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CONFESSIONAL SPACE AND ITS STRUCTURE IN THE CONTEXT OF HUMAN GEOGRAPHY RESEARCH

On the basis of analysis of the works of many scientists, we concluded that the confessional space is different from the concepts of confession, religious sphere and religious space. They all have different scientific explanation and interpretation, although sometimes they have been used as synonyms in Ukrainian social geography. Confessional space differs from religious space, primarily in the fact, that it does not include atheists, agnostics and others, who do not associate themselves with any beliefs.

Confessional space – is a part of the religious space that combines in a particular area religious communities, movements and trends that are interconnected with each other by different types and forms of relationships.

This our understanding of the confessional space allows us to form different types of structures, namely: territorial, branch (interior, confessional) and management, because it reflects the territorial and branch connection. We present the territorial structure by such elements as: confessional point, confessional center, confessional area and confessional node. We propose to allocate confessional and geographical regions and subregions by the confessional and geographical regionalization. The branch (internal, confessional) structure of the confessional space of Ukraine is represented by more than 55 different trends, confessions and movements. The management structure is rather complex, as every religious confession has its own characteristics in management. It has been established, that the confessional space plays an important role in shaping of the public thinking and course of many social processes.

Key words: religious space, confessional space, geography of religion, territorial structure of the confessional space, management structure of the confessional space, branch (internal, confessional) structure of the confessional space, confessional and geographical regionalization, confession.

Иван Костащук, Роман Кисиль. КОНФЕСИЙНИЙ ПРОСТІР ТА ЙОГО СТРУКТУРА В КОНТЕКСТІ СУСПІЛЬНО-ГЕОГРАФІЧНИХ ДОСЛІДЖЕНЬ

В даній статті, з позицій суспільної географії та на основі аналізу багатьох наукових праць, розкривається поняття «конфесійний простір» та проводиться його розмежування від терміну «релігійний простір». Проаналізовано місце конфесійного простору в географічному просторі. Авторами пропонується новий підхід до виділення елементів територіальної, галузевої (внутрішньої, конфесійної) та управлінської структури. В статті продовжено розвиток теоретико-методологічної бази суспільно-географічної науки – географія релігії.

Ключові слова: релігійний простір, конфесійний простір, географія релігії, територіальна структура конфесійного простору, управлінська структура конфесійного простору, галузева (внутрішня, конфесійна) структура конфесійного простору, конфесійно-географічне районування, конфесія.

Иван Костащук, Роман Кисиль. КОНФЕССИОНАЛЬНОЕ ПРОСТРАНСТВО И ЕГО СТРУКТУРА В КОНТЕКСТЕ ОБЩЕСТВЕННО-ГЕОГРАФИЧЕСКИХ ИССЛЕДОВАНИЙ

В данной статье, с позиций общественной географии и на основе анализа многих научных трудов, раскрывается понятие «конфессиональное пространство» и проводится его разграничение от термина «религиозное пространство». Проанализировано место конфессионального пространства в географическом пространстве. Авторами предлагается новый подход к выделению элементов территориальной, отраслевой (внутренней, конфессиональной) и управленческой структуры. В статье продолжено развитие теоретико-методологической базы общественно-географической науки – география религии.

Ключевые слова: религиозное пространство, конфессиональное пространство, география религии, территориальная структура конфессионального пространства, управленческая структура конфессионального пространства, отраслевая (внутренняя, конфессиональная) структура конфессионального пространства, конфессионально-географическое районирование, конфессия.

Introduction. One of the critical problems arising for a modern society, which is experiencing an information stage of its development, is inter-ethnic and inter-confessional relations, the problem of confessional peace. Scientific research of the religious and confessional space is inevitable today. The social and geographical research of sacral space has a particular relevance, as it allows identifying clearly and tracing the territorial differences in the confessional space, understanding the reasons of the origin of religious conflicts and making appropriate predictions, developing ways of their decrease and manifestation. Research of the confessional space is one of the most important areas of

scientific research of a contemporary social and geographical science – the geography of religion. It is associated with important problems of society, particularly – to overcome ethnic and religious conflicts. Today such studies become of particular relevance in Ukraine, where the situation between the two Orthodox denominations, namely the Ukrainian Orthodox Church and the Ukrainian Orthodox Church of Kiev Patriarchate, has aggravated. Therefore, this research topic is relevant and perspective, as it promotes the development of a theoretical and methodological framework of sacral geography, which gives better understanding and forms new approaches of social and geographical research of sacral spaces in turn.

Literature review. In the course of research, we have studied many works of various scholars, such as K. Mezentsev, K. Gorina, I. Filimonova, A. Murzaleva, S. Safronova, S. Andryeyanova, A. Akhiezer, V. Bulaeva, O. Balabeykinoya, A. Kovalchuk, A. Kuchabskiy, V. Patiychuk, L. Klyuchko, Yu. Kohatko and others. However, most works of these scientists equate confessional space with religious space, and some works have not developed the studies about the confessional space itself. Therefore we can say that the problem has originated in the social and geographical science but remains unresolved and needs further research from the standpoint of methodology of the social geography.

Novelty of this research article. Today there are no clear methodological grounds of the basic concepts, principles and approaches to the scientific research in social geography. Therefore, the formation of the concept basis and its scientific basing exactly from the position of social and geographical research is an important aspect. This article focuses on the basing of such a concept as “confessional space”, its territorial, branch (internal, confessional) and management structure, as well as on the distinction between this concept and the term “religious space”.

Problem statement. The purpose of the scientific research highlighted in this article is to analyze existing definitions and scientific basing of the concept of “confessional space” from the standpoint of social geography, as well as to offer its territorial and branch (interior, confessional) structure. According to the purpose, we were facing the following objectives: 1) to analyze approaches to the definition of the “confessional space” of different scientists, social geographers as well as religious scientists, social scientists and others; 2) to place confessional space in the geographical area; 3) to offer elements of the territory and branch (interior and confessional) structure of the confessional space.

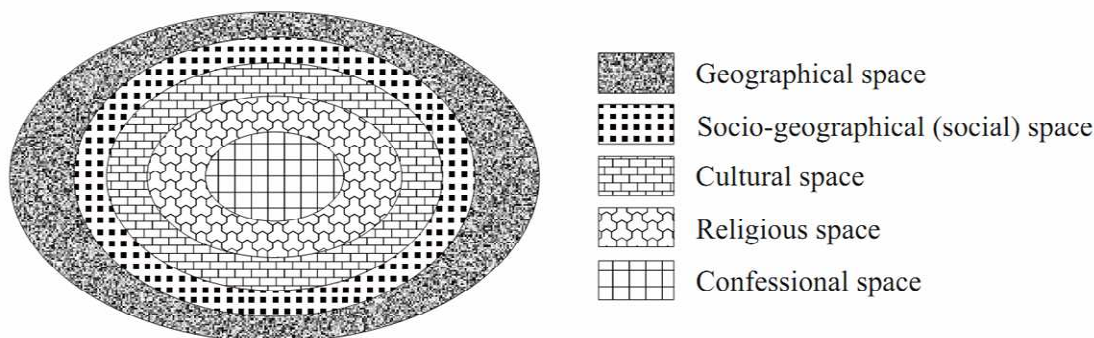


Fig. 1. The place of confessional space in the geospace

According to K. Horina, confessional space is a collection of all religions and all beliefs in a particular area, area of distribution of which can be regarded as independent subspaces [4, p. 9].

I. Filimonova understands confessional space as a complex geoethnoconfessional system, components of which are carriers of faith and cultural landscape elements, consisting of elements of religious and secular landscapes [5, p. 42-43].

Main contents of research. Today, there is no clear scientific definition of “confessional space”. Some religious studies scholars, philosophers and social scientists equate this notion with the notion of “religious space”. But these concepts are distinguished in social geography.

According to O. Ahyezera, space is the problem of correlation of the subject’s consciousness to his personal space and space in general [1, p. 29]. A. Huseyn believes that space is a spiritual continuum, geographical localization or premises where a person is or lives [2, p. 37]. Thus, the concept of geographical space appears – it is a philosophical category with the objective, general and cognitive forms of existence of material entities and objects within it.

Geographical space in its structure consists of the following spaces as near space, high atmosphere, geographical cover between the tropopause and the lower boundary of the crust (Moho discontinuity) and the underlying layers of the upper nadastenosphere mantle.

The space of geographic environment consists of natural-geographic, socio-geographical (social) and economic-technical.

The socio-geographical space of society together with all spheres of the geographical environment is the most dynamic and is a space-time combination of social objects, phenomena and processes in conjunction with the natural surroundings. The ideas of the social and geographical space were presented for the first time by professor of the Lund University (Sweden) T. Heherstrand in early 70’s of XX century. The basis of this theory is the idea of disclosure of space and time in the form of a single, indivisible space-time organization [3, p. 17]. It is divided into recreational-tourist, educational, scientific, cultural, welfare, etc. Most scientists refer the religious space to the structure of cultural space, and confessional accordingly to the religious (Fig. 1).

A. Muzalev proposes to consider the confessional space as the ecosystem, highlighting its “geographical” components that may have a certain territory restriction, characterize other elements of the social landscape and are the organizing and transforming power of social and cultural life of the population of a certain territory. These include religious institutions and their followers, religious infrastructure – material base of worship, territorial characteristics of religious worship and religious values

as one of the important components of the local ethno-confessional systems [6, p. 159].

S. Safronov understands the confessional space as the ratio of local spheres of influence of major religions on the population [7, p. 7].

S. Andryeyanova thinks that confessional space is a part of geo-cultural space, which arose as a result of interaction and development of the population's confessional groups [8, p. 22].

V. Bulaev claims that confessional space is a qualitative characteristic of the territory, which is a reflection of territorial belonging and spiritual component as information-energy component of the geospace [9, p. 147].

O. Balabeykina examines the confessional space as an area within which the religious activities are held and religious infrastructure facilities are located [10, p. 5].

I. Kostaschuk understands confessional space as the geographic combination of religious communities of different confessions in a particular area and their impact on the population [11, p. 139].

The concepts of a religious sphere have also been developed by us. It is widely used in social and geographical research of Ukrainian scholars, including: A. Kovalchuk, A. Kuchabskiy, V. Patiychuk, L. Klyuchko, YU. Kohatko and others. All works give the following definition of the religious sphere – it is the faithful, their religious organizations (from a separate community to a big church), their religious activities and religious activities of the unfaithful part of society interconnected together. That is, the religious activity of atheists separates the religious sphere from the confessional space.

Having studied definitions of various scholars, who studied religious space, we concluded that the confessional space is different from the concepts of confession, religious sphere and religious space. They all have different scientific explanation and interpretation, although sometimes in Ukrainian social geography were used as synonyms. Confessional space differs from religious space, primarily by the fact, that it does not include atheists, agnostics and other people who don't associate themselves with any beliefs.

Under confessional space we propose to understand the part of the religious space that unites religious communities of different confessions, movements and trends in a particular area, which are connected by relations between them.

Our understanding of the confessional space allows to form different types of structures, namely: territorial, branch (interior, confessional) and management, because it reflects the territorial and branch connection. It should also be noted that subspaces may be considered within the studied space, such as Orthodox of various confessions, two branches of Catholicism and others.

According to S. Safronov, confessional space consists of a territory combination of religious elements. These include: carriers of a certain faith, objects of public institutions related to maintenance and reproduction of the confession. It also includes religious heritage, organizing religious activity management centers of territory units (dioceses of the Orthodox Church, muftiats and muhtasibts of the Muslims) and confessional symbols. The physical part of these complexes is the material

base – capital structures: temples, churches, datsans etc. [7, p. 12].

K. Gorina believes that the confessional space as a geographical phenomenon can be represented as a relationship of three elements: carriers of faith (the faithful), a religious and cultural infrastructure and an attributive and ritual component. Thus, the model of religious system is being formed and it is bound by spiritual and geographical (territorial) relationships between elements, the properties of which will depend on the selection and correlation of these elements [4, c. 9].

We propose to study the territorial structure of the confessional space in quantitative and qualitative combination in a particular area of all existing confessions, trends and movements, and namely of their communities. To study the territorial structure we offer to use the following elements:

- confessional point is a populated locality, small in size where there is one or more confessions or movements that are represented in concentration of several or one community;
- confessional center is a populated locality that is an important center for several confessions and not only communities but also confessional management centers are focused in it, or it is an important pilgrimage center for any confession;
- confessional area is a small area, in which communities of one prevailing confession or movement with a small inclusion of non-indigenous religions for that territory are centered;
- confessional node is a relatively small and compact territory, where several religious centers and areas are concentrated, there are close connections among them and the similarity of confessional space is observed.

Confessional and geographical region and subregion should be also allocated by the confessional and geographical regionalization.

Confessional and geographical region – is a region, in which specific features of the manifestation and course of interconfessional relations appear, and which has historical and geographical and religious characteristics of a common development.

Confessional and geographical subregion – is a territory, which is a part of the region, and is distinguished by some differences of the confessional population composition.

Confessional (branch or functional and componential) structure is quite important for understanding of the confessional space at any territorial level. It represents a confessional division of space into separate religious confessions, trends and movements that are represented in a particular area.

We have developed a scheme of the branch (internal, religious) structure of the confessional space of Ukraine (Fig. 2), which presents all religious organizations that are represented in Ukraine on January 1, 2015. We tried to make their classification by trends, confessions and movements.

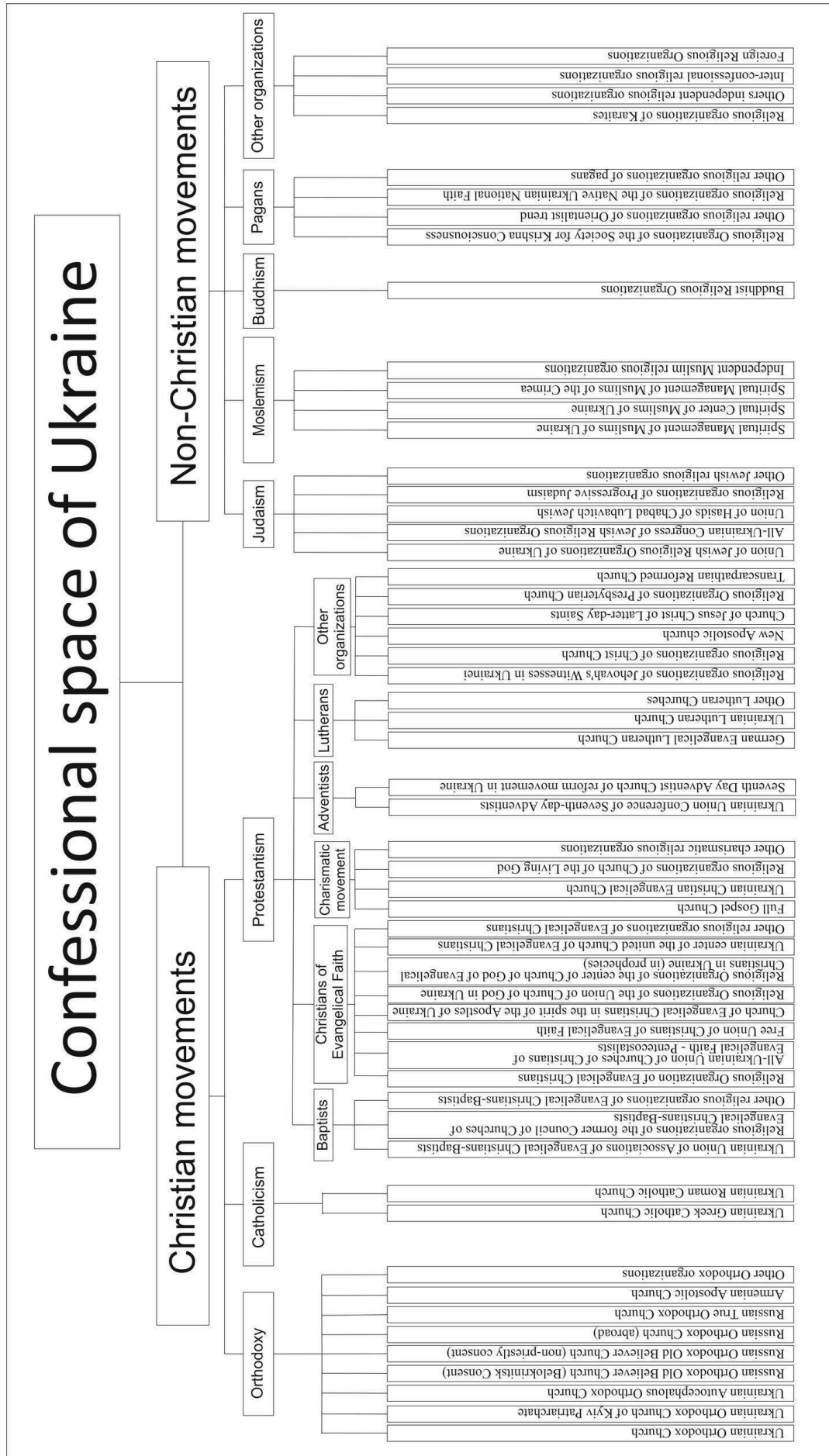


Fig. 2. Confessional space of Ukraine

Considering the confessional space in Ukraine, a management structure, that is a set of governing bodies of individual confessions, exercising hierarchically ordered control of functional components of their confessions in a particular area, is quite important. It should be noted, that most spiritual confession management centers operating in Ukraine, are located abroad. Moscow, Vatican, New York and other US centers, and centers of Protestant confessions that are managed from the European Union continue to be the most influential on geopolitical strategy of Ukraine.

Research of the confessional space is a very important direction in social geography.

Conclusions. Confessional space is a separate socio-geographical concept, reflecting the part of the religious space that combines in it religious communities of different confessions, movements and trends in a particular area, which are connected by interrelation between them. It has three kinds of its structure: territorial, branch (internal, confessional) and management. We represented territorial structure by the following elements: confessional point, confessional center, confes-

sional area and confessional node. We propose to allocate even confessional and geographical regions and subregions by the confessional and geographical regionalization. The branch (internal, confessional) structure of the confessional space in Ukraine is represented by more than 55 different trends, confessions and movements, and we divide them into two groups: 1) Christian confessions, which include Orthodoxy, Catholicism and Protestantism; 2) non-Christian movements, among which Muslims, Jews, Buddhists and pagans occupy a prominent place in Ukraine. The management structure is rather complicated, as every religious confession has its own characteristics in management. It is interesting that spiritual centers of the most confessions are located abroad of Ukraine. This space plays an important role in shaping of the public thinking and course of many social processes.

These studies are perspective. They should be used in the study of the religious space of Ukraine in general and of its individual regions. This will allow better tracing of the features of the formation and establishment of relations between confessions.

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