazakhstan is the consequence of deep integrational processes. Christianity and Islam infiltrated fast enough into a religious space of pre-revolution Kazakhstan, laid down the foundation of existence of modern religious denominations presented in the Republic.

Islam in Northern Kazakhstan was characterized by significant originality connected to long time of its spreading, in the result of which it absorbed pre-Islamic rites, canonized it, consolidate it in the people's cognition. In consequence of further spiritual enslavement forcefully emerged integrating and protective functions of Islam as one of the most important components of national and cultural life of the Kazakh society, despite the fact that inherited by Kazakhs syncretism of Islamic faith was not overcome (Bukeykhanov, 2007; Rummyantsev, 1910).

Thus, Islam became a key factor in keeping ethnic and religious identity, development of culture and national revival of Kazakhs.

Institutional structuring and the growing influence of Christianity on the territory of Northern Kazakhstan was due to the following reasons: an increase in the number of Christian population of the region and, consequently, the need to maintain their

moral and religious state, as well as active missionary policy on indigenous peoples (Dobromyslov, 1900-1901).

Based on all the stated above, we summarize: a historical retrospective shows that the relationship between the adherents of Islam and Christianity was developed in a tough way, but with full confidence we can say - their relationship based on the principles of peaceful coexistence, tolerance and harmony.

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