

6. Киселев И. Я. Трудовое право России: историко-правовое исследование / И. Я. Киселев. – М.: Норма, 2001. – 372 с.
7. Лазанська Т. І. Буржуазія / Т. І. Лазанська. – [Електронний ресурс] // Енциклопедія історії України / Редкол. В. А. Смолій (голова) та ін. НАН України. – К.: Наукова думка, 2003
8. Москалюк М. М. До проблеми формування складу робітників у обробній промисловості українських губерній Російської імперії у другій половині XIX – на початку XX ст. / М. М. Москалюк // Сумська старовина. – 2011 р. - № XXXV – С. 62-75.
9. Москалюк М. М. Становлення і роль підприємців у цукровій промисловості українських губерній Російської імперії у другій половині XIX – на початку XX ст. / М. М. Москалюк // Наукові праці історичного факультету Запорізького національного університету, 2014 р. – Вип. XXXIX. – С. 31-36.
10. Нестеренко О. О. Заробітна плата промислових робітників наприкінці XIX ст. / О. О. Нестеренко – К.: Видво АН УРСР, 1951. – 51 с.
11. Нестеренко О. О. Розвиток промисловості на Україні / О. Нестеренко. – АН УРСР. Ін-т економіки. – К.: Видво АН УРСР, 1959-1962. – Ч. 1-2. – Ч. 2: Фабрично-заводське виробництво. – 1962. – 580 с.
12. Олійник О. М. Історія розвитку трудових відносин в другій половині XIX – на початку XX ст. в Україні / О. М. Олійник // Збірник наукових праць Харківського національного педагогічного університету імені Г. С. Сковороди. «Історія та географія». – 2013. – Вип. 48. – С. 54-58.
13. Поліщук Ю. Етносоціальні трансформації на Правобережжі України наприкінці XVIII – на початку XX століття / Ю. Поліщук // Наукові записки Інституту політичних і етносоціальних досліджень ім. І. Ф. Кураса НАН України. – 2014. – Випуск 6(74). – С. 116-134.
14. Реєнт О. П. Україна в імперську добу (XIX – початок XX ст.)/О. П. Реєнт.– К.: Інститут історії України НАН України, 2003.– 340 с.
15. Романюк Н. Й. Діяльність підприємців у розвитку промисловості в сільській місцевості Київської, Волинської і Подільської губерній (друга половина XIX - початок XX ст.) / Н. Й. Романюк // Грані: Науково-теоретичний і громадсько-політичний альманах. – 2013. – № 6. – С. 19-23.
16. Романюк Н. Й. Приватне землеволодіння в контексті підприємництва в умовах аграрних перетворень другої половини XIX – початку XX ст. / Н. Й. Романюк // Волинські історичні записки: збірник наукових праць – Житомир: Полісся, 2008. – С. 25-31.
17. Устав о промышленности // Полный свод законов Российской империи: В 2-х кн. – СПб.: Законоведение, 1911. – Кн. 1. – Т.11, ч.2. – С.2311-2387.
18. Фабрична інспекція // Енциклопедія історії України: Т. 10. Т – Я / Редкол.: В. А. Смолій (голова) та ін. НАН України. Інститут історії України. - К.: В-во «Наукова думка», 2013. – С. 259.

УДК 27-79(477)

Ірина Булига

INTER-ORTHODOX RELATIONS IN THE RIVNE REGION IN THE CONTEXT OF THE CHALLENGES OF MODERNITY

Сучасні міжправославні відносини у Волинському регіоні (Волинська, Рівненська, північ Тернопільської областей України) характеризуються різним ступенем напруженості. Особливою у цьому контексті є Рівненська область, де з незалеженням України такі конфлікти набули особливої специфіки.

Аналізуючи міжправославні відносини, з'ясовуються причини їх виникнення. Особлива увага автором концентрується довкола вузлових проблем цього конфлікту, зокрема конфлікті ідентичностей.

Автор наголошує, що найефективнішим засобом вирішення конфліктних питань у між православному середовищі має стати діалог (як не дебати, не суперечки, не заперечення, не переконання у чужій неправоті). Реалії православного життя сучасної Рівненщини показують складність і суперечливість цього процесу.

Ключові слова: діалог, міжправославні відносини, конфлікт, Рівненщина.

Современные межправославные отношения в Волынской области (Волынь, Ровенская, север Тернопольской области Украины) характеризуется разной степенью напряженности. Особой в этом контексте есть Ровенская область, где с обретением независимости Украины такие конфликты приобрели особую специфику.

Анализируя межправославные отношения, выясняются причины их возникновения. Особое внимание автором концентрируется вокруг узловых проблем этого конфликта, в частности конфликте идентичностей.

Автор отмечает, что наиболее эффективным средством решения конфликтных вопросов в православной среде должен стать диалог (как не дебаты, не споры, не отрицание, не убеждения в чужой неправоте). Реалии православной жизни современной Ровенской области показывают сложность и противоречивость этого процесса.

Ключевые слова: диалог, межправославные отношения, конфликт, Ровенская область.

Modern inter-Orthodox relations in Volhynia (Volyn, Rivne, the north of Ternopil regions of Ukraine) are characterized by varying degrees of intensity. Rivne region is particular in this context, because here such conflicts have got their own specificity with gaining the independence of Ukraine.

Analysing the inter-Orthodox relations, we investigate their causes. Special attention is focused on the key problems of the conflict. Among them the available in Ukrainian Orthodoxy conflict of identities is distinguished. One part of the

Ukrainian Orthodox Church shares the idea of the special role of the Russian Orthodox Church to the modern world; another part considers it necessary to have relationships with the world Christianity in general and Orthodoxy in autocephalous status in particular. Important in author's opinion is the fact that in everyday consciousness of ordinary inhabitants of Volhynia important are the stereotypes that canonical is only that Orthodoxy which is in Eucharist unity with the Russian Orthodox Church of the Moscow Patriarchate.

Keywords: *dialogue, inter-Orthodox relations, conflict, Rivne region.*

Problem statement. Modern social transformations had not put aside the religious sphere and had had a beneficial effect on the activation of the external and internal conflicts thereat. These disputes are miscellaneous: confrontations between Orthodox believers of different jurisdictions, historically habitual differences between Orthodox believers and Greek Catholics, Orthodox believers and Protestants, traditional and nontraditional religions and that sort of thing.

Considering the tendencies of inter-orthodox relations development the territory of the Rivne region is quite specific in Volyn. First of all it is known for the relations between orthodox confessions that have been getting the special acuteness and conflict since Ukrainian independence becoming. After all «the most conflict [relations] in Ukrainian devotional sphere are ones between the religious agents who profess the same religious doctrines. At the first look this pataphysical situation has absolutely simple and intelligible explanation: much more cores for conflicts are between the agents who are in a close proximity rather than it would be between the remotely limited agents» [4, p. 544–545].

Therefore *the aim of our article* is to analyze the specificity of Orthodox believers' cooperation in the Rivne region in the context of the modern challenges.

Analysis of the last researches and publications. Orthodox cooperation problems were investigated by the list of Ukrainian scholars dealing with religion studying, among whom are A. Aristova, V. Bondarenko, V. Yelenskii, S. Zdioruk, and others.

Research development. Among the entire forms of the inter-confessional relations since the beginnings of Ukrainian independence inter-orthodox relations have become the most conflict ones. Eventually the fact of three partly rival orthodox churches existence is potentially a case of conflict. Although this opposition is deprived of the belief implication but it is caused by several key problems.

Foremost we think in Ukraine in general and in the Volyn region in particular the inter-orthodox relations situation is caused by the existed conflict of identities. Thus Ukrainian Orthodox Church supports the idea of the messianic role of Russian Orthodoxy for the modern society and identifies itself exactly with this tradition. The Ukrainian Orthodox Church of the Kiev Patriarchate and Ukrainian Autocephalous Orthodox Church emphasize on the connection with global orthodox tradition but in the autocephalous status. And this fact, as V. Yelenskii says, is «not only the conflict between Ukrainian and non-Ukrainian identities but also between Ukrainian distinct identity and the indistinct identity, that tends to divinize with the orthodox cultural unity, become «simply correct» and in this way to avoid answering difficult question about «the final collective identity», accessory to the certain ethnos» [1, p. 439].

Thereby Ukrainian orthodox problems are connected with the general uncertainty towards the own identity. Ukraine has not gone through the «church nationalism» which leded the majority of national churches to establishment of the own autocephaly in XIX century. As Y. Chornomoretz notes, due to the Eucharistic ecclesiology universal orthodoxy had already found church identity model that decided the problem of universal and national correlation. If Ukrainian church does not be in fact Ukrainian as the scientist goes on, it would betray the own Christian vocation [5].

In the aspect of the current tendencies orthodox identity is polarized. And it is confirmed by our researches in Volyn region. In particular those people who before called themselves «simply orthodox» are becoming less. Without any doubts the events in a state cause the necessity of an affirmative answer this question.

Besides we can not omit the fact that in an ordinary consciousness of an average Volyn's inhabitant the idea about the canonicity of orthodoxy that is in Eucharistic unity with the Russian Orthodoxy Church of the Moscow Patriarchate is mainly dominant. Thus the other orthodox believers are dissenters. The Russian Orthodoxy Church of the Moscow Patriarchate officially supports this point of view and is interested not in the religious values but rather in the backing of the own influence on the population on an appropriate level. These stereotypes are rather complicated for orthodox consciousness to be got over than for Catholics, Protestants and believers of other religions.

It should be mentioned that communal religious specific formed by cooperation with ethnic factors causes national need of the own Church. This Church helps to develop and strengthen national self-consciousness as self-worth and self-sufficiency. Religion directly influences on the formation of the ethnic group cultural space. The ethnonational factors determine the specific of religious tradition. Therefore even geographically close people do not demonstrate the identity in the same religious belief. In particular Ukrainian orthodox tradition differs a lot from the same Russian one. In the Russian Empire the despotism of secular authorities had influenced on Orthodox Church status. It had turned into the addition to the state mechanism. Essentially it contrasted with the principles of conciliarism, priesthood electivity, active laity participation in parishes' life on which Ukrainian Orthodox Church functioning was based. In S. Zdioruk's opinion, the censure of heresy by some Local Orthodox Churches is a genuine hypocrisy. In this way the basis on which they were formed once is omitted. Still it is important to be consistent and not to forget that Orthodoxy is the universal belief and the ethnic religion according to the concrete manifestations in the system of the spatiotemporal coordinates [2, p. 464–465].

We can not omit the fact that updated Ukrainian orthodoxy is one of those confessions that shows its inability to the modernization. Especially such processes are characterized for Ukrainian Orthodox Church. Why do such things take place? To Ukrainian scientists' mind the serious internal problem of this confession is caused by the phasic references of this church character. Basically there is a type of traditional Byzantine Church that was not affected by the upgrading. It is

adequate for the most conservative part of society and still is oriented to the model of the universal empire and accretion with the state. It is unable to develop successfully in the concrete surroundings, is principally unable to the dialogue, needs a monopoly, can not deal with the upgraded society layers, and tends to the Manichean interpretation of any powers opposed to it. This type of church is in need of enemy focused on the crisis mobilization. The West has become such an enemy as it is the civilization «based on hatred». To justify somehow contrasting to Europe Russian Orthodox Church adherents describe it as the territory of the sexual minorities (homosexuals and lesbians) triumph, where traditional orthodox is destroyed. That is why the strivings to conserve the situation alongside with anti-Western position are not the tribute to the tradition but the agreement to survive.

Afterwards in Y. Chornomoretz's opinion that we support Ukrainian Orthodox Church development way is the course of reforms. «Probably [the course of] cautious reforms, not as prompt as it would be desired. But at least there should be some of them. And the second way is one of the degradation, death, and crisis. Ukrainian Orthodox Church successfully moves towards this way. The authority is loosed in the state, society, and within the church. There are not any obvious Metropolitan Onufry's achievements; everything that we observe is only Ukrainian Orthodox Church information war against everybody» [5].

However the Ukrainian Orthodox Church of the Kiev Patriarchate is a complicated and contradictory thing in the religious and social discourse as well. Its coming into being was set by Ukrainian Orthodox Church positioning in Ukrainian situation (its apocryphal status and the figure of its head who is followed by the soviet past train are among the chief problems of this church). Pronational people who do not wish to be in the surrounding that rejects the national statehood are coming to Ukrainian Orthodox Church. During the years of state independence Ukrainian Orthodox Church interacted for the most part with the nationally oriented parties and politicians. As it is expected to traditional orthodox this church hierarchy is directed to the authority. Patriarch Filaret is the statesman but unlike Ukrainian Orthodox Church hierarchs he is Ukrainian statesman. At the same time Ukrainian Orthodox Church principal political allies were atheistic in its ideology parties (for instance the Communist party of Ukraine, Socialistic party of Ukraine), and after some time the Party of Regions.

Thereby the inter-orthodox conflict in the up-to-date Ukraine and in the Rivne region is nearly like the traditional religious conflicts that take place according to the fixed models and are the inter-institutional in its ground. As the analytical report authors of the I. F. Kuras Institute of Political and Ethnic Studies of the National Academy of Sciences of Ukraine consider «after Ukrainian independent state formation the necessity of the orthodox institutional system reformation had appeared. Not only one but several agents who offered the own models of new Ukrainian orthodox institutional system set about realizing this project. Grounding on orthodox values, traditions and customs these patterns differed by its social and political direction» [4, p. 559].

As a result it intensified the ideological conflict between two orthodox institutional systems. These systems «are grounded on the diametrically opposite, incomparable and disproportional constants that emphasize on the role of a certain civilization core» [4, p. 559]. One of these cores bases on the idea of «the independent church for the independent state» joining the national and religious renaissance processes. The other one rests upon the conception of the «Russkii mir» (Russian world) that is adapted to the modern Russian political realia.

The intensification of this ideological conflict took place in 2014. Firstly the Revolution of Dignity, some time later events on the East of Ukraine set up the urgency of an assertive answer towards the chosen orthodox position. Also our attention is drawn by the inter-orthodox dramatic events near the village of Ptycha the name of which is known not only for the whole Ukraine. Some recollections about this conflict were mentioned by the patriarch Kirill in Moscow and in Russian TV channel broadcasting and newspapers. It is about the disagreement between the parishioners of Ukrainian Orthodox Church and the Ukrainian orthodox church of the Kiev Patriarchate in a small village of Ptycha (Dubno district of the Rivne region) that has been continuing up to this time.

It should be noticed that some local authorities have a prejudiced position and support the certain confessions over others. Thus the problem of the inter-church relations is led out on the political level that makes the inter-church dialogue enough difficult with the aim of agreement only the church problems. In particular the Rivne and Ternopil regions are determined as the problematic. The complicated religious situation takes place there and the majority of the lawsuits about the church property distribution and jurisdictional resubordination of temples happen to be in these regions.

Undoubtedly in updated Ukrainian orthodoxy such crisis manifestations should be evaluated in the context of the real religious, political, and clerical situation in Ukraine. The separate meaning of this inter-church conflict would be insignificant if it had not had social and political shade. Certainly such misunderstandings do not assist for the authority increasing and apprehension of our state by international community as a member having equal rights. However in the society the clerical consensus existence is a guarantee for the successful solution of a lot of economic, political, and social problems. On the other hand, even the successful countries are not saved from the possibility of expanding the religion base conflict.

That is why nowadays the dialogue is the most effective mean of considering and deciding conflict questions and civilized coexisting of world-viewed multi-religious and multi-axiological communities. It should be dialogue but not debate, arguments, protests, assurances in the alien rightness. The main thing in dialogue is to be able to listen to and hear to understand but not necessarily to accept the position of others. Among the well-known types of dialogue – inter-ethnic, international and many others of the non-religious character, in other words – secular – inter-religious dialogue is distinguished by its uniqueness: other participants find something that unites them (the aim, result, mutual interest etc.), and the believers have already got the joining core. It is their belief in God [6, p. 163–164].

In the religious sphere dialogue actuality on the whole Ukrainian level (as on the whole European level also) is more than obvious. In V. Klymov's opinion that is caused by such reasons: the complicated post socialistic heritage, complexity

of large-scaled conflict consequences occasioned by the political, social, clerical transformations; actualisation in religious sphere internally contradictory realia connected with permanent religious and church differentiation of society, with churches reorganization, separation of neutral hierarch staff, clergy according to the principle of relation to the national statehood, national and cultural, religious and regional priorities, values and traditions of canonicity; one more reason is believers aspirations for revising the ways of its subordination to former church centres that is proved by the historic justice renewal towards the religious and church law objects, the own national and church hierarchy formation. There is no doubt that these factors influences on dialogue form pursuit to decide the inter-confessional differences in the Rivne region.

However the conflict situation, mutual enmity, intrigues, politicians' interference demean the authority of orthodox priesthood in front of believers. That is why in the near future the perspective of orthodox dominance is disappointing in Volyn region.

It should be stressed that after the nineties on the post soviet territory Orthodoxy came across two strong well-adapted to the new realia orthodoxy forms – Roman Catholicism and Protestantism. Extending of its influence spheres with new religious currents appearance actualizes the question of the combination of orthodoxy confessions efforts to resist these processes that threaten its confessional existing.

To our mind the fact that the social significance of the inter-religious dialogue is negated plays an important role now. It is because the attempts of different orthodox jurisdiction religious organizations including to the common discussion are not perceived first and foremost in the society. Without any doubts one of the main reasons of such state of things on the region level is a slow understanding of such measures by the believers and religious organisations leaders. Still there is a thought about the religious borders, territory canonicity, and grace of one church and disgrace of other in the consciousness of many believers. From this point of view L. Phylpovych's thoughts seem to be interesting that «the most perspicacious politicians and religious leaders understand the colossal internal potential of the interreligious dialogue because the world, how somebody would not like this process and would like stopping it, is moving to the poli/multization, diversity, multicolor, heterogeneity because of globalization. Only one possibility to be heard is to listen to other. And it can be possibly only via the dialogue» [6, p. 160].

With the help of state mediation the attempts to improve the ecumenical dialogue between the confessions by the way of government organizations formation, to hold the forums and to sign the common memorandums were done. Especially such a precedent took place on the thirteen of November when five representatives of different confessions and two representatives of Rivne Regional State Administration signed the historical document which was initialized by Rivne Regional State Administration. Firstly for the history of independent Ukraine the representatives of the Ukrainian Orthodox Church of the Moscow Patriarchate, Ukrainian Orthodox Church of the Kiev Patriarchate, Ukrainian Autocephaly Orthodox Church and Ukrainian Greek Catholic Church officially agreed on the regional level to form a workgroup which tries to work out the mechanism of Church uniting.

It is mentioned in this memorandum: «1. The whole orthodox Rivne region churches recognize and pray for the entire and unitary state of Ukraine. 2. The whole orthodox Rivne region churches come forward the formation of Unitary Ukrainian Local Orthodox Church. 3. The whole orthodox Rivne region churches dispraise Russian actions as an aggressor and of the other countries towards the usurpation of Ukrainian territory and encroachment on the entirety and the state sovereignty. 4. The whole Rivne region orthodox churches censure the exasperation of the interreligious enmity and the orthodox temples seizure of one confession by the other. 5. The whole Rivne region orthodox churches do not object the Rivne region inhabitants' religious declaration of will towards the confessional appliance according to the Law of Ukraine «About the freedom of conscience and religious organizations».

The memorandum was signed by the Metropolitan Sarnenskii ruling the Sarny diocese and Polissia Anatolii ruling Rivne diocese of the Ukrainian Orthodox Church of the Moscow Patriarchate, Rivne and Ostroh metropolitan Varfolomii ruling the Rivne diocese of the Ukrainian Orthodox Church of Kiev Patriarchate, Rivne and Ostroh metropolitan Illarion, ruling the Rivne, Volyn, and Tavriia diocese of Ukrainian Autocephaly Orthodox Church, Lviv metropolitan Makarii, ruling bishop of the Lutzk exarchate of Ukrainian Greek Catholic Church Jenoshaphat, the mayor of Rivne Region State Administration Serhii Rybachok and his deputy Oleksandr Savchuk.

The idea of uniting of all orthodox churches in the unitary memorial Ukrainian Orthodox Church is a noble, generous, patriotic and eventually godly one but first of all it should be aged in the hearts and thoughts of all bishops of Ukrainian orthodoxy three parts, be clear and perceived by the believers altogether, deeply realized and assimilated by the national, clerical and church activity. And for the present the analysis reveals that the process of the dialogue set-up between the different confessions is sufficiently complicated deal even in the relatively stabile multi-religious surrounding. In the conditions of the movable society where the feature of the confessional sphere is mutual intolerance dealing with the dialogue is considerably complicated. In such circumstances the process of dialogue becomes complex, contradictory and hardly predicted in the concrete empirical situations.

During the last years the churches' positions in the inter-orthodox conflict do not change a lot. The practice of making their dialogue impossible is still continuing. The arguments about the autocephaly acquisition are lasting. The complicity of the religious phenomena and the discrepancy of its functions become apparent, as, from the one hand, there is the integration individuals' consolidation within the pale of a certain religion. From the other hand, this phenomena performs the disintegrating role. As the practice assures the sides with indifferent attitude to each other are able to change their tolerant relation to the polar negative one.

Conclusions. Therefore it is regularly that system conflicts tale place in the state of the transit period and in the Rivne region in particular. Besides among the components of this constancy the religious one arises as a specific form displaying the different social groups' alternative interests. The determinants of such processes are the chain of factors which are

established, from the one hand, by the radical social transformations and, from the other hand, that have a different level of the historic remoteness.

A conflict of identities is a key problem in the middle of the Rivne inter-orthodox surroundings. Still some part of the regional orthodox believers thinks of Russian orthodoxy special role for the modern world, and the other part considers that it should be a connection with the world orthodoxy and the Christianity in the autocephaly direction in general. Such a binary activates the ideological conflict between the adherents of these positions.

Consequently the dialogue is the way of inter-individual relations optimization and settlement within the pale of the religious confrontation. The dialogue should be not a simple way of the individuals' agreement achievement but first and foremost the goal of the social and cultural existence.

Sources and literature

1. Єленський В. Велике повернення: релігія у глобальній політиці та міжнародних відносинах кінця ХХ – початку ХХІ століття / В. Єленський. – Львів : Видавництво Українського католицького університету, 2013. – 504.
2. Здиорук С. І. Етніческие и религиозные изменения православ'я на Украине / С. И. Здиорук // Вопросы религии и религиоведения. Вып. VI: Антология отечественного религиоведения: Религиоведения Украины [Текст]: сборник. Часть 2: Религиоведения Украины конца ХХ – начала ХХІ в. /сост. И общ. Ред. Колодного А. Н., Филипович Л. А., Климова В. В., Шмидта В. В. – М. : ИД «МедиаПром», 2010. – С. 460-468.
3. Климов В. В. Межконфессиональный диалог как составляющая культурно-цивилизационных отношений / В. В. Климов // Вопросы религии и религиоведения. Вып. VI: Антология отечественного религиоведения: Религиоведения Украины [Текст]: сборник. Часть 2: Религиоведения Украины конца ХХ – начала ХХІ в. /сост. И общ. Ред. Колодного А. Н., Филипович Л. А., Климова В. В., Шмидта В. В. – М. : ИД «МедиаПром», 2010. – С. 313–324.
4. Політичні проблеми сучасної України: аналітичні доповіді Інституту політичних і етнонаціональних досліджень ім. І. Ф. Кураса НАН України. – К. : ІПіЕНД ім. І. Ф. Кураса НАН України, 2012. – 600 с.
5. Чорноморець Ю. Сучасні проблеми з релігійною ідентичністю: трагедія православ'я / Ю. Чорноморець – [Електронний ресурс] Режим доступу: <http://bogoslav-club.org.ua/>
6. Филипович Л. О. Міжнародний досвід міжрелігійного діалогу / Л. О. Филипович // Релігія-Світ-Україна. Колективна монографія в 3-х книгах. Книга І: Релігія у світі культурно-цивілізаційного діалогу // Українське релігієзнавство. – К., 2010. – № 56. – С. 153-164.
7. Яроцький П. Л. Кордони країн і кордони релігій / П. Яроцький // Релігія – світ – Україна. Колективна монографія в 3-х книгах за науковою редакцією професорів А. Колодного і Л. Филипович. Книга ІІІ: Релігійні процеси в перспективі їх виявів // Українське релігієзнавство. – К., 2012. – № 61. – 550 с. – С. 8-34.