

# Download Ebook History Of Soviet Atheism In Theory And Practice And The Believer Soviet Antireligious Campaigns And Persecutions V 2 Read Pdf Free

A Sacred Space Is Never Empty      Ideology and Atheism in the Soviet Union      Religion in Secular Archives      History Of Soviet Atheism In Theory And Practice And The Believer - Religion and Communism      Secularism Soviet Style      Secularism Soviet Style      Marxist-Leninist 'Scientific Atheism' and the Study of Religion and Atheism in the USSR  
Religion and Atheism in the U.S.S.R. and Eastern Europe      Storming the Heavens      Soviet and Muslim      The Plot to Kill God      Godless Utopia      Soviet Religious Policy in Estonia and Latvia      A History of Marxist-Leninist Atheism and Soviet Antireligious Policies After Atheism      The Religious Crisis of the 1960s      Freethought and Atheism in Central and Eastern Europe      Religious Policy in the Soviet Union      Religion in China      Soviet Antireligious Campaigns and Persecutions      Atheist Secularism and its Discontents Studying Religions with the Iron Curtain Closed and Opened      The Dangerous God Communicating Religion and Atheism in Central and Eastern Europe      "Godless Communists"      The History of Scientific Atheism      The Image of Christ in Russian Literature      From Belonging to Belief      Soviet Antireligious Campaigns and Persecutions Fragile Conviction      Religion, Morality, and Community in Post-Soviet Societies Stalin's Holy War      The Rage Against God      The Oxford Handbook of the Economics of Religion      Religion and Atheism in the USSR and Eastern Europe      The Salvation of Atheists and Catholic Dogmatic Theology      State Secularism and Lived Religion in Soviet Russia and Ukraine      Socialism      Holy Rus'

Religious Policy in the Soviet Union      Apr 13 2021 This book provides a sweeping and comprehensive analysis of the history of religion in the Soviet Union, tracing its fortunes through the chaos of the 1920s, and the anti-religious persecution of Stalinism, to the slow strangulation of Brezhnev, and the liberalization under Gorbachev. Bringing together fifteen of the West's leading scholars on this subject, the book examines the policy apparatus, atheist education, cults and sects, and recent changes in legislation and policy, presenting hitherto unknown material for the first time.

The Oxford Handbook of the Economics of Religion      Nov 28 2019 This is a one-of-kind volume bringing together leading scholars in the economics of religion for the first time. The treatment of topics is interdisciplinary, comparative, as well as global in nature. Scholars apply the economics of religion approach to contemporary issues such as immigrants in the United States and ask historical questions such as why did Judaism as a religion promote investment in education? The economics of religion applies economic concepts (for example, supply and demand) and models of the market to the study of religion. Advocates of the economics of religion approach look at ways in which the religion market influences individual choices as well as institutional development. For example, economists would argue that when a large denomination declines, the religion is not supplying the right kind of religious good that appeals to the faithful. Like firms, religions compete and supply goods. The economics of religion approach using rational choice theory, assumes that all human beings, regardless of their cultural context, their socio-economic situation, act rationally to further his/her ends. The wide-ranging topics show the depth and breadth of the approach to the study of religion.

Religion and Atheism in the U.S.S.R. and Eastern Europe  
Soviet Religious Policy in Estonia and Latvia

Feb 21 2022  
Sep 18 2021 At the intersection of

faith, culture and politics, this in-depth study examines the effects of Soviet religious policy in Baltic states after WWII. While Russia was a predominantly Orthodox country, the Baltic states it annexed after the Second World War—such as Estonia and Latvia—featured Lutheran and Catholic churches as the state religion. Based on extensive research into official Soviet archives, some of which are no longer available to scholars, Robert Goeckel explores how central religious policy accommodated these differing traditions and the extent to which these churches either reflected or subverted nationalist ideals. Goeckel argues that national cultural affinity with Christianity helped to provide a basis for the eventual challenge to the USSR. The Singing Revolution restored independence to Estonia and Latvia, and while Catholic and Lutheran churches may not have played a central role in this restoration, Goeckel shows how they nonetheless played harmony.

Soviet Antireligious Campaigns and Persecutions Feb 09 2021

Godless Utopia Oct 20 2021 Drawing on the early Soviet atheist magazines *Godless* and *Godless at the Machine*, and postwar posters by Communist Party publishers, the author presents an unsettling tour of atheist ideology in the USSR.

The Image of Christ in Russian Literature Jul 05 2020 Vladimir Nabokov complained about the number of Dostoevsky's characters "sinning their way to Jesus." In truth, Christ is an elusive figure not only in Dostoevsky's novels, but in Russian literature as a whole. The rise of the historical critical method of biblical criticism in the nineteenth century and the growth of secularism it stimulated made an earnest affirmation of Jesus in literature highly problematic. If they affirmed Jesus too directly, writers paradoxically risked diminishing him, either by deploying faith explanations that no longer persuade in an age of skepticism or by reducing Christ to a mere argument in an ideological dispute. The writers at the heart of this study understood that to reimagine Christ for their age, they had to make him known through indirect, even negative ways, lest what they say about him be mistaken for cliché, doctrine, or naïve apologetics. The Christology of Dostoevsky, Leo Tolstoy, Mikhail Bulgakov, and Boris Pasternak is thus apophatic because they deploy negative formulations (saying what God is not) in their writings about Jesus. Professions of atheism in Dostoevsky and Tolstoy's non-divine Jesus are but separate negative paths toward truer discernment of Christ. This first study in English of the image of Christ in Russian literature highlights the importance of apophaticism as a theological practice and a literary method in understanding the Russian Christ. It also emphasizes the importance of skepticism in Russian literary attitudes toward Jesus on the part of writers whose private crucibles of doubt produced some of the most provocative and enduring images of Christ in world literature. This important study will appeal to scholars and students of Orthodox Christianity and Russian literature, as well as educated general readers interested in religion and nineteenth-century Russian novels.

Soviet and Muslim Dec 22 2021 World War II and Islamically informed Soviet patriotism -- Institutionalizing Soviet Islam, 1944-1958 -- SADUM's new ambitions, 1943-1958 -- The anti-religious campaign, 1959-1964 -- The muftiate on the international stage -- The Brezhnev Era and its aftermath, 1965-1989

Stalin's Holy War Jan 29 2020 Histories of the USSR during World War II generally portray the Kremlin's restoration of the Russian Orthodox Church as an attempt by an ideologically bankrupt regime to appeal to Russian nationalism in order to counter the mortal threat of Nazism. Here, Steven Merritt Miner argues that this version of events, while not wholly untrue, is incomplete. Using newly opened Soviet-era archives as well as neglected British and American sources, he examines the complex and profound role of religion, especially Russian Orthodoxy, in the policies of Stalin's government during World War II. Miner demonstrates that Stalin decided to restore the Church to prominence not primarily as a means to stoke the fires of Russian nationalism but as a tool for restoring Soviet power to areas that the Red Army recovered from German occupation. The Kremlin also harnessed the Church for

propaganda campaigns aimed at convincing the Western Allies that the USSR, far from being a source of religious repression, was a bastion of religious freedom. In his conclusion, Miner explores how Stalin's religious policy helped shape the postwar history of the USSR.

**Holy Rus'** Jun 23 2019 A fascinating, vivid, and on-the-ground account of Russian Orthodoxy's resurgence A bold experiment is taking place in Russia. After a century of being scarred by militant, atheistic communism, the Orthodox Church has become Russia's largest and most significant nongovernmental organization. As it has returned to life, it has pursued a vision of reclaiming Holy Rus': that historical yet mythical homeland of the eastern Slavic peoples; a foretaste of the perfect justice, peace, harmony, and beauty for which religious believers long; and the glimpse of heaven on earth that persuaded Prince Vladimir to accept Orthodox baptism in Crimea in A.D. 988. Through groundbreaking initiatives in religious education, social ministry, historical commemoration, and parish life, the Orthodox Church is seeking to shape a new, post-communist national identity for Russia. In this eye-opening and evocative book, John Burgess examines Russian Orthodoxy's resurgence from a grassroots level, providing Western readers with an enlightening, inside look at the new Russia.

**The Salvation of Atheists and Catholic Dogmatic Theology** Sep 26 2019 The first full-length study exploring the possibility of salvation for atheists in Catholic dogmatic theology since Vatican II. It discusses crucial foundational issues in the decades preceding the Council, looks at the conciliar teaching itself, explores solutions proposed by Rahner and others, and suggests a new approach.

**Socialism** Jul 25 2019 Socialism as a political system may be on the wane, yet no one can doubt that its cultural legacies will make themselves felt for years to come, and on a worldwide scale. The contributors to this volume adopt a variety of anthropological approaches to illuminate changes which have removed socialists from power in many countries. Presenting detailed ethnographic accounts across a wide range of countries, they bring out the factors which have given socialism such a profound worldwide impact, including a substantial impact upon the discipline of anthropology itself. The first sustained and wide-ranging investigation of socialism by social anthropologists, this volume will enable readers to understand better how socialism has been experienced by millions of people and thereby to now better understand how they may cope with post-socialist dilemmas.

**Studying Religions with the Iron Curtain Closed and Opened** Dec 10 2020 The book provides a systematic treatise about the history and present of the Academic study of Religions in the Central and Eastern Europe. The origins of the discipline can be found as late as the early 20th century, but promising beginnings were disrupted by the rise of the Marxist-Leninist critique of religion. After the political changes in 1989, the field is successfully re-established, particularly in the Czech Republic, Slovakia, Poland, Hungary, Estonia, Latvia, Ukraine, Russia, and Romania.

**Religion in China** Mar 13 2021 Religion in China survived the most radical suppression in human history--a total ban of any religion during and after the Cultural Revolution. All churches, temples, and mosques were closed down, converted for secular uses, or turned to museums for the purpose of atheist education. Over the last three decades, however, religion has survived and thrived even as China remains under Communist rule. Christianity ranks among the fastest-growing religions in the country, and many Buddhist and Daoist temples have been restored. The state even sponsors large Buddhist gatherings and ceremonies to venerate Confucius and the legendary ancestors of the Chinese people. On the other hand, quasi-religious qigong practices, once ubiquitous, are now rare. All the while, authorities have carried out waves of atheist propaganda, anti-superstition campaigns, severe crackdowns on the underground Christian churches and various "evil cults." How do we explain religion in China today? How did religion survive the eradication measures in the 1960s and 1970s? How do various religious groups manage to revive despite strict

regulations? Why have some religions grown fast in the reform era? Why have some forms of spirituality gone through dramatic turns? In Religion in China, Fenggang Yang provides a comprehensive overview of the religious change in China under Communism.

Religion and Communism Jun 27 2022

History Of Soviet Atheism In Theory And Practice And The Believer - Jul 29 2022

Atheist Secularism and its Discontents Jan 11 2021 Atheist Secularism and Its Discontents takes a comparative approach to understanding religion under communism, arguing that communism was integral to the global experience of secularism. Bringing together leading researchers whose work spans the Eurasian continent, it shows that appropriating religion was central to Communist political practices.

Religion, Morality, and Community in Post-Soviet Societies Mar 01 2020 "This collection reveals the presence and power of religious belief and practice in public life after the demise of Soviet socialism. Based on recent research and interdisciplinary methodologies, Religion, Morality, and Community in Post-Soviet Societies examines how religious organizations and individuals engage the changing and troubled environment in which they live, which presents expanded civil freedom but much everyday uncertainty, unhappiness, injustice, and suffering"--Page [4] of cover.

The Plot to Kill God Nov 20 2021 Paul Froese explores the nature of religious faith in a provocative examination of the most massive atheism campaign in human history. That campaign occurred after the 1917 Russian Revolution, when Soviet plans for a new Marxist utopia included the total eradication of all religion. Even though the Soviet Union's attempt to secularize its society was quite successful at crushing the institutional and ritual manifestations of religion, its leaders were surprised at the persistence of religious belief. Froese's account reveals how atheism, when taken to its extreme, can become as dogmatic and oppressive as any religious faith and illuminates the struggle for individual expression in the face of social repression.

Secularism Soviet Style Apr 25 2022 Sonja Luehrmann explores the Soviet atheist effort to build a society without gods or spirits and its afterlife in post-Soviet religious revival. Combining archival research on atheist propaganda of the 1960s and 1970s with ethnographic fieldwork in the autonomous republic of Marij El in Russia's Volga region, Luehrmann examines how secularist culture-building reshaped religious practice and interreligious relations. One of the most palpable legacies of atheist propaganda is a widespread didactic orientation among the population and a faith in standardized programs of personal transformation as solutions to wider social problems. This didactic trend has parallels in globalized forms of Protestantism and Islam but differs from older uses of religious knowledge in rural Russia. At a time when the secularist modernization projects of the 20th century are widely perceived to have failed, Secularism Soviet Style emphasizes the affinities and shared histories of religious and atheist mobilizations.

The History of Scientific Atheism Aug 06 2020 The book analyses under what conditions was it possible to develop scientific atheism which was by the contemporaries in the Soviet Union and Czechoslovakia understood not only as a branch of propaganda but as a specific scholarly discipline. It maps out not only the state of affairs before the organizational changes allowed the emergence of research but also analyses the motivation which led the historical actors to make such decision in both national contexts. One of the key findings is undoubtedly the fact that scientific atheism developed as a new type of thinking about religious phenomena within the context of Marxist-Leninist epistemological doctrine. Moreover, if the socio-political conditions were favorable, it also contributed to the rethinking of the key aspects of Marxist doctrine. The comparative analysis allows to draw conclusions about the existence of specifically Soviet and Czechoslovakian scientific atheism and questions the level of sovietization in this context.

Communicating Religion and Atheism in Central and Eastern Europe

Oct 08 2020 This

book brings together case studies dealing with historical as well as recent phenomena in former socialist nations, which testify the transfer of knowledge about religion and atheism. The material is connected on a semantic level by the presence of a historical watershed before and after socialism as well as on a theoretical level by the sociology of knowledge. With its focus on Central and Eastern Europe this volume is an important contribution to the research on nonreligion and secularity. The collected volume deals with agents and media within specific cultural and historical contexts. Theoretical claims and conceptions by single agents and/or institutions in which the imparting of knowledge about religion and atheism was or is a central assignment, are analyzed. Additionally, procedures of transmitting knowledge about religion and atheism and of sustaining related institutionalized norms, interpretations, roles and practices are in the focus of interest. The book opens the perspective for the multidimensional and negotiating character of legitimation processes, being involved in the establishment or questioning of the institutionalized opposition between religion and atheism or religion and science.

Storming the Heavens

Jan 23 2022

A member of the first generation of scholars allowed access to formerly closed Soviet archives, Daniel Peris offers a new perspective on the Bolshevik regime's antireligious policy from 1917 until 1941. He focuses on the activities of the League of the Militant Godless, the organization founded by the regime in 1925 to spearhead its efforts to promote atheism and he presents the League's propaganda, activities, and personnel at both the central and the provincial levels. On the basis of his research in archives in rural Pskov and industrial Iaroslavl', as well as in the central party and state archives in Moscow, Peris emphasizes the transformation of the ideological agenda formulated in Moscow as it moved to its intended audience. Storming the Heavens places the League within the broader context of a Bolshevik political culture that often acted at cross purposes to undermine the regime's stated goals. The League's lack of success, argues Peris, reflects the bureaucratic orientation of Bolshevik political culture, particularly in how it pursued the radical social vision of 1917. His book provides a framework for understanding secularization in revolutionary contexts as well as contributing to the on-going reassessments of the Bolshevik era.

A Sacred Space Is Never Empty

Nov 01 2022

When the Bolsheviks set out to build a new world in the wake of the Russian Revolution, they expected religion to die off. Soviet power used a variety of tools--from education to propaganda to terror—to turn its vision of a Communist world without religion into reality. Yet even with its monopoly on ideology and power, the Soviet Communist Party never succeeded in overcoming religion and creating an atheist society. A Sacred Space Is Never Empty presents the first history of Soviet atheism from the 1917 revolution to the dissolution of the Soviet Union in 1991. Drawing on a wealth of archival material and in-depth interviews with those who were on the front lines of Communist ideological campaigns, Victoria Smolkin argues that to understand the Soviet experiment, we must make sense of Soviet atheism. Smolkin shows how atheism was reimagined as an alternative cosmology with its own set of positive beliefs, practices, and spiritual commitments. Through its engagements with religion, the Soviet leadership realized that removing religion from the "sacred spaces" of Soviet life was not enough. Then, in the final years of the Soviet experiment, Mikhail Gorbachev—in a stunning and unexpected reversal—abandoned atheism and reintroduced religion into Soviet public life. A Sacred Space Is Never Empty explores the meaning of atheism for religious life, for Communist ideology, and for Soviet politics.

Fragile Conviction

Apr 01 2020

How do specific secular and religious ideologies—such as nationalism, neoliberalism, atheism, Pentecostalism, Tablighi Islam, and shamanism—gain popularity and when do they lose traction? To answer these questions, Mathijs Pelkmans critically examines the trajectories of a range of

ideologies as they move into the post-Soviet frontier in Central Asia. Ethnographically rooted in the everyday life of a former mining town in southern Kyrgyzstan, *Fragile Conviction* shows how residents have dealt with the existential and epistemic crises that arose after the collapse of the Soviet Empire. Residents became enchanted by the truths of Muslim and Christian missionaries, embraced the teachings of neoliberal and nationalist ideologues, and were riveted by the visions of shamanic healers. But no matter how much enthusiasm and hope these ideas first engendered, the commitment to any of them rarely lasted very long. Pelkmans finds that there is an inverse relationship between the tenacity and the effervescence of collective ideas, between their strength to persist and their ability to trigger committed action. Introducing the concept of pulsation, he argues in *Fragile Conviction* that ideational power must be understood in relation to three aspects: the voicing of the idea, its tension with everyday reality, and its reverberation within groups of listeners. The conclusion that the power of conviction is rooted in the instability of sociocultural contexts is a message that has relevance far beyond urban Central Asia.

[The Religious Crisis of the 1960s](#) Jun 15 2021 The 1960s were a time of explosive religious change. In the Christian churches it was a time of innovation, from the 'new theology' and 'new morality' of Bishop Robinson to the evangelicalism of the Charismatic Movement, and of charismatic leaders, such as Pope John XXIII and Martin Luther King. But it was also a time of rapid social and cultural change when Christianity faced challenges from Eastern religions, from Marxism and feminism, and above all from new 'affluent' lifestyles. Hugh McLeod tells in detail, using oral history, how these movements and conflicts were experienced in England, but because the Sixties were an international phenomenon he also looks at other countries, especially the USA and France. McLeod explains what happened to religion in the 1960s, why it happened, and how the events of that decade shaped the rest of the 20th century.

[State Secularism and Lived Religion in Soviet Russia and Ukraine](#) Aug 25 2019 State Secularism and Lived Religion in Soviet Russia and Ukraine is a collection of essays written by a broad cross-section of scholars from around the world that explores the myriad forms religious expression and religious practice took in Soviet society in conjunction with the Soviet government's commitment to secularization.

[Freethought and Atheism in Central and Eastern Europe](#) May 15 2021 This book provides the first comprehensive overview of atheism, secularity and non-religion in Central and Eastern Europe in the twentieth and twenty-first centuries. In contrast to scholarship that has focused on the 'decline of religion' and secularization theory, the book builds upon recent trends to focus on the 'rise of non-religion' itself. While the label of 'post-communism' might suggest a generalized perception of the region, this survey reveals that the precise developments in each country before, after and even during the communist era are surprisingly diverse. A multinational team of contributors provide interdisciplinary case studies covering Estonia, Latvia, Lithuania, Russia, Ukraine, Poland, the Czech Republic, Slovakia, Hungary, Croatia, Romania and Bulgaria. This approach utilises perspectives from social and intellectual history in combination with sociology of religion in order to cover the historical development of secularity and secular thought, complemented with sociological data. The study is framed by methodological and analytical chapters. Offering an important geographical perspective to the study of freethought, atheism, secularity and non-religion, this wide-ranging book will be of significant interest to scholars of twentieth-century social and intellectual history, sociology of religion and non-religion, cultural and religious studies, philosophy and theology.

[Secularism Soviet Style](#) May 27 2022 Sonja Luehrmann explores the Soviet atheist effort to build a society without gods or spirits and its afterlife in post-Soviet religious revival. Combining archival research on atheist propaganda of the 1960s

and 1970s with ethnographic fieldwork in the autonomous republic of Marij El in Russia's Volga region, Luehrmann examines how secularist culture-building reshaped religious practice and interreligious relations. One of the most palpable legacies of atheist propaganda is a widespread didactic orientation among the population and a faith in standardized programs of personal transformation as solutions to wider social problems. This didactic trend has parallels in globalized forms of Protestantism and Islam but differs from older uses of religious knowledge in rural Russia. At a time when the secularist modernization projects of the 20th century are widely perceived to have failed, Secularism Soviet Style emphasizes the affinities and shared histories of religious and atheist mobilizations.

The Dangerous God Nov 08 2020 At the heart of the Soviet experiment was a belief in the impermanence of the human spirit: souls could be engineered; conscience could be destroyed. The project was, in many ways, chillingly successful. But the ultimate failure of a totalitarian regime to fulfill its ambitions for social and spiritual mastery had roots deeper than the deficiencies of the Soviet leadership or the chaos of a "command" economy. Beneath the rhetoric of scientific communism was a culture of intellectual and cultural dissidence, which may be regarded as the "prehistory of perestroika." This volume explores the contribution of Christian thought and belief to this culture of dissent and survival, showing how religious and secular streams of resistance joined in an unexpected and powerful partnership. The essays in The Dangerous God seek to shed light on the dynamic and subversive capacities of religious faith in a context of brutal oppression, while acknowledging the often-collusive relationship between clerical elites and the Soviet authorities. Against the Marxist notion of the "ideological" function of religion, the authors set the example of people for whom faith was more than an opiate; against an enduring mythology of secularization, they propose the centrality of religious faith in the intellectual, political, and cultural life of the late modern era. This volume will appeal to specialists on religion in Soviet history as well as those interested in the history of religion under totalitarian regimes.

Soviet Antireligious Campaigns and Persecutions May 03 2020

A History of Marxist-Leninist Atheism and Soviet Antireligious Policies Aug 18 2021  
Dimitry V. Pospelovsky here outlines the theoretical and ideological foundations of Soviet atheism from Feuerbach and Marx to Khrushchev and Andropov, demonstrating that the Soviet intolerance towards any Faith in God is an inseparable part of the Marxist-Leninist doctrine and that the persecutions never cease, even during the current showcase tolerance of the top administrations for Soviet foreign policies in their public declarations.

Religion in Secular Archives Aug 30 2022 Russian archives contain a wealth of information on religiosity during the Soviet era, but most of it is written from the hostile perspective of officials and scholars charged with promoting atheism. Based on archival research in locations as diverse as the multi-religious Volga region, Moscow, and Texas, this book argues that much can be learned about Soviet religiosity by a focus not just on what documents say but also on what their originators did.

After Atheism Jul 17 2021 Based on interviews with people throughout Siberia, Central Asia and European Russia about their spiritual experiences, this book brings together insights into the 'religious' worldview of those who claim to be Buddhist, Muslim, Christian, pagan or even 'atheist'. Throughout the ex-Soviet Union peoples of many different ethnic backgrounds report such experiences but often do not know how to interpret them, a position helped or hindered by the fact that at the same time these people are trying to rediscover their ethnic and cultural identity.

The Rage Against God Dec 30 2019 In a fascinating account, Peter Hitchens describes his autobiographical and spiritual journey from atheism to faith in God through the power of reasoning.

From Belonging to Belief Jun 03 2020 From Belonging to Belief presents a nuanced

ethnographic study of Islam and secularism in post-Soviet Central Asia, as seen from the small town of Bazaar-Korgon in southern Kyrgyzstan. Opening with the juxtaposition of a statue of Lenin and a mosque in the town square, Julie McBrien proceeds to peel away the multiple layers that have shaped the return of public Islam in the region. She explores belief and nonbelief, varying practices of Islam, discourses of extremism, and the role of the state, to elucidate the everyday experiences of Bazaar-Korgonians. McBrien shows how Islam is explored, lived, and debated in both conventional and novel sites: a Soviet-era cleric who continues to hold great influence; popular television programs; religious instruction at wedding parties; clothing; celebrations; and others. Through ethnographic research, McBrien reveals how moving toward Islam is not a simple step but rather a deliberate and personal journey of experimentation, testing, and knowledge acquisition. Moreover she argues that religion is not always a matter of belief—sometimes it is essentially about belonging. *From Belonging to Belief* offers an important corrective to studies that focus only on the pious turns among Muslims in Central Asia, and instead shows the complex process of evolving religion in a region that has experienced both Soviet atheism and post-Soviet secularism, each of which has profoundly formed the way Muslims interpret and live Islam.

"Godless Communists" Sep 06 2020 "Godless Communists" offers a fresh interpretation of early Soviet efforts to create an atheistic, scientific society. Husband shows that religion, contrary to Bolshevik assertions, was not merely an expression of gullibility and ignorance but a firmly entrenched system for ordering family and community relationships. The Bolsheviks' efforts to abolish the Church failed because they underestimated how tightly religious beliefs were woven into the fabric of the Russians' daily lives. Exploring the confrontation between secularism and the lower classes' traditional beliefs, "Godless Communists" illustrates how developments between 1917 and 1932 shaped the attitudes toward religion and atheism that endure in Russia today.

Marxist-Leninist 'Scientific Atheism' and the Study of Religion and Atheism in the USSR Mar 25 2022 Since its founding by Jacques Waardenburg in 1971, *Religion and Reason* has been a leading forum for contributions on theories, theoretical issues and agendas related to the phenomenon and the study of religion. Topics include (among others) category formation, comparison, ethnophilosophy, hermeneutics, methodology, myth, phenomenology, philosophy of science, scientific atheism, structuralism, and theories of religion. From time to time the series publishes volumes that map the state of the art and the history of the discipline.

Religion and Atheism in the USSR and Eastern Europe Oct 27 2019  
Ideology and Atheism in the Soviet Union Sep 30 2022 The series *Religion and Society (RS)* contributes to the exploration of religions as social systems – both in Western and non-Western societies; in particular, it examines religions in their differentiation from, and intersection with, other cultural systems, such as art, economy, law and politics. Due attention is given to paradigmatic case or comparative studies that exhibit a clear theoretical orientation with the empirical and historical data of religion and such aspects of religion as ritual, the religious imagination, constructions of tradition, iconography, or media. In addition, the formation of religious communities, their construction of identity, and their relation to society and the wider public are key issues of this series.