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ETHNIC AND CREED DEVELOPMENT PROCESSES IN MODERN UKRAINE: TENDENCIES AND PERSPECTIVES

Activization of ethnic and state formation processes in the end of 80s – beginning of 90s in Ukraine was stipulated by the crisis of the Soviet totalitarian regime. This activization entailed a wave of national and religious renaissance, and substantial renewal of ethnopolitical, national, cultural, spiritual and religious life.

One of the proofs to it, is a development of ramified religion networks, considerable variety of number of creeds, increase in number of believers and strengthening of their religiousness in the years of Ukraine's independence. Thus, during the period of 1988 – 2002 total number of religious organizations¹ in Ukraine has grown up from 6500 to 38384, i.e. almost sixfold. Number of churches, creeds, denominations and trends has grown up from 18 to 105 during this period. Process of new religious organizations development was especially intensive in the last three years (2000 – 2002): +7686, the highest index was that of 2001 (+3040). Orthodox churches, Protestant unions and associations are developing in steadily growing pace. The number of 14328 communities that were formed in 1992 – 2002 includes 7437 (51,9%) of Orthodox and 4988 (34,8%) of Protestant trend. All in all, by the beginning of 2003, 53,6% of all religion communities of Ukraine are Orthodox (14685 communities) and 27,9% belong to Protestant churches and unions (7634), 12,2% (3334) belong to the Ukrainian Greek-Catholic Church (UGCC) and 3,1% belong to the Rome-Catholic Church².

During the last 11 years, among three Orthodox jurisdictions, most essential changes occurred in religion organizations network of Ukrainian Orthodox Church (UOC) that is under the jurisdiction of Moscow Patriarchy. Its number of communities has grown by 4.567 (+83,5%) and accounted in January 2003 for 10042 religion communities or 68,5% of Ukraine's Orthodox communities. Number of UOC cloisters has reached 144, theological education institutions were up from 2 to 15 and the number of eparchy administrations grew up from 22 to 36. 5.021 UOC communities carry out their activity in the country's Central region, 2737 (27,5%) in North-Eastern regions and 2284 (22,75%) in Western Ukraine. Its network covers almost all the territory and is dominant in 23 of 26 regions. Most of its religious communities are in Vinnyts'ka, Khmelnyts'ka, Zakarpats'ka regions and least – in Ivano-Frankivs'ka, L'vivs'ka, Ternopil's'ka.

Ukrainian Orthodox Church-Kyiv Patriarchy (UOC-KP) was definitively deprived of its exceptionally regional religious institution. After presidential elections of 1994 UOC-KP had lost its unlimited support from the side of the state, and regarding this some were making prophecies as for its cardinal retreat. But until today it remains the earnest factor on the creeds scene of Ukraine. If by the beginning of 1993 the Church have had 87,3% of its communities in the Western region, then in January 2003 UOC-KP has 13,9% of all communities in South-Eastern region and 41,4% in Central regions. Most of them are active in L'vivs'ka, Ivano-Frankivs'ka, Rivnens'ka, Kyivs'ka, Volyns'ka and Ternopils'ka regions, least are in Lugans'ka, Kharkivs'ka, Zakarpats'ka and AR Crimea.

UOC-KP has 3196 religious communities, the divine service in them is carried out by 2514 priests. Its structure has Patriarchy, 30 eparchy administrations, 31 cloisters, 21 missions, 10 congregations, 17 theological education institutions and 2115 cult constructions. The Church activity is highlighted by 18 religious periodicals.

Institution network of Ukrainian Autocephalic Orthodox Church (UAOC) includes Patriarchy, 11 eparchy administrations, 7 theological education institutions, 3 cloisters, 1 congregation, 6 missions and 1110 religious communities of true adherents. The number of religious communities had been increased by 121 during the period of 2000 – 2002. Nevertheless, the number of communities decreased by 475 in 1992 – 1999, mainly in connection with the jurisdiction subordination change in 620 communities in favour of UOC-KP. These were the Western region communities, firstly of Ivano-Frankivs'ka, L'vivs'ka and Ternopils'ka regions. Along this, registration of 145 religious communities in the centre and Southern East of Ukraine had taken place during the above-mentioned time. Today 816 (73,5%) religious communities of UAOC carry out their activity in the Western region.

Main events connected with renaissance of Ukrainian Greek-Catholic Church had taken place in 1989 – 1991 and they occurred in a really explosive manner. From the moment of legalization of its activity (November 1989) the Church had renovated its structures and even outstripped its pre-war level. The number of Greek-Catholics religious communities has grown up from 138 half-legal centres without juridical person rights, and in January 1992 reached the number of 2334 communities enjoying full rights. In the years of Ukraine's sovereignty the Church had widened the network of its communities by 1000. Today it has in its structure a Metropolitanate, Kyiv-Vyshgorodsky Exarchate, 9 eparchies (they consists of 3334 communities), 90 cloisters, 14 theological education institutions, 24 periodicals, 2665 cult constructions and 2075 priests. Almost 99% of Greek-Catholic organizations are located in Galychyna and Zakarpattia, there they make a separate Mukachiv'ska eparchy that is not a member of UGCC, but is ruled directly by the Apostolic capital. If by the beginning of 1992 the Church was represented in only 13 regions and in Kyiv, then in January 2003 its communities are only lacking in Kirovohrads'ka region. For the period of 2000 – 2002 growth of UGCC communities took place not only in the Western (+79), but as well in regions untraditional for Greek-Catholicism: Khmelnyts'ka (+5), Chernivets'ka (+7), Vinnits'ka (+4), Volyn'ska (+4), Donets'ka (+4), Odes'ka (+2), Poltavs'ka (+2) regions and AR Crimea (+2).

Rome-Catholic ruling structure got practically crystallized form in Ukraine after conferring to L'viv'ska archdiocese a status of metropolitanate. Since the beginning of 1992 the Church has expanded its network by 395 communities (or 87,4%) and has now 847 communities, 78 cloisters, 31 missions, 7 theological education institutions, 504 Sunday schools, 751 cult constructions and 477 priests. The Western region yielded its leadership in number of RCC organizations during the second half of 90s. If in mid-eighties there were 61,2% of them, then in 1992 there already were 54,8%, in 1996 – 49%, in 2001 – 46,1%, and by the beginning of 2003 – 44,1%. In 1992 – 2002 most of RCC organizations were registered in the Central region (352 from 520, or 67,7%). The highest rate of RCC network development was marked in Zhytomyrs'ka (+77, total – 132 organizations), Khmelnytska (+55,139) and Vinnits'ka (+54, 124) regions. Dynamic penetration of Rome-Catholicism to the Central and Eastern regions cause negative reaction of Orthodox churches that consider this to be nothing else but proselytism, “catholicising” of Orthodox Ukraine, overt encroachment upon their adherents and “canonical territories” of Orthodoxy³.

According to the data given above it is obvious that the largest Orthodox creeds lag behind substantially in development dynamism when compared to RCC.

We must confess that its active pace during 90s was to a certain extent a surprise. The fact that the RCC has become attractive and useful not only for “traditional” Catholics of Polish or Hungarian origin, but as well for Ukrainians independent of its influence, can be explained in the following way: RCC has carried out its activity when taking in account spiritual needs of modern believers, and offered its adherents modern forms of bringing to the Divine and has been open to spiritual treasury of other religions churches' traditions.

As M.Kyrushko pointed out “ethnic structure” of this church has altered considerably”. Practically, there are already no German Catholics. Poles are no more a majority in most of the communities, Ukrainians are often dominant in them, there appeared many Russians and representatives of other nationalities. Changes took place in social structure of believers as well: there are now many townspeople, students, science and arts intelligentsia. All this witnesses that the Rome-Catholicism can be no more regarded as something completely alien to the Ukrainian folk, it also becomes certain religious gains of Ukrainians, and is not only a creed of an ethnic minority⁴.

O.Nedavnya makes completely right conclusion, basing on the context of the above-mentioned: that in conditions of historically secularized Ukraine with a variety of creeds, phenomenon of Ukrainians in Rome-Catholic church appears to be one of the possible ways of their spiritual development, their reintegration into their natural environment of European folks, which had been brought up in West-Ukrainian cultural tradition⁵.

The Protestantism is represented in Ukraine by 35 churches, trends and directions. By the beginning of 2003, 7634 Protestant communities were functioning in the country, that accounts for 27,9% of religious network in front of 20,9% of January 1992. All-Ukrainian Union of Associations of Evangelical Christians-Baptists is the most influential and important Protestant church (2.230 communities, 29,2% of total number of Protestant associations). All-Ukrainian Union of Christian Evangelical Creed (Christians of 50th day) has 1366 communities (17,9%), Ukrainian Union Conference of 7th day Adventists Church has 865 communities (11,3%) and Jehovah Witnesses – 858 (11,2%).

Developed institution network of Protestant churches and other unions and associations made it possible to increase since 1992 the number of communities of Protestant tendency by 4855 (or 175%), that figure includes Baptists – 1226, 50th day adherents – 1038, Adventists – 609. In south-eastern region the Protestant organizations network grew from 670 up to 2473 (almost 4 times as much), in the Central it grew by 2026 (180%) and in the Western – by 1041 (76,8%).

As we can see, increase in number of Protestant centres in the East and South of Ukraine compensates more slow development in the Western region, that until late had been main area of the creed's expansion. In the end of

90s, Protestant communities accounted for 51% of total number of Kyiv's religion communities, 49% of communities of Donets'ka region, 46% of Zakarpats'ka region, 36% of Odes'ka region; at the same time their part in L'vivs'ka region communities was 8,6% and in Ternopils'ka region – 7%.

Basing on analysis of publications referring directly or indirectly to Protestantism in Ukraine, one can say that in spite of notions of “being alien” and “sectarian”, today's quick growth of Protestant churches and even “protestantisation” of Ukraine is more widely expressed. The figures are the argument, here they demonstrate the growth of communities, appearing of new churches and trends, especially in Central-Eastern region and large cities. Famous researcher of Protestantism, V.Lubaschenko, has somewhat different opinion. She considers the achievements of Protestants to be quite moderate and thinks that prophecies concerning Protestant “boom” in Ukraine are more likely to be an attempt to scare an ordinary Ukrainian by prospective of a new religious tension⁶. Her conclusion seems to be quite correct, when taking in account the fact that the figures witnessing dynamic growth of Protestant communities number, mainly reflect the formal side of religious life and not always give a picture of real state of affairs. Notwithstanding the fact that number of Protestant communities totals 28% of religious network, their specific weight among the population is not a great one. In accordance with the data of Philosophy Institute of NAS of Ukraine, in 1996 real number of Protestantism adherents in the structure of creed priorities of Ukraine came just to 2,2% of interrogated persons. In 1992 – 2002 the number of communities created by minorities grew from 175 up to 897. More than a half of them (452) are Moslem, 107 – communities of Zakarpats'ka (Hungarian) Reformatory Churches, 71 – communities of German Evangelic-Lutheran Church, 22 – religion communities of Armenian Apostolic and Catholic Churches. Single religion communities created by Koreans, Swedes, Czechs, Krymchaks and Karaimes in Crimea carry out their activity as well. Pace of Jewish communities growth is immersing: during the period of 1999 – 2002 their number grew from 143 to 232 (+89, 162,2%). The highest number of communities created on ethnic and creed ground are active in south-eastern regions of Ukraine, namely in AR Crimea, where the majority of Moslem, Krymchaks and Karaimes communities is located.

Islam in Ukraine is an integral part of religious life of the society. Regions where the majority of Islam adherents is concentrated are AR Crimea, Donets'ka, Lugans'ka, Kharkivs'ka, Khersons'ka regions and Kyiv. Moslems have no common ruling structure. Presently, three registered autonomic centres are active: Spiritual Administration of Moslems of Ukraine (DUMU) in Kyiv, Spiritual Administration of Moslems of Crimea (DUMK) and Independent Spiritual Administration of Moslems of Ukraine (NDUMU).

The most important issue is the training of specialists of Moslem clergy. There was no any person with secondary or higher education among those, who had returned from deportation. Invitation of missionaries from Turkey and assignment for studies in Islamic countries do not soothe this burning question. In this connection, first steps were made on the way to creation of own system of training of Moslem clergy in Ukraine. Madrasah function in Crimea. Islamic University in Kyiv and Institute in Donets'k. One can sharply feel the lack of mosques. Communities are provided by cult constructions only to the rate of 40%. Building of new mosques is fulfilled mainly on account of foreign sponsors. Private funds of Turkey support financially the building, but gradually they decrease financing volumes, as to the opinion of some Turkish analysts: Crimean Tartars religiousness is very low.

Moslem communities act within the framework of the legislation currently in force, adhere to principles of Ukrainian sovereignty, and not allow the demonstration of radical religious fanaticism and extremism. The survey held among Crimean Tartars deported earlier, aimed for studying of social opinion, appraisals and notions of repatriates of the most important and burning problems of adaptation and integration in Crimea, shown that facts of infringement of their rights from the side of local authorities were stated by 15,0% of all respondents, in education sphere (1,7%), limitations as to freedom of expressing one's own thoughts (1,2%), obstacles in applying one's mother tongue (0,9%) and only 0,4% pointed to obstacles in performing rites and cult worship⁷.

In 1992 – 2000 in Ukraine were widely expanded new religious trends. Number of communities of their adherents has grown for this period from 83 up to 1328, they belong to 50 different trends (28 of them have only from 1 to 5 centres). Most widespread in Ukraine are communities of Novoapostol's'ka Church (51), Jesus Christ and Saints of the Last days Church (Mormons) – 57, Association of Krishna Confession (42), RUN faith (54), Bagaja faith (12), Buddhists (36) and so on. Total of 720 communities of adherents of new religious trends (or 54,2%) are concentrated in south-eastern region of the country.

559 charismatic communities belong to new for Ukraine religions, 283 of them are subordinates to the Church of Full Gospel with spiritual centre in Kyiv, 34 of them belong to the Church of God Alive (activity area – Vinnits'ka, L'vivs'ka and Zakarpats'ka regions with the centre in Mukachevo). 166 charismatic communities act autonomously. In 2000 on the base of 100 communities (99 in Donets'ka region) that originated from the Church of Full Gospel, Ukrainian Christian Evangelic Church with the centre in Kyiv was created. Charismatic communities networks tends to grow steadily – from 27 in 1992 to 559 in January 2001 (2,3% of all religion communities in Ukraine). The charismatic trend is most widespread in south-eastern region, where 338 communities are active

(or 56,4% of their total number). For example in Donetsk region there are 123 communities, in AR Crimea – 45, Zaporiz'ka region – 47, Kyiv – 25.

As we can see, regional division of religious new trends differs principally from the established creed configuration of the country, that is a good deal biased to the West. Thus, the majority of alternative religions adherents are the inhabitants of Central, Eastern and Northern regions of Ukraine. Parameters of new religious trends are the regions, where the infrastructure and influence of historical churches are comparatively weak; regions where the struggle with instituted religiousness caused the most severe consequences; urbanized regions and regions subject to the greatest influence of overseas missions.

The numbers stated above, which characterize now religious life, witness the presence of cardinal changes. The development of religions complex in Ukraine, that took place in the last years have had a multivector character and had an impact on all of its components: central religious administrations, cloisters, theological education institutions, communities. One can assert that the network of religion organizations of Ukraine is completely sufficient to satisfy the religious needs of believers. It gains more and more optimal parameters and its extensive growth is weakening gradually.

¹ According to the law of Ukraine concerning freedom of conscience and religion organizations (“Pro svobodu sovisti ta religijni organizatsii”), official statistics regard, along with religious communities, also creeds’ administrative centres, cloisters, theological education institutions, Sunday schools, missions and congregations as religion organizations.

² Here and further the statistics data is given from: Informatsiyni zvit Derzhkomreligii za 1999 rik “Pro stan ta tendentsii rozvytku religiinoi sytuatsii i derzhavno-tserkovnyh vidnosyn v Ukraini” // Lyudyna i svit. – 2000. – № 3. – Pp. 24 – 30; Religiini organizatsii v Ukraini stanom na 1 sichnia 2000 roku // Lyudyna i svit. – 2000. – № 1. – Pp. 26 – 29; Natsional’ni menshyny Ukrainy u XX stolitti: polityko-pravovyi aspekt. – Kyiv, 2000. – Pp. 338 – 340; Informatsiynij zvit Derzhkomreligij za 2000 r. “Pro stan i tendentsii rozvytku religiinoi sytuatsii ta derzhavno-tserkovnyh vidnosyn v Ukraini” // Lyudyna i svit. – 2001 – № 2 – 3. – P. 31 – 33; Religiini organizatsii v Ukraini stanom na 1 sichnya 2003 roku // Lyudyna i svit. – 2003. – № 1. – Pp. 31 – 38.

³ See: Zayava Soyuzu pravoslavnyh bratstv Ukrain’s’koi pravoslavnoi tserkvy // Byuleten’ Tsentru religiinoi informatsii. – 1996. – № 7. – P. 10.

⁴ Kyryushko M. Ukrain’s’ki rymo-katolyky i problema evropeis’kogo vyboru Ukrainy // Istoriya religij v Ukraini. Pratsi X Mizhnarodnoi naukovoï konferentsii (L’viv, 16 – 19 travnya 2000 roku). Knyga 1. – L’viv, 2000. – P. 210.

⁵ Nedavnya O. Rymo-katolytsyzm u konteksti religiinyh shukan’ ukraïntsv // Visnyk Natsional’noi Akademii nauk Ukrainy. – 2001. – № 4. – P. 55.

⁶ Lyubacshenko V. Protestantyzm i “pidvodni kameni” statystyky // Lyudyna i svit. – 2001. – № 2 – 3. – P. 28, 30

⁷ Prybytkova I. Povernennya kryms’kyh tatar: VOX POPULI pro osnovni problemy reintegratsii v Krymu // Suchasna Ukraina: politychni, ekonomichni i sotsial’ni aspekty rozvytku. Konferentsiia ukraïns’kyh vypusknnykiv osvithnih program SShA. – Odesa, 2000. – P. 126.

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ЕТНОКОНФЕСІЙНІ ПРОЦЕСИ В СУЧАСНІЙ УКРАЇНІ: ТЕНДЕНЦІЇ І ПЕРСПЕКТИВИ

У статті наводяться статистичні параметри змін інституційної мережі релігійних культів в контексті активізації релігійно-церковного життя в Україні протягом останнього десятиріччя. Звертається увага на тенденції та особливості у розвитку православних, католицьких й протестантських конфесій і деномінацій, громад, створених національними меншинами, новітніх релігійних культів. Аргументується багатовекторність характеру трансформації церковної інфраструктури, що торкнулася всіх її складових: центральних релігійних управлінь, духовних навчальних закладів, громад, монастирів, культових приміщень. Автором аналізуються стан і перспективи етноконфесійних процесів в сучасній Україні, визначаються їх регіональні особливості та основні закономірності.