



QUID 2017, pp. 1401-1406, Special Issue N°1- ISSN: 1692-343X, Medellín-Colombia

FEATURES OF THE RESEARCH APPROACHES IN THE STUDY OF NEW RELIGIOUS MOVEMENTS IN CONTEMPORARY UKRAINE

(Recibido el 02-06-2017. Aprobado el 01-09-2017)

Vladimir Nikolaevich Rogatin

Kazan Federal University, Institute of International Relations, History and Oriental Studies

Rinat Ahmetgalievich Nabiev

Kazan Federal University, Institute of International Relations, History and Oriental Studies
e-mail: Blaide@rambler.ru

Abstract. In article research trends in the sphere of a Post-Soviet phenomenon judgment of sharp activation of new religious movements are considered. The main study directions for new religious movements in the Ukrainian historiography are presented in the works of E. Barker and V. Martinovich having studied this phenomenon. Traditionally in Ukraine, mainly five directions: confessional, anti-cult, academic, human rights and pro-cult, specifics of new religious movements in different research publications are reflected. Among the existing directions quantitatively prevails academic and ill-defined is an anti-cult direction. Author's researches in which studying a phenomenon of new religious movements is observed in several directions are marked out. In Ukraine researches on scope of the new religious movements were formed under the influence of communistic heritage and politicization of religion. In spite of the fact that Ukraine already quarter of the century develops rather independently, nevertheless, in studying a phenomenon of new religious movements in the academic environment full-fledged schools of sciences were not registered. Attempts of the pro-cult direction authors to issue the publications under the guise of scientific works which on contents belong more to cult apologetics, but not to scientific research, are presented.

Keywords: new religious movements, NRM, school of sciences, Ukraine, cult, historiography, confessional policy, Post-Soviet period.

Citar, estilo APA: Rogatin, N., & Nabiev, A. (2017). Determining and ranking components for assessing the success achieved by inter-organizational networks. *Revista QUID (Special Issue)*. 1401-1406.

1. INTRODUCTION

Considering historiography as research subject of the new religious movements (NRM) in Ukraine, it is necessary to consider that the Ukrainian scientific research was formed under the influence of the following factors. The first is a communistic heritage; a significant amount of ideologists of "scientific atheism" after the collapse of the USSR changed qualification to religion culture and history. The second factor is a close interaction of the Ukrainian politicians, the religious organizations and media. The third factor is that uncertainty of the state confessional policy concerning the NRM is displayed in pluralism of a research approaches to this phenomenon. Therefore, owing to objective conditions, in Ukraine there are no schools of sciences on a research of this phenomenon actually, but certain directions are traced.

2. METHODS

Literature on a research subject of the NRM was distributed according to classification of the study directions for the NRM which offered, A. Barker (Barker, 2001) and expanded with V. Martinovich (Martinovich, 2004), namely: confessional, anti-cult, academic, human rights and pro-cult (Martinovich, 2008). Each direction makes the original assumptions concerning this phenomenon in general, uses unique methods of its research and pursues definite purposes which not always include need of achievement of deep understanding of this phenomenon.

Considering that authors can write at the same time diversely, at their distribution on groups the principle of a complementarity was used.

3. RESULTS

The confessional direction goes in for doctrine criticism, the practice and activity of the NRM from positions of traditional world religions dogma, or from the point of view of any ideology. The confessional direction is presented by theologians, the missionary centers which protect fundamentals of Church dogma. They light dogmas of the NRM from a position of their harm for spiritual development of the person. Among modern orthodox Ukrainian writers of this direction it is necessary to specify: archpriest V. Rubsky, celibate priest Hrizostom (Grishchenko) (Grishchenko, 2007), archpriest Y. Mitzic (Mytsyk, 2003), archimandrite Augustine (Nikitin), etc.

However, it is necessary to speak about existence not only the orthodox confessional direction, but also Catholic, Protestant and Muslim. Among representatives of other faiths it should be noted: G. Mokhnenko (Chernyshev, 2010), O. Vilchinsky, S. Ismagilova, etc.

From the existing printing editions of the confessional direction it should be noted magazines which directly specialize in a research of the NRM: The almanac "Sektovedeniye" the edition of the Minsk Spiritual Academy named after prelate Kirill Turovsky and the All-Ukrainian apologetic center named after the prelate John Chrysostom, "A spiritual sword" of Scientific and apologetic society of St. Justin Martyr and "CAI Bulletin" of the Center of apologetic researches.

The anti-cult direction puts the main task fight against the NRM and leveling of their influence on society. The main method of fight is creation of a negative image in society by means of detection of negative information on their methods and forms of work with followers of their dogma, disclosure of materials which anyway compromise them.

It is necessary to mention on an example of this direction the 3 volumes of Sektovedeniye (*Recent religious and mystical movements*, 2007) V. Chernyshev and the book "The new religious and mystical movements: system analysis" V. Petrik (Falun, 2011).

From researches of the anti-cult direction concerning activity of the NRM of "Falun Gong" it is necessary to allocate V. Chebanenko's works "to Falun Gong. A cult of personality of Li Hunchzhi" (Globa, 2011), G. Globy of "Falun Gong in the shadow of a branched cranberry" (Falun, 2007), D. Granov "Falun Gong in Ukraine. Who are they?" (Granov, 2008) and "Practicing Falun Gong. Who are they?" (*New religious movements and organizations in ukraine*, 1997).

Academic direction of the NRM research. The deep understanding of a phenomenon of the NRM is a main goal of this direction, and the main means of a research - general scientific methodology. The main audience to which these works are directed includes a narrow circle of the scientists who are professionally dealing with issues of the NRM within the disciplines. The academic direction is presented mainly by research institutes, departments at various universities of the world,

professorate of faculties of sociology, psychology, history, religious studies, etc.

Unfortunately, today in Ukraine there are no basic researches similar European which would be devoted to a problem of emergence, distribution, development and existence of the NRM in the territory of Ukraine. Also there are cases when scientific work gains lines of the so-called "ode" devoted to this or that NRM with existence of a number of logical and methodological mistakes that allows to refer these works to other direction of a research of the NRM, but not academic.

From the researches devoted directly to the NRM it is necessary to allocate works L. Filipovich: "Neoreligions in Ukraine in the context of freedom of worship" (Dudar, 2000) and "New religious trends: Ukrainian context (review, documents, translations)" (Shmilylevsky, 2009).

History of activity Christian and neo-Christian NRM considered in N. Shmigelsky's monograph "New Christian movements in Ukraine: features and tendencies of distribution and development" (Shmigelsky, 2001) and in its articles "Historiography of Studying the Latest Religious Movements in Ukraine" (Shmigelsky, 2006) and "New religious trends in public life of Ukraine" (Sitarchuk, 2001).

Stories of Seventh-day Adventist Church are devoted R. Sitarchuk's works in which formation of the organization of Seventh-day Adventist Church on the Ukrainian lands is described (Melnik, 1992).

In Ukraine V. Melnik's work "Small confessional associations in Ukraine is devoted to problems of formation of Pentecostalism: on the way to Churchism" (Dokash, 2006) and V. Dokasha "Pentecostal eschatology: formation stages, intrinsic characteristics" (Mokienko, 2007). Features of transformation of the Pentecostal centers since the end of the 1980th are considered by M. Mokiyenko in the article "Features of Transformation of the Pentecostal Religious Centers in Ukraine (1988-2004)" (Shugaeva, 2011).

Activity and dogma of Orthodox Christians of the NRM (leontyevets, ioannit, truly orthodox Christians, inoketyevets, etc.) are considered in L. Shugayeva's article "Ideological and world outlook transformation of an orthodox sects in Ukraine" (Pilyugina, 1991).

Activity and dogma of the NRM the Deiparous center is presented in N. Pilyugina's articles "The Deiparous Center" (Shugayeva, 2007) and L. Shugayeva "Orthodox Church of the Mother of God "Majestic": features of dogma" (Stelmashenko, 2004).

The Ukrainian Native Belief V. Shayana's history and NUB is considered by L. Silenko in articles Y. Stelmashenko "Evolution of the idea of Dazhbog in the Ukrainian Neopaganism" (Bazik, 2009) and Bazik "Ukrainian native-belief and Neopaganism: problems of differentiation and self-identification" (Yelensky, 1998).

V. Elensky's work "A white brotherhood as the textbook of sociology of religion" is devoted to a research of "the White Brotherhood" (Tamamyan, 2006). History of activity of the White Brotherhood was also considered by V. Grinko, in the article "Eschatological Component of Neoreligiozny Dogmas (on the example of the Great White Brotherhood and Church of the Last Precept)".

Concerning Neo-Hinduism and its situation in Ukraine it should be noted the publication N. Tamamyan "Neo-Hinduism in the territory of Ukraine: emergence and modern situation" (Svistunov, 2008).

The occult and mystical movements are studied in S. Svistunov's works "An occultism and the latest mysticism in Ukraine" (Petrenko, 1998) and I. Bogdanovsky "Specifics of the movement "New age" as neo-mystical direction of modern nonconventional religiousness".

V. Petrenko's article "The turned crucifixion remains almost only research about Satanism in Ukraine. Satanists in modern Ukraine" (Human rights in ukraine, 2008).

The human rights direction of researches puts the main task protection of the rights and personal freedoms to freedom of confession of any dogma. Representatives of this direction are not interested in either possible positive, nor frankly negative aspects of the NRM activity. On the basis of materials of the human rights direction the U.S. Department of State does the annual Report on freedom of worship in the different countries of the world including in Ukraine.

Characteristic feature of the human rights direction of a research of the NRM is that it does not consider the facts of violation of the rights and

freedoms of representatives of all traditional world religions and places particular emphasis on activity of the NRM. From publications of this direction it is necessary to specify the following books: "Freedom of religion and religion in Ukraine in the context of observance of the international standards of human rights and fundamental freedoms", "Human rights in Ukraine - 2008. Report of human rights organizations" (Kolodny, 2002).

The pro-cult direction of researches of the NRM for the main objective sees rendering full support and the help to these movements, at the same time it parries to publications of the confessional and anti-cult direction. This direction is presented in Ukraine, both active members of the NRM, and the independent scientists, publicists, journalists advocating their interests. Cases when the NRM is initiated by analytical articles about themselves in the known professional editions are frequent.

Example of similar researches are A. Kolodny (Kolodny, 2002) publications devoted to Mormons and NUB (Elensky, 2004) which can be designated as peculiar "odes" this NRM, but not actually scientific research.

It is necessary to refer collaboration of V. Elensky and A. Sagan (in due time held a position of the chairman of the State Committee on Ethnic Matters and religions) to the specified direction of researches "Church of Scientology" (Berezhko, 2005) and compliance of forms and methods of its activity to the legislation existing in Ukraine".

It is necessary to carry K. Berezhko's books to this group of works: "History Jehovah's Witnesses in Ukraine. Zhytomyrshchyna" (Lozko, n. d) and "History Jehovah's Witnesses in Ukraine: in 5 volumes" only the first volume "Era of the Bible Student Movement (the End of the 19th Century - 1939)" (Yelensky, 2002) was published today. The special attention is deserved by works of the Ukrainian Neopagan priestess of G. Lozko "Post-Christian model of national and existential methodology"

4. DISCUSSION

The discussion in the matter comes down generally to quantity of the directions of a research of the NRM and attempts to present the confessional and pro-cult direction as academic. Also, it is possible to meet in publications an identification of the study directions for the NRM with schools of sciences that in our opinion is not absolutely correct.

5. SUMMARY

Considering the Ukrainian historiography devoted to the NRM we see that in it the academic direction as the subject of the NRM regularly gets to a zone of interests and a research of different scientists quantitatively prevails. In this connection, there are attempts to give out under the guise of scientific works of the publication of the pro-cult direction. Using image of some scientists or the scientific status some researchers make a number of methodological and logical mistakes and thus works can assume apologetic character, but not actually scientific. The most striking example of this group are works of K. Berezhko who being a candidate of historical sciences and the member of the NRM Jehovah's Witnesses publishes upon apologetics Jehovah's Witnesses with recommendations for members of this NRM.

Unlike the European countries and Russia, in Ukraine it is so accurate and the anti-cult direction which had to undertake social counteraction to harmful influences of the NRM was not issued. It is caused by the political events connected with coming to power in 2004 and 2014 of opposition which was presented including by representatives of the NRM.

The confessional direction of studying the NRM assumes judgment of the NRM from the religious tradition therefore similar literature enjoys popularity generally only in the religious organization. In isolated cases similar literature becomes popular out of the religious organizations.

The human rights direction is presented by generally human rights organizations and their thematic reports concerning violation of the rights and freedoms of followers of the NRM in Ukraine.

6. CONCLUSIONS

Having considered all study directions for the NRM in Ukraine, we see that in the Ukrainian historiography there are no basic researches and actually schools of sciences on a research of such phenomenon as the NRM. However, all above-stated directions on a research of this subject are presented. Unfortunately, the existing publications are limited only to the descriptive nature of the NRM and only the small number of publications is devoted to historical and theoretical researches of this phenomenon. Also it is necessary to specify that works of a part of authors cannot be referred to any one direction of researches accurately.

ACKNOWLEDGEMENTS

The work is performed according to the Russian Government Program of Competitive Growth of Kazan Federal University.

REFERENCES

- A. Kolodny, runvir (red ukrainian national bira), kyiv: world knowledge, 64 s., 2002.
- D. Bazik, ukrainian rehabilitation and unionality: problems of differentiation and self-identification, ukrainian religion. Bulletin, k .: im im. Gs human rights nanu, no. 50, pp. 223-228, 2009.
- E. Barker, watching for violence. A comparative analysis of the roles of five types of cult-watching groups, *a paper presented at the 2001 international conference "the spiritual supermarket: religious pluralism in the 21st century"*, p. 118, 2001.
- Falun gong in ukraine. Who are they?, to., 35 pages, 2007.
- Falun gong. A cult of personality of li hunchzhi, to., 242 pages, 2011.
- G. Globa, falun gong in the shadow of a branchy cranberry, kiev, 48 pages, 2011.
- G. Lozko, post-christian model of national-existing methodology, scientific lists: national university "aastro academy". Student scientific work. Series: culturology, astronomy: type: national university "studio academy", vip. 4, pp. 20-35
- Human rights in ukraine - 2008. Report on human rights organizations, ukraine helsinki union on human rights, harves: human rights, 288 s., 2009.
- K. Berezhko, the history of yegov reflections in zhytomyrchnin, lviv: the favorite view, 166 c. 2005.
- Kolodny anatoliy, encyklopedia. Pwn, tom 5, warszawa, s. 516, 2002.
- L. Shugaeva, ideological and worldview transformation of orthodox sectarianism in ukraine, collection of scientific works of rivne state humanitarian university. Philosophy. Pedagogy. Society, rivne: publ. H: rmu, v. 1, p. 46-54, 2011.
- L. Shugayeva, orthodox church of god's mother "state": peculiarities of walking, multiversum. Philosophical almans: zb.nak.prats, k .: academic center «analytics», p. 231-238, 2007.
- M. Mokienko, peculiarities of transformation of pentecostal religious centers in ukraine (1988 - 2004), scientific works of the historical faculty of zaporizhzhya state university, zaporizhzhya: prosvita, vip. Xxi, pp. 268-274, 2007.
- M. Shmigelsky, historiography of the derivation of the newest religious movements in ukraine, ukrainian historiography at the turn of the century: materials of the international scientific conference, kamyanets-podilsky, t.7, pp. 725-732., 2001.
- M. Shmigelsky, newest religious movements in the public life of ukraine, collection of materials of the interuniversity scientific conference of scientific and pedagogical workers, lviv, s. 32-133., 2006.
- M. Shmigelsky, newest christian movements in ukraine: features and trends in distribution and development: monograph, lviv, 126 pp., 2009.
- N. Dudar, newest religious movements: ukrainian context (review, documents, translations), k .: science. Thought, 200 s., 2000 .
- n. Pilyugina, the deiparous center, *science and religion*, to., no. 8, s. 34-42, 1991.
- N. Tamamyan, neoinduzm on the territory of ukraine: the consequences and the modern provisions, ukrainian religion, k., no. 39, pp. 127-135, 2006.
- New religious movements and organizations in ukraine, k., 203 p., 1997.
- R. Sitarchuk, pioneer of the preaching of stroke in ukrainian lands, historical memory: scientific collection, poltava: pnpu them. Vg korolenko, no. 1 (25), s. 65-69., 2001.
- Recent religious and mystical movements: systemic analysis. Collection of scientific works (textbook), k., 376 p., 2007.

- S. Svistunov, the sculpture and the new mystery in ukraine, ukrainian religion, kyiv, no. 46, pp. 382-402, 2008.
- V. Chernyshev sektovedeniye, m.: publishing house of the prelate lev, pope, p.1. - 608 pages, 2010.
- V. Dokash, pentecostal eschatology: stages of formation, essential characteristics, ukrainian religious studies. K., no. 41., s. 52-62, 2006.
- V. Elensky, o. Sagan, sanitology in ukraine, k .: "fast transmitter", 80 s., 2004.
- V. Granov, practicing falun gong. Who are they?, to., 32 pages, 2008.
- V. Grishchenko, answers of orthodox christians to questions of protestants, to. 134 pages, 2007.
- V. Martinovich, introduction to a conceptual framework of a sektovedeniye, mn.: bgu, s. 4-10, 2008.
- V. Martinovich, unkonventionelle religiositat in weissrussland, *materialdienst*, no. 10. - pp. 382-388, 2004.
- v. Melnik, small confessional associations in ukraine: on the way to churchism, *the philosophical and sociological thought*, no. 8, s. 78-94., 1992.
- V. Petrenko, return the success. Satanists in modern ukraine, human and world, k., no. 7, s. 50-52, 1998.
- V. Yelensky, white brotherhood as a resolution of sociology of religion, religious freedom and historical grounds, legal bases and realities today. Scientific collector, k., p. 110-116, 1998.
- y. Mytsyk, lev sylenko and his "maga vira", spiritual sword, no. 1, pp. 7-12, 2007.g. Mokhnenko, it is impossible to execute, to pardon!, to., 142 with, 2003.
- Y. Stelmashenko, evolution of the idea in ukrainian non-ownership, ukrainian religion, no. 30, pp. 115-122, 2004.
- Yelensky v., religion, church, and state in the post-communist era: the case of ukraine (with special references to orthodoxy and human rights issues), *b.y.u. L.*, rev 453, pp. 460-461, 2002.