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ТРАДИЦИОННАЯ ДУХОВНОСТЬ В КИЕВСКОЙ РУСИ И В СОВЕТСКОЙ УКРАИНЕ

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В статье анализируется роль и значение православной традиции в период Киевской Руси и советской Украины в культурном пространстве Украины. Проблема стала актуальной в связи с изменением ментальной парадигмы, общественными трансформациями и социокультурными изменениями в постсоветской Украине.

Ключевые слова: культура, духовность, Киевская Русь, советская Украина, православие, культурология, история, культурное пространство Украины.

TRADITIONAL SPIRITUALITY IN KIEVAN RUS AND IN SOVIET UKRAINE

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Analyzing the role and the significance of the Orthodox tradition in the period of Kievan Rus and Soviet Ukraine in the cultural space of Ukraine. The problem became actual due to the change in mental paradigm, social transformation and socio-cultural changes in post-Soviet Ukraine.

Keywords: culture, spirituality, Kievan Rus, Soviet Ukraine, orthodoxy, culturology, history, the cultural space of Ukraine.

For many centuries, the Orthodox religion has been an important aspect of the culture of the Ukrainian population. In the scientific discourse the Orthodoxy traditionally regarded as folk and eventually as the national religion of the Eastern Slavs. This opinion is reflected in the works of the largest pre-revolutionary historians, philosophers and artists. This idea was partly presented and voiced as an opinion even in the difficult years of persecution of Orthodox spirituality (academicians S. Tokarev, D. Likhachev, P. Tolochko etc. [16; 17]). A significant number of Ukrainian scientists (V. Korol, G. Ivakin, A. Motsya, A. Sagaydak, N. Tkach, V. Orlenko and many others [9, p. 3; 13, p. 15–18]) are following the

opinion about the fast Christianization of Kiev and its surroundings, although not everyone agreed with this idea (B. Rybakov, M. Popovich, J. Borovsky [1; 6; 15])

The purpose of this article is to analyze the value of such a sign of a fundamental constant of traditional culture as spirituality in Kievan Rus and in Soviet Ukraine.

Spiritual culture was especially closely linked with religion and language. D. Likhachev celebrated as the beginning of the Christianization of Rus important and glorious phase of the East Slavic culture. NAS academician P. Tolochko believes that spirituality blossomed in culture of Kievan Rus in the 10–13th

centuries; the Orthodoxy was exclusive [17, p. 106], for more information [13, p. 203–228]. The Orthodox “charge” year 988 gave a jolt for almost millennial (up to 1917) movement, inertia MDM in a veiled form was felt in a difficult and largely anti-clerical Soviet times and made itself felt even in today’s reality. For more than a thousand year history of Christianity, the Soviet period was the most difficult and sacrificial. Of course, the spirituality of the Ukrainian population was not limited to the Orthodox Church, as Islam was common in the Crimea, and Judaism and Catholicism existed traditionally (especially among Polish and Hungarian population), and Greco-Roman Catholicism, Protestantism, and a number of other Christian faiths and non-Christian orientation as well.

In the spiritual paradigm of modern Ukraine, an increasingly prominent place is occupied by religiousness and such a multireligious aspect with significant ideological basis, which is the ecumenism. The Cultural Space of Ukraine is not limited to the religious field, as the secular model of behavior has long been the norm. However, among the many reflections, religious and atheistic spiritual practices of the Orthodox faith in the historical context belonged to a special place from the end of the 10th century of Kievan Rus and up to the establishment of Soviet Ukraine. There are two variants and two models with different cultural codes, worldviews and paradigms of the Eastern Slavs’ development, that have revealed a variety of original structures. These are two key steps of the Ukrainian history: Kievan Rus and Soviet Ukraine with two space-time axes.

There is a reason to believe that Kiev of the mid 12th century was the third most important Christian center in the world, surpassed by Constantinople and Rome only [8, p. 2]. There is a considerable evidence that has both, native and foreign sources. For example, after the great fire incinerated Kiev in 1017, the next year, in 1018, Titmar Merseburg counted 400 temples in Kiev [9; 10; 13]. Let this figure be inaccurate (although there is no reason not to trust the distinguished traveler, scholar and Archbishop), but it could hardly be overstated. Rather opposite then, Titmar thought about huge for those times Kiev that nearly doubled in size to exceed Paris or London by population, and had overlooked something. Moreover certain, Titmar was physically unable to visit all the home churches and monasteries of a churchwarden. Unlikely that all of its rich citizens would admit to themselves. It is

logical to offer a version according to which only the rounded number of them was seen by Titmar, indicating 400 temples, of which even after a fire could be up to 500. There is no reason to deny the fact that earlier, before 1017, the number of churches could reach up to thousands (and this is just thirty years after the official Christianization of Kiev). Especially because of the full chronicles we know well, that urban fires were a great calamity, which burned thousands of homes and temples. So, about 600 temples burned in Kiev during the fire at the Nativity of John the Baptist in 1124 [8, p. 2].

When the population of Kiev numbered about 50,000 people, the quantity of its temples exceeded 1000. Although it is conceded by the Moscow history book (remember M. Tsvetaeva, M. Bulgakov etc.) and historical “forty times forty churches”. However, if valid, until the October 1917 revolution, in Orthodox churches, Moscow had 1620 ecclesiastical thrones, the number of ecclesiastical thrones, despite the powerful Ukrainian school for the study of ancient Russia (P. Tolochko, A. Tolochko, N. Nikitenko, V. Korol, G. Ivakin, A. Motsya, A. Sagaydak, M. Braychevsky, Y. Borovsky and others) for a long time was not even discussed. We allow ourselves to be called a hypothetical figure of 1500 Kiev church of Thrones, based on the specifics not only preserved (Kievan Sophia, Church of the Savior on Berestovo such landmark monastery as Crypt, Vyduketskiy, Kirillov monasteries etc.) and restored temples of Kiev (Cathedral of the Dormition Kiev-Pechersk Lavra, St. Michael’s Monastery, Church of the Virgin Pirogoshcha etc.), but also because of the chronicles, archaeological, folklore and other sources.

In Ukraine, there is some doubt about the existence of continuity between Kievan Rus and the Russian state. But it is independent and great Russia, not Ukraine enslaved Poland, continued the ancient tradition of frame dwellings built in the epics of ancient heroes (Ilya Muromets, Alyosha Popovich, Dobrynya Nikitich etc.) and other ancient traditions and rituals. V. Matveev leads N. Berdyaev to thought that “Russia is destined to be the liberator of nations” [5, p. 57], and justice-related problems with this mission “predestined... the spiritual forces of history” [5, p. 57], have also added and the culture. Even the term “Kievan Rus” appeared in the 19th century in Moscow. It had become popular, thanks to historian S. Solovyov, after policies of Stalin extended the

notion of Kievan Rus through the party historians. Sometimes Novgorod and other subcultural features and modes of influence north and east of the ancient Russian state are ignored. (P. Tolochko, A. Tolochko, A. Motsya and others [1; 2; 6; 10; 14; 17]). Concepts “Kievan Rus” and “Soviet Ukraine” have special cultural and historical content. These are the two most important and significant, representative and forming the vector and concentrating the sense of periods in the history of the Ukrainian people.

Of course, there were many stages in the development of history and culture of Ukraine, the great and glorious hetmans (B. Khmelnytsky, P. Doroshenko and others), chieftains, simple honest and decent cossacks. Zaporizhya Sich some time was a unique likeness state. But it is hard to disagree with its further weakening of moral, even partial degeneration. History of Zaporizhya Cossacks is not only great, but sometimes infamous series of events (hiking composed Polish troops in Muscovy and even to Moscow). In our opinion, those historians who believe that Kievan Rus is not quite correct and appropriate term for the ancient Russian state. Kievan Rus as the name is conditional, and not quite accurate and correct [8–14; 16].

In pre-Soviet, Russian imperial Ukrainians believed subetnosa (part of an all-Russian ethnic group), product recall N. Kostomarova “Two Russian nationality”. Little Russia (Ukraine) is the historical name of the native, aboriginal, original Russia (Kievan Rus). It is well known that there is “Little Greece” (the birthplace of the Greek culture) and “Greater Greece” (where the Greeks settled later), “Little Poland” and “Great Poland”, “Little Armenia” and “Great Armenia” etc. with linguistic and cultural unity of the community, but with regional and other subcultural features. Similar observed in East Slavic world.

In pre-Soviet period of East Slavic world does not line up on a deep national level. It was about ethnoterritorial and minor differences were linguocultural. In carrying out the census in the Russian Empire in 1897 was estimated heading “Russian” and “Ukrainians and Belorussians were not statistically allocated” [5, p. 175].

For centuries, Ukraine was the object of the struggle, not some kind of edge, parochial identity, and competition on the one side, great Polish culture and, on the other side, no less glorious all-Russian

culture. Before the 1917 revolution, the Ukrainians, Russians and Belarusians were the one Russian nation as Velikopolyane, Malopolyane, and Mazury were the Polish nation, and the Prussians, Bavarians, Saxons were German etc. It should not focus on the three fraternal peoples, as one people in his triune subcultural and linguistic distinctiveness. Is there a Russian who does not understand without translation, for example, a play by Ukrainian dramatist and writer G. Kvitki-Osnovyanenko “Shelmenko batman”? Are language differences not only between the United States and English-speaking New Zealand or the United Kingdom and Canada, but even among the inhabitants of separate northern and southern states of the USA? However, note the fact that different states may have one common language (Great Britain and the United States, Germany and Austria, Greece and Cyprus etc.).

The Soviet period “formed” Ukrainian nation and its existence becomes axiomatic. Bolsheviks in the Soviet period created Ukrainian statehood and introduced voluntary-compulsory “Ukrainisation” Ukraine, as if worrying about separation of the Eastern Slavs. As needed for many years, two subethnoses and subcultures developed the two nations and the two great cultures. Resolution of the Plenum of the Central Committee of the CP (b) U (2–6 June 1926) on the outcome of Ukrainianization, in particular: “Over the last year ... we have the greatest achievements in the field of Ukrainianization. In the state apparatus percentage office, which is held in the Ukrainian language, reaches 65, whereas at the beginning of last year, he was 20... Despite all the difficulties, press Ukrainianised 60 %” [3, p. 299].

Soviet scientists, and even more party leaders, that came out of the anti-Russian environment, created new Ukrainian identity, new stereotypes, cliches, cliches and “icons”. A vivid example is famous in Soviet and post-Soviet times Shevchenko. Many incriminating and interesting (though controversial) things about Shevchenko and the unity of the Russian and Ukrainian culture was written by A. Karevin [4]. The work of T. Shevchenko does not even have the words “Ukrainians” or “Ukrainian” [4], but there is the word Christ, God, Church, Orthodox Christianity, Rus.

In “Russia: the national question”, V. Putin indicates that “ethnic Ukrainians live in the area from the Carpathians to Kamchatka” [7], stating the basic

cultural and historical reality: Ukrainians actively build overall, great Russia as its united and beloved motherland. And at the heart of this process of consolidation of the East Slavic unity and common Russian Orthodoxy was for centuries, and later – the communist “postpravoslavie” (communist idea of graceless holiness socialist “Decalogue” as the “Code of the Builder of Communism”, the desire to build a paradise on earth and other simplified, transformed and translated into the earthly plane in communist interpretation and timelines Christian dogmas, canons, axioms and values).

In our opinion, we can not agree with the logic of the modern individual (mainly church) researchers (V. Dyatlov, V. Chernuha etc.) wanting to see the wishing to behold in Kievan Rus’ temple country, “State monastery”, peculiar sanctity certain standard, the image and the view of “heavenly city” and a sample of the highest morality. Even if in Moscow until 1917 was about 800 (maximum 1,000 churches) with more than 1,600 thrones, then it does not imply the presence of nearly 2,000 thrones in ancient Kiev and special “unearthly” spirituality of ancient Russians. Considering the most common type of architecture in ancient domed temple and other cultural features of the Kiev Rus’ period, the version of the 2000 of Orthodox thrones in Kiev of the 12th century is incorrect.

It is easy to see that the period of pre-Mongol Rus is not only a period of so-called Holy Rus, but Rus is quite mundane. Recall papal crown Daniel Galician and flirting with the West for the sake of liberation from the Mongol-Tatar yoke. It was a different, fragmented, impoverished spirit of retreated and enslaved by Mongol-Tatars Rus. Not surprisingly, that B. Rybakov have found in the monuments many pagan symbols of the 7–14th centuries [15], but the pernicious trends romanization wrote more Saint Theodosius of the Caves. Yet even before the active expansion in Russian minds of Western trends and ideas transformers restored paganism of fertile Kiev font went great spirituality of Moscow. It was no accident, great Kievan Prince Yuri Dolgoruky (deceased in 1157 in Kiev) founded in 1147 the future capital of the coming great power.

Despite the fires, and other natural disasters, and the invasion of foreigners came to our time period, a lot of temples, common to all Eastern Slavs of Old Russian Motherland. Many historical vicissi-

tudes swept over the land south and west of the former single East Slavic powers were not enough trials (at least remember the Union of Brest in 1596 year), but such a cruel persecution of the Orthodox, as in the 20th century. Previously was not.

Soviet power was established in Ukraine not immediately. But combating by the Petliurists or by the Makhnovists did not interfere since January 1918 to start a powerful destruction of the Orthodox churches by Bolsheviks. Red Army, or the Makhnovites and the Petliurists did not usually have a high level of spirituality. The period of 1918–1941 is a period of mass destruction of the Orthodox people, orthodox architecture, traditions and culture in general, and everything connected with Orthodoxy. Building the “new society” was accompanied by an even greater destruction of the old traditional society. Not surprising that under the new rulers become infamous glory far more than the glory of young sad mad, the Ephesian, having burnt in 356 B. C. i. e. in his hometown of Artemis temple. Herostratus executed and even tried to bring his name to oblivion. The Ukrainian Bolsheviks turned out differently. Of course, the hydra of revolution over time (especially in the 1930s) absorbed many of the revolutionaries. The names of some of them have disappeared forever. L. Kaganovich by destruction of the temple of Christ the Savior already earned Herostratus’ laurels. On January 13, 2010 the Court of Appeal of Kyiv declared Kaganovicha, Kosior, Khataevich, Chubar, Molotov and Stalin guilty of genocide of 1932–1933 in Ukraine (Part 1 of Art. 442 of the Criminal Code of Ukraine – “Genocide”).

Truth it should be noted that L. Kaganovich and his colleagues built a new society and did not only evil, but Artemis was a vindictive, bloodthirsty and cruel: Killed Actaeon admired her, all the daughters of Niobe, Agamemnon ordered to bring the sacrifice daughter Iphigenia (wanderers were sacrificed at the altar of Artemis in the Crimea). Artemis is sometimes identified with the goddess of darkness, witchcraft, witches and Hecate the underworld, as well as with Cybele, whose servants, obeying her, brought themselves to the ecstatic state with the application of bloody wounds and castration, as well as the goddess of war and strife, whores, and perverts Ishtar. Violence is often engenders violence and deception – deception.

The 1920–30s brought many pangs to Ukraine: red terror, repression, famine, mass executions, imprisonment and exile, coupled with an attempt to destroy the Orthodoxy. Suffice to say that in 2006 the Parliament of Ukraine recognized the Holodomor as genocide of the Ukrainian people. Holodomor of 1932–1933 by many in Ukraine is viewed as even ethnocide, and religiocide, culturocide [12].

In this context, noteworthy state of mind during the Great Patriotic War. At this time there is not only redefining the role of the church, but also appeal to many Orthodox traditions. Recall the name of military orders, opening individual temples etc. A radical turn in the war in 1943 coincided with the revival of sacred patriarchate. Periods of the second half of the war and the economy began to recover time multifaceted feat Ukrainians. Ukraine has considerably transformed increased geographically and industrially matured intellectually revived.

Khrushchev's persecution was not just a blow to religion, it was another benighted communist lies and mass delusion. The illusion of quick construction of communism led the increase in crime, sparked the beginning of a deep latent spiritual, political and economic crisis. Successes of the 40s and 50s years gone forever in the past. Great construction Brezhnev became weak echo of the post-war revival and greatness. Persecution of Orthodox traditions continued, developed kvazipravoslavnye ideas promoted graceless holiness and awareness builders "beyond horizon" of communism. The whole country and the Soviet Ukrainian Republic in particular slowly rolled into nowhere. Prospects of of communism by 1980 became the object of jokes. Party leaders ridiculed (Brezhnev, Khrushchev), Communist heroes (Chapaev, Furmanov etc.) hiding "behind the skyline" communism, the Soviet system (the Communist Party, Politburo etc.). In place of the initiative, enthusiasm, heroism and heroism came drunkenness, debauchery, drug abuse and demoralization. Developed society imaginary bright future where to place the "joy of tomorrow" and welfare invisibly and secretly snuck "standards" hypocrisy, holiness in anti and grace in quasi mass delusion. This is reflected in the drop in latency of the elite and the people "of the people". Addict is not only the grandson of long-time leader of Ukraine V. Scherbitsky, bribery – not just individual teachers, and speculators – not just work-

ers in trade. Irreligious and quasi spirituality rust corrode communist apparatus. The result of decades of decay and rot began to emerge clearly in the 80s years twentieth century.

The people of informals subject of censure, were perceived as a kind of norm, communism – as an ideological fairy tale, tomorrow became uncertain, yesterday – a delusion, and today – a dismal search. And then came the symbolic date of 1000 years of the Baptism of Russia (1988) and 400 years of the Patriarchate (1989).

Decaying from obscure and false westernized searching and vacillation, the powerful state again, as in the 1940s, trying to rely on traditional spirituality. In the late 1980s, more and more – but late – talk about culture-state-and the role of Orthodoxy, the family as a small church on the personal spiritual choice as a sign factor etc. 1990 was the last year not yet surpassed the success of Ukraine's economy and the end of a year of spiritual change for the better. It is symbolic, that year Ukraine was visited by Patriarch of Moscow Alexy II. Already 1991 gave failures economic indicators and disrupted political stability, reminded of sectarians autocephaly and Greek Catholics. It would take just a few years, and Ukrainian Orthodox spirituality strike a deep rift (creating Kiev Patriarchate), "bloom" criminal "White Brotherhood" at the end of 1992 year and then to 1994 year and a number of other dates until 21.12.2012 the assigned "end of the earth".

Instead of burned by shameful Gyrostat Ephesians temple, the best temple of Artemis was built and became the third "wonder of the world". And it may happen in Rus? After all knowingly period of the late twentieth and early twenty-first century was called the second Baptism of Rus. May shine new, more beautiful in Moscow, Kiev, Kemerovo and other churches? And more importantly, restored the best traditions of the East Slavic temples and revive human souls.

As a result, we note that the consolidation of the Eastern Slavs on the basis of orthodoxy should will be one of the major conditions of the crisis, revival and constructive development is not only the former Soviet Union.

Thus, traditional spirituality was the treasure that is in different key periods of Ukrainian history played an important role in the culture and history of the lands of Ukraine. Ancient Russia, after the adoption of Christian baptism in 988 year, became a great

European and world state formation. Even in Soviet times, made itself felt inertia of Christian morality, the Christian archetype path of spiritual development, humane vector cultural past, the projection of the great historical path.

Kievan Rus and Soviet Ukraine had great value humanism and humanity, even when the difference of mentality paradigms, they had a deep common basis, focused on national unity, striving for better and for

inner perfection. Today it is very important to maintain and develop all that was best in our historical development, the achievements of the national culture. It is important not only to the harmonious development of Orthodox spirituality, but also other design and culture-religious practices (Islam, Catholicism, Judaism, Protestantism etc.), because Ukraine has traditionally been distinguished by tolerance, pluralism and rich cultural diversity on their lands.

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