

## Resume

The thesis is a theoretical generalization and solution of the scientific problem, which consists of the analysis and characterization of the process of formation and development of the right to freedom of conscience, the functioning of this institution in the conditions of the anti-church policy of the Soviet government and clarifying the specific features of the religious policy of the Soviet state in 1917-1939 and its impact on civil society and individuals (in particular, priests and clergymen, believers, members of their families), through repressive methods of control and coercion.

Having investigated the stages of formation and development of the institutions of freedom of conscience and religion (tolerance in certain historical stages of world history), the genesis of views on freedom of conscience and its legislative consolidation in the religious policy of Soviet power in 1917-1939, as well as the influence of state atheistic policy ( in this case, repressive policies) on the fate of individual personalities or groups, in particular clergy, activists and members of religious communities, members of their families, we came to certain theses, which is a response to these challenges in our research:

1) by defining the structure and generalizing various scientific approaches to understanding the principle of freedom of conscience, we come to a conclusion that the history of the development of the legal institution of freedom of conscience is inextricably linked with the process of secularization of civil society. They systematized the approaches and defined the term 'secularization', defined the common and different in the concepts of 'religion' and 'religiosity', taking into account the different evaluation criteria. During the writing of the paper, the author comes to the conclusion that contributing to the establishment in the society of tolerance, embodying the essence of the considered freedom of conscience, in which only the maximum self-realization of everyone is possible. It is conditioned by the fact that freedom of conscience is not only the basis of individual freedom, but also the basis of a democratic society as a whole in its modern understanding;

2) highlighted the main historical stages of the development of the institution of freedom of conscience and carried out a chronological survey, exploring models of the relationship between society and religion, moving from a limited legal institution of religious freedom in Ancient Greece to tolerance, recognizing the right to the existence of another's religion, tolerance to its free confession in the Ancient Rome; from the persecution of Christians 1-3 centuries AD before the recognition of Christianity as the dominant religion of the Roman Empire; from the assertion of Christianity as a state religion to persecution of the Gentiles; from the Middle Ages to the Renaissance, from the New to the Modern Times, we identified the principled positions of the principle, essence and structure of the right to freedom of conscience and religion;

3) established the most influential theological concepts and revealed the characteristic features and views of Christian doctrines (Catholicism, Protestantism, Orthodoxy) on the principle of freedom of conscience;

4) illustrated the specifics of the functioning of religious organizations in the period after 1917, by disclosing the features of legislation and historical realities of the time; analyzed and characterized a number of legislative acts and regulations that infringe on the rights of churches and religious organizations: Decree on Land adopted on October 26 / November 8, 1917: The Decree without any ransom passed monastic, church lands with all implements and buildings to the rural district committees and counties; The Declaration of the Rights of the Peoples of Russia of November 2, 1917: the church is completely excluded from the sphere of civil and state life; Decisions of the

Council of People's Commissars "On the transfer of the cause of upbringing and education from the spiritual department to the People's Commissariat for Education" on December 11, 1917: the church educational institutions were nationalized. The Decree On the Dissolution of Marriage (December 16, 1917) and On Civil Marriage, Children and the Conduct of Books of State Acts (December 18, 1917) also contributed to the eradication of religion in the state.

5) the main reason for the conflict between the Soviet state and religious organizations was the vision of the young Soviet state in the church of its ardent adversary, and not just an enemy, but an ideological one. It was more difficult to break it. The Bolsheviks who came to power did not hide that their goal was not just a social reorganization of society, but a complete change in the consciousness of a person, the education of a new man, a man "free" from some "religious prejudices", as they were said at that time. The author concludes that at the base of the relations between the state and the church, during the early period of Soviet power, not the norms of law were laid, but the "new socialist society", in which there was no place for religion;

6) traced the evolution of the legal status of the clergy in the Soviet Union, the genesis of repression in relation to the church and the methods of fighting it; the state everywhere struggled with the church through various campaigns such as the Anti-Church campaign to uncover the relics of 1919-1920 and the Campaign for the Expropriation of Church Values of 1921-1922, practically creates and actively supports the renewal split within the church. Gradually, the state consolidates anti-church norms in the legislative acts of the USSR, the RSFSR, the Ukrainian SSR and other union republics. Legislative acts of the Soviet state deliberately narrowed the concept of the church, reducing it only to a religious community, therefore churches as religious associations were not recognized as subjects of legal relations and did not have the status of a legal entity (this situation is still observed in most countries of the post-Soviet space). Later the state passes to mass reprisals against the clergy, the peak of which occurred in 1937-1938;

7) we tried to highlight the problem of the repressive policy of the state, which had a pronounced anti-churchliness and intransigence towards religion, towards believers and its regional characteristics, particularly in the south of Ukraine, where they were arrested, convicted and sentenced to capital punishment, – labor camps, deportation to Siberia or Kazakhstan hundreds of priests and clergymen, members of their families.

8) also one of the tasks set was to trace the impact of changes in the legislation on freedom of conscience on individuals and describe their fate as a memory of godless state policy and Christian new discipleship, as a phenomenon taking place in the twentieth century. In the paper, the author carefully examines the archives and investigation cases of the arrested clergy of Odessa, Mykolayiv, Kherson regions. Analysis of data collected from the investigative case of the accused in counter-revolutionary activities or anti-Soviet agitation (search / arrest warrant and list of seized property, the questionnaire of the arrested person, interrogation records, witness interrogation records, indictment) and restores, step by step, the fate of people or at least one from its periods. Not all can be restored, not all believe ... The use of physical exertion, torture, forced the accused to sign fabricated by investigators slanderous statements that expose both the interrogated themselves and others in the worst counter-revolutionary crimes. But definitely, one thing, that the totalitarian system of that time, divided all into two parts – the executioners and the victims, and the victims were much more ...

It is obvious that in the period under investigation, 1917 - 1939 the principles of freedom of conscience were violated in every possible way, and although the provisions of Soviet legislation

prescribed on paper spoke about the equality of believers and unbelievers of the citizens of the Soviet Union, these provisions were not fulfilled. At the same time, the policy of state atheism, contributes to the fact that religion is from the private affairs of citizens, that faith, as well as private experience of turning to God, turns into an object of state interest, but with the aim of promoting and developing civil society, development and improvement of the person's personality, but in the matter of the principle destruction of God at least in the Soviet state...