

religious policy in the soviet union

sabrina petra ramet

Religious Policy in the Soviet Union Sabrina Petra Ramet: An In-Depth Exploration

religious policy in the soviet union sabrina petra ramet serves as a compelling entry point into understanding the complex and often contradictory relationship between state ideology and faith under one of the 20th century's most powerful regimes. Sabrina Petra Ramet, a distinguished scholar on Eastern European politics and religion, provides nuanced insights into how the Soviet Union managed religion—balancing suppression, control, and occasional accommodation. This article delves into her analysis, shedding light on the mechanisms, motivations, and consequences of Soviet religious policy while exploring key themes such as atheism promotion, church-state relations, and the role of religion in Soviet society.

Understanding the Context: Religion and the Soviet State

To appreciate the intricacies of religious policy in the Soviet Union Sabrina Petra Ramet discusses, it's essential to grasp the ideological underpinnings of the Soviet regime. The Bolshevik Revolution of 1917 set the stage for a state that viewed religion not merely as a spiritual practice but as a political issue. Rooted in Marxist-Leninist ideology, religion was often seen as an "opiate of the masses," an obstacle to the Communist vision of a secular, classless society.

The Ideological Clash: Marxism-Leninism and Religion

Marxism-Leninism, the guiding framework of the Soviet Union, fundamentally rejected religious belief. It promoted atheism as an enlightened alternative, viewing religion as a tool of oppression used by ruling classes to manipulate the proletariat. Sabrina Petra Ramet highlights how this ideological stance translated into deliberate policies aimed at eroding religious influence.

Yet, the Soviet leadership was pragmatic. While promoting atheism, it recognized that religion was deeply embedded in cultural and social life. This tension shaped the fluctuating religious policies throughout Soviet history—from aggressive persecution to tactical tolerance.

The Machinery of Control: Soviet Religious Policy in Practice

Sabrina Petra Ramet's research provides a detailed picture of how the Soviet state implemented its religious policy across different periods. From the early revolutionary years to the later Brezhnev era, the approach evolved but retained core objectives: suppress religious institutions, curtail public religious expression, and propagate atheism.

Legal Framework and Institutional Measures

The Soviet government established a range of legal measures to control religious practice. Laws restricted religious education, property ownership by churches, and public gatherings. Religious organizations had to register with the state, which closely monitored their activities.

Key institutions such as the Council for Religious Affairs served as intermediaries between the state and religious bodies, enforcing regulations and often acting as agents of repression. Ramet notes that these mechanisms allowed the state to infiltrate religious communities, creating divisions and weakening their social influence.

Persecution and Propaganda

During certain periods, especially under Stalin, religious leaders faced imprisonment, exile, or execution. Churches, mosques, and synagogues were closed or repurposed. Religious literature was censored or banned. In tandem, the state ran extensive propaganda campaigns promoting scientific atheism. Schools and media outlets became arenas for spreading anti-religious messages.

Ramet emphasizes that this harsh approach had uneven effects. While it significantly reduced public religious activity, many believers maintained private faith practices, creating a hidden layer of religious life beneath the official atheist veneer.

Religion as a Social Force: Resistance and Adaptation

Despite state efforts, religious life in the Soviet Union was far from eradicated. Sabrina Petra Ramet's analysis reveals how religious communities adapted, resisted, and sometimes negotiated their place within the Soviet system.

Survival Strategies of Religious Communities

Faced with repression, many religious groups adopted low-profile strategies. They limited public ceremonies, focused on private worship, and sometimes cooperated with the state to secure limited freedoms. The Russian Orthodox Church, for example, experienced a dramatic decline but also periods of limited revival, especially during World War II when the Soviet leadership sought to boost morale through a temporary rapprochement with the church.

Other minority religions, such as Islam, Judaism, and various Protestant denominations, faced specific challenges but also developed distinct survival tactics, including underground education and clandestine gatherings.

The Role of Religion in Soviet Society

Ramet points out that religion continued to play a social and cultural role, even if officially marginalized. It provided identity, community cohesion, and a sense of continuity with pre-Soviet traditions. Particularly in rural areas and among ethnic minorities, religious customs and holidays persisted.

This resilience challenged the Soviet vision of a purely secular society and revealed the limits of ideological control. It also laid the groundwork for the post-Soviet religious revival in the 1990s.

Insights from Sabrina Petra Ramet: The Legacy of Soviet Religious Policy

Examining religious policy in the Soviet Union through the lens of Sabrina Petra Ramet's scholarship offers valuable lessons about the interplay between ideology, power, and belief.

Complexity Beyond Repression

Ramet's work cautions against viewing Soviet religious policy as merely an exercise in brutal suppression. Instead, she highlights a complex dynamic where the state oscillated between confrontation, co-optation, and limited tolerance. This nuanced perspective helps explain the uneven outcomes of Soviet efforts to secularize society.

Long-Term Effects on Religion and Society

The legacy of Soviet religious policy is multifaceted. On one hand, decades

of repression weakened institutional religion and disrupted traditional religious education. On the other, it fostered a culture of private faith and resilience. Ramet's analysis suggests that the Soviet experience shaped contemporary religious identities and attitudes in post-communist countries, where religion often resurged as a marker of national and cultural identity.

Implications for Understanding State-Religion Relations

For scholars and policymakers interested in the relationship between religion and authoritarian states, the Soviet case provides a rich example. Ramet's detailed exploration illustrates how state attempts to control belief systems can have unintended consequences, including the strengthening of underground or alternative religious networks.

The Broader Relevance of Soviet Religious Policy Today

While the Soviet Union dissolved over three decades ago, the questions raised by its religious policy remain pertinent. In various parts of the world, governments continue to grapple with managing religious diversity, balancing secularism and faith, and navigating the political implications of religion.

Sabrina Petra Ramet's insights remind us that religious policy is never just about religion—it is deeply intertwined with identity, power, and social control. Understanding this helps contextualize contemporary debates on religious freedom, state neutrality, and cultural pluralism.

In sum, exploring religious policy in the Soviet Union through Sabrina Petra Ramet's scholarship reveals a layered history of ideological ambition, repression, adaptation, and survival. It serves as a powerful case study in the enduring tensions between faith and the state.

Frequently Asked Questions

Who is Sabrina Petra Ramet and what is her contribution to the study of religious policy in the Soviet Union?

Sabrina Petra Ramet is a political scientist and expert on Eastern European and Soviet studies, known for her extensive research on religion, nationalism, and politics in the Soviet Union and post-Soviet states. Her work provides in-depth analysis of the Soviet religious policy and its impact

on society.

What was the general approach of the Soviet Union towards religion, according to Sabrina Petra Ramet?

According to Sabrina Petra Ramet, the Soviet Union pursued an official policy of state atheism, promoting secularism and attempting to suppress religious institutions and practices to align with Marxist-Leninist ideology.

How did Sabrina Petra Ramet describe the impact of Soviet religious policy on different faiths?

Ramet highlights that while the Soviet state broadly targeted all religious groups, Orthodox Christianity, Islam, Judaism, and other faiths experienced varying degrees of repression and adaptation, with some religious communities managing to survive through underground networks or limited state tolerance.

What role did Sabrina Petra Ramet attribute to religion in Soviet society despite state repression?

Ramet notes that despite official suppression, religion remained a significant aspect of cultural identity and social life for many Soviet citizens, often serving as a form of resistance and a source of community cohesion.

How does Sabrina Petra Ramet explain changes in Soviet religious policy during the late Soviet period?

She explains that during the late Soviet period, especially under Gorbachev's policies of glasnost and perestroika, there was a relaxation of religious restrictions, allowing greater public expression of faith and the revival of religious institutions.

What insights does Sabrina Petra Ramet offer about the relationship between religion and nationalism in the Soviet Union?

Ramet discusses how religion was often intertwined with ethnic and national identities, and how the Soviet religious policy sometimes inadvertently fueled nationalist movements by suppressing religious and cultural expressions tied to these identities.

According to Sabrina Petra Ramet, what were the

long-term effects of Soviet religious policy on post-Soviet states?

Ramet argues that Soviet religious repression left a legacy of both weakened institutional religions and a strong resurgence of religious identity and practice in the post-Soviet period, influencing politics and society in the successor states.

How does Sabrina Petra Ramet's research contribute to understanding the complexity of Soviet religious policy?

Her research provides a nuanced view that goes beyond simplistic notions of oppression, showing how Soviet religious policy was complex, sometimes contradictory, and its effects varied across regions, religions, and over time.

Additional Resources

Religious Policy in the Soviet Union: Insights from Sabrina Petra Ramet

religious policy in the soviet union sabrina petra ramet presents a critical lens through which scholars and historians examine one of the most complex and often contentious aspects of Soviet governance. Sabrina Petra Ramet, a distinguished political scientist and expert on Eastern European politics and religion, has contributed extensively to understanding how the Soviet state approached religion—not merely as a social phenomenon but as a political challenge. Her analysis sheds light on the multifaceted strategies of control, suppression, accommodation, and manipulation employed by the USSR over various religious groups throughout its existence.

The Foundations of Soviet Religious Policy

The Soviet Union's approach to religion was inherently shaped by Marxist-Leninist ideology, which viewed religion as an "opiate of the masses" and a tool of bourgeois oppression. This ideological stance was codified in the early years following the Bolshevik Revolution of 1917, setting the stage for a state-driven campaign against religious institutions.

Sabrina Petra Ramet's work highlights how the Soviet government institutionalized atheism through the League of Militant Atheists, which actively promoted secularism and encouraged citizens to abandon religious beliefs. The state's religious policy was not static but evolved through phases of intense repression, pragmatic tolerance, and ideological confrontation, particularly during Stalin's reign and the subsequent Khrushchev Thaw.

Ideological Underpinnings and Political Objectives

Ramet emphasizes that the Soviet leadership's religious policy balanced ideological imperatives with political pragmatism. While Marxism-Leninism demanded the eradication of religion, the state also recognized the deep-rooted nature of faith among its diverse populations, including Russian Orthodox Christians, Muslims, Jews, Buddhists, and others. Consequently, the Soviet strategy involved:

- Suppressing religious institutions perceived as politically subversive.
- Co-opting religious leaders to align with state goals.
- Regulating religious expression to prevent the emergence of alternative power centers.
- Promoting scientific atheism through education and propaganda.

Ramet's analysis reveals that these policies were unevenly applied, often depending on the geopolitical context, ethnic considerations, and the perceived loyalty of religious communities.

Religious Repression and Control Mechanisms

A significant portion of Ramet's examination focuses on the Soviet Union's repressive tactics aimed at dismantling organized religion. The closure of churches, mosques, synagogues, and temples was common, alongside the persecution of clergy and active believers.

Legal Framework and Institutional Suppression

The Soviet constitution nominally guaranteed freedom of conscience, but in practice, laws such as the 1929 Law on Religious Associations severely restricted religious activity. Ramet notes that these laws were instrumental in eroding the public presence of religion by imposing bureaucratic hurdles and limiting religious education and publishing.

Propaganda and the Role of the League of Militant Atheists

Under Ramet's scrutiny, the League of Militant Atheists emerges as a key

instrument in the Soviet anti-religious campaign. This organization orchestrated lectures, publications, and public demonstrations to discredit religion and promote atheism. The League's activities were supported by state media and educational institutions, creating a pervasive atmosphere of secular indoctrination.

Accommodation and Cooptation: A Pragmatic Shift

Despite the severe repression, Ramet points out that the Soviet state adopted a more nuanced approach during certain periods, particularly during and after World War II. The need for national unity and support for the war effort necessitated a temporary relaxation of anti-religious measures.

World War II and the Russian Orthodox Church

During the war, Stalin allowed the Russian Orthodox Church to reopen some churches and regain limited influence, recognizing the Church's potential to boost patriotism and morale. Ramet's research underscores this pragmatic accommodation as a tactical retreat rather than a genuine ideological shift.

Post-War Religious Policy and Khrushchev's Campaigns

The post-war period saw a resurgence of anti-religious campaigns, particularly under Khrushchev, who intensified efforts to close religious institutions and promote atheism. Nevertheless, Ramet highlights that these campaigns still operated within a framework that sought to control rather than wholly eradicate religion, reflecting ongoing tensions between ideology and political expediency.

Comparative Perspectives: Soviet Religious Policy and Its Impact

Ramet's work also compares the Soviet approach to religious policy with other communist states, illustrating both common patterns and distinctive features.

- **China:** Similarly repressive but allowed certain religious practices under state supervision.
- **Eastern Europe:** Varied from country to country, with some regimes permitting more religious freedom depending on local conditions.

- **Albania:** Notably more radical, declaring itself the world's first atheist state.

These comparisons enrich the understanding of how the Soviet religious policy was part of a broader communist strategy but adapted to specific national and cultural contexts.

The Legacy of Soviet Religious Policy

The long-term effects of Soviet religious policy, as discussed by Ramet, are complex. On the one hand, decades of repression weakened institutional religion and altered religious practices. On the other hand, many faith communities demonstrated resilience, preserving traditions underground or adapting to new realities. The post-Soviet religious revival in Russia and other former Soviet republics attests to the enduring significance of religion despite state efforts to suppress it.

Ramet's scholarship invites readers to consider how religious policy in the Soviet Union was not merely about belief systems but intertwined with issues of identity, power, and social control. Her analytical framework encourages a nuanced view that goes beyond simplistic narratives of totalitarian oppression to appreciate the negotiation between state and religion in a highly politicized environment.

In exploring religious policy in the Soviet Union, Sabrina Petra Ramet offers invaluable insights into the dynamics of ideology, statecraft, and faith, providing a vital resource for scholars, policymakers, and anyone interested in the intersection of religion and politics in modern history.

Religious Policy In The Soviet Union Sabrina Petra Ramet

religious policy in the soviet union sabrina petra ramet: Politik und Religion in der Sowjetunion 1917-1941 Christoph Gassenschmidt, Ralph Tuchtenhagen, 2001 Das Buch versammelt Fallstudien zur Entwicklung der sowjetischen Religionspolitik zwischen 1917 und 1941. Dabei wird ein neuartiger Zugang gewählt. Anders als in der bisherigen Forschung zum Thema geht es den Autoren weder einseitig um eine Leidensgeschichte der Kirchen und Religionen noch um eine neuerliche Darstellung der inzwischen wohlbekannten antireligiösen Propaganda und Repressionspolitik des Sowjetregimes. Vielmehr steht die Frage im Mittelpunkt, wie die Entfaltung religionspolitischer Massnahmen im Rahmen des Aufbaus des sowjetischen Machtsystems und der gesellschaftlichen Entwicklung der Sowjetunion zwischen 1917 und 1941 interpretiert werden kann. Dabei steht erstmals das wechselseitige Abhängigkeitsverhältnis religionspolitischer Handeln zwischen dem Sowjetregime und einzelnen Kirchen und Religionen im Mittelpunkt des Interesses. Aus dem Inhalt W. Heller, Die Russische Orthodoxe Kirche 1917-1941 P. Hauptmann, Die russischen Altgläubigen unter sowjetischer Religionsbedrückung 1917-1941 I. Reissner, Die Georgische Kirche in den Jahren von 1917 bis 1941: Von der Oktoberrevolution bis zum Zweiten

Weltkrieg H.R. Gazer, Die Armenische Apostolische Kirche in Sowjetarmenien in den Jahren 1917 bis 1941 C. Gassenschmidt, Die Evangelisch-Lutherische Kirche in der Sowjetunion 1917-1941 R. Tuchtenhagen, Zwischen sozialer Utopie und Verfolgung. Protestantische Freikirchen in der Sowjetunion 1917-1941 Weitere Beiträge von: H.-D. Lowe/F. Gruner, F. Nesemann und M. Mandelstam Balzer

religious policy in the soviet union sabrina petra ramet: Die Grenzen der Weltmacht

Ragna Boden, 2006 Die Forschungen zur sowjetischen Politik gegenüber Entwicklungslandern schöpfen die verfügbaren Quellen bisher kaum aus. Dabei liefert ihre Analyse einen Schlüssel zum Verständnis der UdSSR als Weltmacht sowie zur globalen Dynamik des Ost-West-Konfliktes. In Indonesien, das zu den Spitzenempfängern sowjetischer Hilfsleistungen gehörte, konkurrierte Moskau sowohl mit den USA als auch mit der Volksrepublik China um Einfluss. Besonders Chrusc'ev stellte sich dieser Herausforderung, indem er zum einen das theoretische Fundament der Stalin-Zeit modifizierte, um nach Unabhängigkeit strebende Kolonien bzw. blockfreie Staaten zu unterstützen, und sich zum anderen in den Bereichen Wirtschaft, Militär, Kultur, und selbst Religion in Indonesien engagierte.

religious policy in the soviet union sabrina petra ramet: Vaterland, Sprache, Glaube.

Orthodoxie und Nationenbildung am Beispiel Georgiens Eva Fuchslocher, 2012-02-27 Dieses Buch zeigt am Beispiel Georgiens und der Georgisch Orthodoxen Kirche, wie Religion und Kirche Einfluss auf Nationenbildung nehmen. Anhand prägnanter Beispiele aus Vergangenheit und Gegenwart wird unter Einbeziehung von Theorien des „nation building“ die Herausbildung der georgischen Nation als eine „imaginierte Gemeinschaft“ nachvollzogen. Dem in der Forschung vernachlässigten Einfluss von Religion und Kirche räumt die Autorin dabei besonderen Stellenwert ein. Hiermit liegt erstmals eine Gesamtschau zur engen Verbindung von Nationenbildung und Orthodoxie in Georgien vor. Neben Theorien zur Nationenbildung in Hinblick auf den Zusammenhang von Nation, Sprache, Religion und Moderne, den Besonderheiten der christlichen Orthodoxie und den Grundzügen der sowjetischen Nationalitätenpolitik, werden in diesem Buch die Geschichte und Kirchengeschichte Georgiens dargestellt. Georgien wurde schon im 4. Jahrhundert christianisiert, zeitgleich bildete sich eine eigene Alphabetschrift heraus. So war schon früh der Grundstein für die Einheit von Sprache, Land und Glaube gelegt. Allerdings war die weitere georgische Geschichte geprägt von Fremdherrschaft. In dieser historischen Konstellation wurde die Orthodoxe Kirche zur Bewahrerin der Sprache und nationalen Identität Georgiens. Den Zusammenhang von Sprache, Religion und georgischer Nation zeigt die Autorin anhand christlicher Literatur, Märtyrerlegenden und Mythen zur Entstehung des Landes auf. Am Beispiel politischer Ereignisse seit der Unabhängigkeit Georgiens von der Sowjetunion wird die Verbindung von Religion und Nation in der jüngsten Vergangenheit veranschaulicht.

religious policy in the soviet union sabrina petra ramet: Religiöse Pluralität als Faktor des Politischen in der Ukraine Katrin Boeckh, Oleh Turij, 2018-10-12 Der Band verweist auf die lebendige religiöse Pluralität in der Ukraine, die nach den langen Jahren der sowjetischen Religionsrepression zu Beginn der 1990er-Jahre wieder aufleben konnte. 19 Autorinnen und Autoren aus der Ukraine, aus Russland und aus Deutschland gehen diesem einzigartigen Zug des öffentlichen Lebens in der Ukraine aus historischer, soziologischer und ökonomischer Perspektive auf dem Grund. Eine ihrer Schlussfolgerungen lautet, dass diese Mehrstimmigkeit an Glaubensdenominationen die politische und gesellschaftliche Diskussion im Land und den Prozess der Demokratisierung wesentlich stützt.

religious policy in the soviet union sabrina petra ramet: Communism, Atheism and the

Orthodox Church of Albania Artan Hoxha, 2022-07-01 This book examines the relations between the Albanian communist regime and the Albanian Autocephalous Orthodox Church (AAOC) from 1945, when the communists came to power, to 1967, when Albania became the only atheistic state in the world, and religion of all kinds was completely suppressed. Based on extensive archival research, the book outlines Orthodox Church life under communism and considers the regime's strategies to control, use, and subordinate the Church. It argues against a simple state oppression versus Church

resistance scenario, showing that the situation was much more complex, with neither the regime nor the Church being monolithic entities. It shows how, despite the brutality and the constant pressure of the state, the Church successfully negotiated with the communist authorities and benefited from engaging with them, and how the communist authorities used the Church as a tool of foreign policy, especially to strengthen the regime's ties with their East European allies.

religious policy in the soviet union sabrina petra ramet: Handbuch des katholischen Kirchenrechts Stephan Haering, Wilhelm Rees, Heribert Schmitz, 2015-10-08 Das Handbuch des katholischen Kirchenrechts ist seit über 30 Jahren ein Standardwerk für Lehre, Gerichts- und Verwaltungspraxis sowie die Arbeit in der Gemeinde. Jetzt wurde es von einem Team international renommierter Fachleute vollständig neu bearbeitet. Kompakt und kompetent wird das Recht der katholischen Kirche dargestellt. Der Systematik des kirchlichen Gesetzbuches folgend, wird auch die neueste Rechtsprechung auf universalkirchlicher wie auch auf teilkirchlicher Ebene berücksichtigt. Das Handbuch dient sowohl den Erfordernissen des akademischen Unterrichts und der Fort- und Weiterbildung als auch der Gerichts- und Verwaltungspraxis sowie den Bedürfnissen der Pastoral. Besondere Berücksichtigung erfährt das Verhältnis von Kirche und Staat in der Bundesrepublik Deutschland, in der Republik Österreich, in der Schweiz, in Frankreich und in Südtirol.

religious policy in the soviet union sabrina petra ramet: The International Politics of Eurasia: v. 3: The Politics of Religion in Russia and the New States of Eurasia S. Frederick Starr, Karen Dawisha, 2016-06-16 First Published in 2015. This ambitious ten-volume series develops a comprehensive analysis of the evolving world role of the post-Soviet successor states. Each volume considers a different factor influencing the relationship between internal politics and international relations in Russia and in the western and southern tiers of newly independent states. The contributors were chosen not only for their recognized expertise but also to ensure a stimulating diversity of perspectives and a dynamic mix of approaches. This is Volume 3 The Politics of Religion in Russia and the New States of Eurasia.

religious policy in the soviet union sabrina petra ramet: The American Bibliography of Slavic and East European Studies Patt Leonard, Rebecca Routh, 2020-02-27 This bibliography, first published in 1957, provides citations to North American academic literature on Europe, Central Europe, the Balkans, the Baltic States and the former Soviet Union. Organised by discipline, it covers the arts, humanities, social sciences, life sciences and technology.

religious policy in the soviet union sabrina petra ramet: The Orthodox Church and Civil Society in Russia Wallace L. Daniel, 2006-08-09 In the void left by the fall of Communism in Russia during the late twentieth century, can that country establish a true civil society? Many scholars have analyzed the political landscape to answer this question, but in *The Orthodox Church and Civil Society in Russia*, Wallace L. Daniel offers a unique perspective: within the church are individuals who hold the values and institutional models that can be vital in determining the direction of Russia in the twenty-first century. Daniel tells the stories of a teacher and controversial parish priest, the leader of Russia's most famous women's monastery, a newspaper editor, and a parish priest at Moscow University to explore thoroughly and with a human voice the transformation from Communist country to a new social order. Daniel explores specific religious communities and the way they operate, their efforts to rebuild parish life, and the individuals who have devoted themselves to such goals. This is the level, Daniel shows, at which the reconstruction of Russia and the revitalization of Russian society is taking place. This book is written for general readers interested in the intersection between politics, religion, and society, as well as for scholars.

religious policy in the soviet union sabrina petra ramet: Jewish Russians Sascha L. Goluboff, 2012-03-06 The prevalence of anti-Semitism in Russia is well known, but the issue of race within the Jewish community has rarely been discussed explicitly. Combining ethnography with archival research, *Jewish Russians: Upheavals in a Moscow Synagogue* documents the changing face of the historically dominant Russian Jewish community in the mid-1990s. Sascha Goluboff focuses on a Moscow synagogue, now comprising individuals from radically different cultures and backgrounds,

as a nexus from which to explore issues of identity creation and negotiation. Following the rapid rise of this transnational congregation—headed by a Western rabbi and consisting of Jews from Georgia and the mountains of Azerbaijan and Dagestan, along with Bukharan Jews from Central Asia—she evaluates the process that created this diverse gathering and offers an intimate sense of individual interactions in the context of the synagogue's congregation. Challenging earlier research claims that Russian and Jewish identities are mutually exclusive, Goluboff illustrates how post-Soviet Jews use Russian and Jewish ethnic labels and racial categories to describe themselves. Jews at the synagogue were constantly engaged in often contradictory but always culturally meaningful processes of identity formation. Ambivalent about emerging class distinctions, Georgian, Russian, Mountain, and Bukharan Jews evaluated one another based on each group's supposed success or failure in the new market economy. Goluboff argues that post-Soviet Jewry is based on perceived racial, class, and ethnic differences as they emerge within discourses of belonging to the Jewish people and the new Russian nation.

religious policy in the soviet union sabrina petra ramet: Proselytism and Orthodoxy in Russia John Witte, Michael Bourdeaux, 2009-05-01 Few of the struggles Russia has undergone since the fall of Communism have been fiercer than that being fought between the long-repressed Russian Orthodox Church and a host of groups seeking to evangelize the Russian people. This volume assesses the legitimacy of the Orthodox attempt to reclaim the spiritual and moral heart of the Russian people and to retain their adherence in a new, pluralistic world where many Christians and followers of other traditions seek the right to establish themselves. Proselytism and Orthodoxy in Russia also brings together the latest scholarship on the new Russian laws regarding religion as well as suggesting guidelines for foreign missionaries in Russia.

religious policy in the soviet union sabrina petra ramet: The Palgrave Handbook of Religion and State Volume II Shannon Holzer, 2023-10-19 The Palgrave Handbook of Religion and State Volume II: Global Perspectives addresses issues of Religion and State from a multitude of disciplines. The volume begins with the philosophical discussion of perennial issues that have to do with the origin and nature of rights. One question centers on the right to use one's religious beliefs to enact laws. This discussion alone sets this handbook apart from other handbooks of its type. While addressing these perennial questions, this volume includes authors who interact with the work of John Rawls, Hobbes, Rousseau, and a host of contemporary philosophers. The subsequent sections address the American Constitutional Experiment, religion, state, and law in the Americas.

religious policy in the soviet union sabrina petra ramet: **Coerced Liberation** Zamira Abman, 2024-05-01 In 1924, the Bolshevik regime began an unprecedented campaign to forcibly emancipate the Muslim women of Tajikistan. The emancipatory reforms included unveiling women, passing progressive family code laws, and educating women. By the 1950s, the Soviet regime largely succeeded in putting an end to veiling, child marriage, polygamy, and bride payments. Yet today there is a resurgence in these practices the Bolsheviks claimed to have eliminated. Coerced Liberation reveals that the Soviet regime transformed the lives of urban women within a single generation but without lasting effect. Drawing on unique primary sources, the book examines why this occurred. It addresses questions that are pertinent to ongoing debates in the international arena: What happens when an outside force attempts to modernize a society deeply rooted in centuries of patriarchal norms and values? In what ways can a devout religious rural community respond to, survive, and adapt to such interventions? And how does a state-centred, top-down approach towards women's emancipation work? Coerced Liberation presents critical insights for readers interested in gender dynamics within Muslim communities, the roles of women in Islam, the resurgence of Islam in former colonial territories, the effectiveness of a top-down approach towards women's movements, and more.

religious policy in the soviet union sabrina petra ramet: **The Russian Orthodox Community in Hong Kong** Loretta E. Kim, Chengyi Zhou, 2021-08-23 Hong Kong has been a unique society from its establishment as a political region separate from mainland China in the nineteenth century under British colonial rule until the present day as a special administrative

region of the People's Republic of China. A hub of interregional and international migration, it has been the temporary and long-term home of people belonging to many racial, ethnic, and cultural groups. This book examines the evolution of the community established by clergy and congregants of the Russian Orthodox Church. This community was first developed in the 1930s and then revived after a hiatus of over two decades from the 1970s to the 1990s with the founding of the Orthodox Parish of Apostles Saints Peter and Paul (OPASPP) at the turn of the twenty-first century. This study demonstrates how the OPASPP has become a vital provider of knowledge about Russian language and culture as well as a religious institution serving both heritage and convert believers. The community formed by and around the OPASPP is important to foster Sino-Russian relations based on individual-to-individual contact and mutual exposure to Chinese and Russian cultures in a region of China which allows spiritual and social diversity with minimal political constraints.

religious policy in the soviet union sabrina petra ramet: Scientific Atheism in East Germany (1963-1990) Eva Guigo-Patzelt, 2024-12-02 This book offers an in-depth, archive-based analysis of "scientific atheism", focused on the development of the field in the German Democratic Republic (GDR). Scientific atheism was established as a Soviet import in 1963 at Jena University, with a presence in East German universities, propaganda and politics for nearly 30 years. The chapters explore the sociological work done by scientific atheists such as Olof Klohr, how they defined religion and atheism, and their role as actors of atheisation in various fields. As well as reflecting on the specific religious and political context in East Germany, the author makes comparison with other communist-ruled countries. Drawing on extensive and unique documentation, this book will be of interest to scholars of atheism and secularism, religion and politics, religious history, German history and East European studies. The Open Access version of this book, available at <http://www.taylorfrancis.com>, has been made available under a Creative Commons Attribution-Non Commercial-No Derivatives (CC-BY-NC-ND) 4.0 license.

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