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# ISSUES OF NATIONAL AND FEDERATIVE RELATIONS

Academic journal

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# CONTENTS

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## HISTORY OF RUSSIA: NATIONAL AND REGIONAL DIMENSION

<b>Vivchar V. M.</b> Traditional Historiography of Ruthenian Greek Catholicism in the Politically “Booming” Russia of the Early Twentieth Century .....	5
---	---

<b>Goncharova T. A., Grosheva G. V.</b> Personal Texts of Tomsk Region Villagers of the Last Quarter of the XX – early XXI Century in the Discourse of Ethnic History: General Characteristics and Systematization.....	10
--	----

## ISSUES OF INTERNATIONAL RELATIONS AND POST-SOVIET REINTEGRATION

<b>Suleymanov A. R., Nikiforov A. Yu., Khadimillin R. R., Suleymanova A. R.</b> Critical Thinking as a Principle of Preventing Nationalism in the Post-Soviet Space .....	20
---	----

<b>Goncharova L. N.</b> Geopolitical Transformation of the Eurasian Region in the Context of Globalization .....	26
---	----

<b>Dadashova K. K.</b> Political and Diplomatic Processes in the South Caucasus: Prospects for Developing Relations with Russia .....	32
--	----

## HISTORY AND MODERN PROBLEMS OF INTERNATIONAL RELATIONS

<b>Maistat M. A.</b> Palestinian National Autonomy: Sovereign State or “Geo-Ephemer”? .....	38
--	----

<b>Aljarwan Mohd Hier Jarwan</b> Iran’s Nuclear Program as an Important Factor in International Politics. Phase one (from 1970 to 2007).....	44
--	----

<b>Idriss Ahmat</b> Regional Integration and its Impact on the Security and Stability of Weak States: on the Example of Chad, Cameroon and Gabon.....	50
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OUR AUTHORS.....	56
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AUTHORS’ GUIDELINES.....	57
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## **TRADITIONAL HISTORIOGRAPHY OF RUTHENIAN GREEK CATHOLICISM IN THE POLITICALLY “BOOMING” RUSSIA OF THE EARLY TWENTIETH CENTURY**

*At the end of the XX – beginning of the XXI centuries, the Ukrainian Greek Catholic Church with the support of the national governments declared its claims to the spiritual unification of modern Ukraine, which made it relevant to study the theological and historical aspects of the Uniat Church. This article will examine changes in the historiography of the problem in the early twentieth century, which will confirm the close connection between the official attention to the Greek Catholicism and the intensity of its historical analysis.*

*Goals and objectives. The purpose of the scientific article is to analyze the historiography of the Ruthenian Greek Catholicism in the politically «booming» Russia of the early twentieth century on the basis of collected and systematized sources. The following research tasks were set in connection with the purpose of the study:*

- to highlight the positions of scientists on the problem of the Uniat Church;*
- to conduct a comprehensive study of the historiography of Ruthenian Greek Catholicism in the politically «booming» Russia of the early twentieth century.*

*Method of research. In the process of research, such scientific methods as analysis and synthesis were used.*

*Research result. A comprehensive analysis of the Ukrainian Greek Catholic Church was conducted in the process of collection and research of historical material.*

*Conclusions. At the beginning of the twentieth century, the situation of social cataclysms and the weakening of factors that had previously stimulated the development of traditionalist historiography affected the analysis of the Uniat phenomenon in two ways. The decline in popularity of the Uniat problems and the reduction in the volume of research in the 1880s-90s were accompanied by the appeal of Orthodox-thinking specialists on the problem to the development of its social-conflict aspect. The continuity of problematic historiography in relation to the previous stages was expressed in documenting the Orthodox concept of the*

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*Uniat Church and in using positivist methods with extreme attention to the smallest details of the facts being studied.*

**Key words:** *historiography, traditionalist historiography, the Union, the phenomenon of the Union, the Orthodox concept of the Union.*

In the first decades of this century, at first glance, the previous archeographic work on the publication of archival materials continues, but the volume of the published documents began to noticeably decrease. General courses are now very rare [9], so are literary works on the history of the anti-Uniate polemics [7]. Among the works on this topic, special attention deserves the master's thesis of the graduate and librarian of the Kiev Theological Academy A. S. Krylovsky on the activities of the "senior" fraternal Union "of South-West Russia" [6].

A. S. Krylovsky has analyzed the aspect of the problem that concerns the participation of the leading fraternity in the preparation of the reform of the Rusyn Orthodox Church at the end of the XVI century, synchronous negotiations on the "notorious Union" and the subsequent events of rejection by the Rusyn society of the imposed Church unity [6. P. 75-135]. His work allowed us to look at the Brest Union through the eyes of the brothers, through the "corridor" of their understanding of difficulties and their own tasks facing the "West Russian" Church. In accordance with the positivist methodology that prevailed in Church historical science, the author set his task to collect the maximum possible material from Galician and Russian archives without any aspirations for synthesis.

In the 80-90-ies of the XIX century, more extensive than the theme of brotherhood was scientific and biographical section devoted to the Ruthenian figures of the XV-XVII centuries. But in the early twentieth century, there was a reduction in the number of publications in which the authors paid attention to the representatives of the Ruthenian nobility, hierarchy and the famous Polish Jesuit P. Skarga. So, at that time, a few articles were published on the occasion of the anniversary of the death of Prince K. K. Ostrozhsy [12. P. 355-365]. Their content can be judged by the quote of N. P. Bykov: "in difficult times, the Volyn people trusted in God and their intercessor Prince Konstantin Konstantinovich" [2. P. 36].

At the same time, the research work by P. G. Viktorovsky was published, it deepened the development of various options for the Polonization of the first Rusyn estate, which contributed to the success in the spread of Uniatism.

In the period under review, the development of problematic historiography also narrows the local Church-historical direction. Local-subject publications now reflected social and national history rather than ecclesiastical history.

The weakening of scientists' attention to the Uniat problem in the first decades of the twentieth century was also noticeable in the monographs on Rusyn Church history, which were now compiled less frequently than before, and dealt with the topic of the Brest Union from a distance. The authors of such works

chose either the organizational and legal framework of Rusyn Orthodoxy as their subject [1] or the Church – cultural influence on it of the Uniate rite [5].

In our opinion, the marked tendency of decline in research activity on the study of the Brest Union can be explained by the processes of secularization, politicization and nationalization of public relations characteristic of Russia at the beginning of the twentieth century, which influenced public opinion and research priorities of historians. These events give rise to a sharp discussion about the nature of the necessary reforms in the higher spiritual school, conservative attempts of which were made in 1905-1917 [8. P. 389-401]. The crisis of the Orthodox Church and spiritual education in conditions when the authorities were in need of stabilization led to the fact that the autocratic anointed for the first time agreed to discuss with the hierarchs the question of restoring the Patriarchate [4. P. 54-65, 216-250].

The official attitude towards Greek Catholicism was closely connected with the Polish question. Concerned at this time with the situation in the center of the Empire, the authorities no longer actively sought to expand the influence of Orthodoxy in the Western region, which previously stimulated the development of Union issues. The Imperial government not without difficulty began to move away from the perception of Orthodoxy as a mandatory sign of Russianness and in some cases stopped using it as a means of Russification of the suburbs. In addition to the previous national segregation, the Imperial idea of the nation as a supra-ethnic and supra-religious unity began to emerge, contrasting "Zoological nationalism" [3. P. 206-208, 214-216].

The revolutionary movement, in particular, made the authorities equalize the rights of the followers of other faiths and the dominant ROC. For example, the law on religious freedom dealt a serious blow to the official Orthodoxy (1905) [4. P. 175-177]. After the coup of June 3, 1907, the government returned to the anti-Polish and anti-Catholic policy, a manifestation of which can be seen in the separation of the Malo-Russian Kholm region from the Privislyansk region (1912-13) and de-Polonization initiated there.

Noted socio-political conditions have reduced the interest of the historians to the Church-historical subjects, in general, and the Union issues in particular, as a result of this situation the traditionalist works specially focused on the phenomenon of Uniatism, and primarily, the struggle of the Ruthenians of Polish-Lithuanian Commonwealth for their religious beliefs and legal rights in the XV-XVII centuries.

For example, P. N. Zhukovich at the turn of the century addressed the issues of the Sejm struggle of the Rusyn nobility against the Union. In this context, he presented the situation of the pan-European "Catholic reaction," which had certain intentions towards Poland and the "schismatic" Moscow tsardom. The historian did not agree with the opinion of Galician historians and O. I. Levitsky about the predominantly internal genesis of Uniatism, pointing out that the Church crisis of Rusyn Orthodoxy in the second half of the XVI century only prepared a convenient ground.



Considering the conflicts of different faiths, he concluded that the failures of the Sejm struggle against the Union in the XVI century and its success in the XVII century were determined by the internal political crises and changes in external priorities of the government [11. P. 527, 730].

In general, P. N. Zhukov's research highlighted in detail the constitutional and political facets of the Union processes within narrow chronological boundaries and also enriched science with new facts supported by handwritten and printed primary sources.

Church scientists in the early twentieth century studied not only legal forms of struggle against Uniatism. For example, F. I. Titov devoted a study to the chief Prosecutor Pobedonostsev, who provided funds for the publication of archival documents collected by him, confirming the important role of the Russian state in the protection of the "Russian" faith and nationality of Western Russia [13].

F. I. Titov developed the conclusions of the Russian historian V. B. Antonovich about the humiliated legal status of the Orthodox Church in Poland and refuted the opinion of the Catholic scholar E. Likovsky that the government did not take any part in the public persecution of the West Russian people [10].

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