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HISTORICAL SCIENCES

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POLICY OF STATE AUTHORITIES OF RUSSIAN EMPIRE ON “UKRAINIAN QUESTION” ON THE EVE OF THE I WORLD WAR

Abstract. Despite real achievements of Ukrainian national movement during XIX-th century the process of forming and consolidation of modern nation at the beginning of the XX-th century was far from completion. Even during the revolution of 1905-1907 “Ukrainian question” in Ukrainian provinces did not get a dominant position.

However Ukrainian movement during first two decades of the XX-th century had done substantial advance in its development. And it was state imperial power of Russian tsarism aimed at prohibition of cultural and educational needs of Ukrainians that favoured mobilization of partisans of Ukrainian national tendencies. Among such prohibitive deeds – the act of Russian Premier P. Stolypin, who for the first time in state policy of Russian Empire actually disproved official doctrine about “three-single Russian people”, excluding from them Ukrainians (malorosiv). So, this act formally revealed the right of Ukrainians to declare their national intentions as separate ethnos of the Empire. As to the Act of Stolypin in its turn, it had become almost a single document of straight repressive act towards Ukrainian movement at the beginning of the XX-th century in its legal form. It not only complicated registration of new Ukrainian associations, but led to the policy of revision of those within them which were registered before or even to closing a part of them. Among negative consequences of the noted act was closing “forever” on April 8, 1910 such influential and powerful organization as “Prosvita” in Kyiv.

During the period since 1911 till the beginning of the First World War there were published three acts upon Ukrainian national movement which supported “civic initiative” of Russian nationalist circles in Ukrainian provinces of Russia. This fact reflected permanent existence of “Ukrainian question” within political and civilian life of Russian empire. But resolutions of Russian nationalist organizations and negative reaction upon them in Mass Media (first of all in regard of prohibition of celebration of the 100th anniversary of T. Shevchenko) initiated not only a special attention to it within Russian society, but a real repressive deeds upon it from the state machinery of the Empire. Even the term “Ukrainian” on the eve of the I World War provoked suspicion of Russian government upon Ukrainian national movement in “separatism”, possible “state treason” and became sufficient background for persecution of Ukrainians by Russian gendarmerie.

First World War led not only to defeat and disintegration of Russian Empire as state, but revealed full bankruptcy of its national policy. Strategic plans of Russian

Empire in the war aimed at usurpation of Austria-Hungary land were dictated in substantial degree by an intention to liquidate “foundation of Ukrainian movement abroad” and then to crush it intern the Empire. However Russian authorities overestimated their own possibilities, because repressive measures of policy not only frustrated their plans in national field, but ruined the base of the further existence of the state. Tactical war successes got by Russian empire during the first period of the war changed very soon by substantial failures.

Ukrainian national movement did not disappear even during the war. Its underground forms became more active. Arrests and exile of prominent Ukrainian activists (as professor M. Hrushevskyy or metropolitan A. Sheptytskyy) led to radicalization of Ukrainian society as well as to image failures of tsarist government regarding Russian and world public opinion.

So, it was Russian imperial policy which led to development of Ukrainian national idea. Ukrainian movement reflected historical background of Ukrainians, their ethnic genesis, favoured forming of Ukrainian modern nation and its intentions for free will, independence and own statehood.

Keywords: *national movement, «Ukrainian question», modern nation, national policy.*

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COMMON LAW IN PEASANT SELF-GOVERNING IN UKRAINE OF THE SECOND HALF OF XIX – EARLY XX CENTURIES

Abstract. The introduction of the peasant reform of 1861 in dimension of the caste peasants self-governing as an essential tool for their self-organization was dealt with contradictory features: being motivated by the aim to modernize the village it was accompanied by using customary law in the courts of the township and county gatherings.

In particular the parish assemblies got the right to make the decision to evict the villagers who defiled themselves with immoral acts (theft, arsons and others) to Siberia. Materials of archivei show that during the time of bureaucratic inspections a massive amount of unjust decisions of village meetings were adopted under the pressure of a certain group of people (for example, because of hostile personal relationship of the rural administration to literate villagers who debunked their illegal actions; or under the pressure of criminal gangs, hammering away in the countryside, where peasants lived; or when decisions were recorded by the aggrieved persons).

Public society, representatives of the bureaucracy paid attention of the government on the arbitrariness that accompanied the activities of peasant self-governments. It was emphasized that the slander, unjust solutions of parish officials brought population away from legality, and that the activities of peasant self-governments should not be governed by the rules of customary law. This judicial base was formed under a communal life of the peasants, became an objective of their survival and thus subordinated them to the community, collective point of view.

However in 1900 the State Council issued a decision to keep these functions of the peasant self-governments. Such approach may be explained by the fact that an idea regarding forms of renewal life of the village which could associate development of self governing was not formed in the activity of the supreme echelons of that time Russian authorities. But as to the practice, the right to make decisions on the basis of customary

law was not compatible with the concept of "modernization". This practice assumed preservation of traditional awareness of peasants and led to tragic consequences in the future, when during the Ukrainian revolution of 1917-1921 and realization of the policy of Bolshevik party (bolshevization) in Ukraine "revolutionary romanticism" of the revolutionary leaders was based on the so-called "direct democracy" of the people.

Key words: *the peasant reform of 1861, peasant self-governing, common law, parish court, parish assembly, the traditional awareness.*

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GALYCHYNA AND OVERDNIPRO LAND: “DIALOG OF CULTURES” IN THE FIRST QUARTER OF XX CENTURY

Full text. Dialogue of cultures is a term that appeared in the XIX century to describe the process of convergence of countries, nations, continents, especially in the cultural sphere. First, the term had reflected mutual enrichment, influence and interdependence of material and moral heritage of mankind in the cultural and geographical context, especially as the interaction of cultures of East and West, Europe and Asia, South and North. Then this phrase was used to denote the complex processes of understanding between different (usually neighboring) nations. However, in one definite nation often appears the problem of understanding between its parts. Different terms are used to point out the problems of contacts between Western and Eastern Ukraine, but it would be reasonable to consider it as "dialogue of cultures". Everyone knows the fact of long term occupancy of the Ukrainians under the influence of different states, cultures of East and West and their aim to the unity of a nation. The most important for the analysis of the dialogue between the residents of Galychyna and Overdnipro Land is the first quarter of the twentieth century – the period of state formation and unity and of the reaction to the failure of liberation.

Dialogue of cultures in the interpretation of modern philosophy and psychology combines understanding of cultural alternative, defining the differences from their own culture, misunderstanding, fear, and at the same time interest, which grows to tolerant attitude, passive reconcile with the existence of something different and desire to know its "soul" deeper, to establish friendship relations. Dialogue of cultures is one of the main problems for the Ukrainian society and for its further development as a consolidated nation. The research of characteristics and factors that determine the dialogue of cultures in Ukraine will contribute to the understanding of the processes in ethno-national sphere and to the effective state ethnic policy [1].

The large number of studies of its different aspects confirms the relevance of this problem. M. Yuriy [2] and G. Basara-Tylischak [3] consider "dialogue of cultures" in the overall context of their complex researches. I. Kolyada [4], L. Skorych [5-6], T. Gorban [7] and others analyze the problem of cultural contacts between the residents of Galychyna and Overdnipro Land.

The contacts between the Ukrainians of Galychyna and Overdnipro Land were episodic and limited for centuries. It were the military expeditions of feudal lords in XIII- XIV centuries, campaigns of Cossack troops during the National Liberation War in the middle of the XVII and at the beginning of the XVIII centuries. M. Yuriy noted, that being under the power of two empires, which had the polar cultures, Ukrainian people were in a catastrophic situation: its cultural core divided into two undercultures: one that was in Western Europe, and one that was in Russia, which based on the appropriate form of government, social and cultural relations[2, p. 342].

In the XIX century contacts between the western and eastern Ukrainians were only cultural and carried out among a rather limited number of intellectuals. The activation of national unity movement was observed at the turn of the XIX and XX centuries and was connected with social and political activities of national organizations and political parties. But it were the individual meetings between the leaders of Overdnipro Land and community of Galychyna. Galychyna was considered as the "Ukrainian Piedmont", where the national "guard" was formed to unite the parts of the state into a single state. However, as Kedrin-Rudnytsky noted, "the residents of Galychyna knew about the Overdnipro Land much less than the residents of Overdnipro Land knew about Galychyna because many of outstanding figures of the Overdnipro Land-patrons, writers, political emigres-came to Galychyna or traveled through Galychyna to the West and were in close relationships with Lviv"[8, p. 139].

The first significant action of national character at the beginning of the XX century was the opening of a monument to Kotlyarevskiy in Poltava at the end of the August, 1903.13 delegates from Western Ukraine took part in this event. The amount of delegates could be bigger if not the Russian government restrictions, because of which a number of Ukrainian famous figures refused to take part in this event [4, p. 142]. Even then, in the contact between the intellectuals was felt some tension. Most of the Ukrainian population, both in one, and on the other shore of Zbruch, had no idea about the lives of their brothers.

The opportunities for the dialogue at the beginning of the XX century were in different spheres—the presence of the political emigres from the Overdnipro Land in

Lviv[9], their relationships with I. Franko[10], information about events in Galychyna in the media of Overdnipro Land[11], scientific contacts through the Taras Shevchenko Science Association [12-13], relations of pedagogical societies in Galychyna and Bukovina with the leading figures of Overdnipro Land [14], theatrical contacts [15]. Researchers have noted significant ideological influence of Galychyna organization "Prosvita" on the formation of the educational movement in Overdnipro Land [16].

Society "Prosvita" promoted Shevchenko's works in Galychyna: the organization of its annual anniversary, concerts, parties, academies, publications of works of poet and popular science works about him. Shevchenko's word was the universal code in establishing of cultural dialogue between the Ukrainians, wherever they live. On June 28, 1914 in Lviv, by definition of K. Levytskyi, was held "the most important Ukrainian mass demonstration during the Shevchenko's anniversary holidays" [17, p. 716].

The real examination for the national unity was mass direct contacts of the Ukrainians in Galychyna and Overdnipro Land during the First World War and the national revolution (1914 – 1920 years). Soldiers, intellectuals, members of those meetings even then tried to understand each other, to have an effective dialogue. Many publications on this topic appeared in the press of the revolutionary period. In 1917 – 1918 it was mainly calls for understanding, unity but in 1919 the article in periodicals were filled with discussions on the problem of common work, reasons of misunderstandings between the residents of Galychyna and Overdnipro Land.

The members of the national liberation movement after 1920 recollected and summarized the consequences of the "dialogue of cultures". The soldiers of the two Ukrainian armies (the army of the Ukrainian National Republic and the Ukrainian army of Galychyna) shared their thoughts on this problem when they were in the internment camps and in emigration in Europe. Shooters from Galychyna changed their more or less positive impressions of meetings with their brothers from Overdnipro Land after the communication with Russian Bolsheviks. Galychyna famous public figure Alexander Nazaruk who in 1918 -1919 was in Overdnipro Land and even worked in the government of the Ukrainian National Republic in February 1922 made a conclusions about the impossibility of the state union of two parts of Ukraine [18]. Osip Nazaruk began to develop his own concept of the relationship between Galychyna and Eastern Ukraine. Later, he wrote the work "Galychyna and the Great Ukraine", it was the attempt of comparative analysis of the cultural and ethno-psychological features, various parts of our land. This work dealt with the important missionary role of Galychyna in the creation of the Ukrainian nation. Some accused Nazaruk in the "separatism", "persecution of one part of the nation to the other» [19, p. 182], and in aggravation of the crisis in relations between the residents of Galychyna and Overdnipro Land.

The problem of the unity of the Ukrainian nation was extremely relevant in the emigre environment. Almost every participant of liberation, analyzing the previous events, searched for the reasons of the failures of the national movement and explained this problem in his own way.

Former Minister of the Ukrainian National Republic Mykyta Shapoval believed that liberation movement failed "because of the difference between the two cultures" [20, p. 8].

Another political figure – V. Lypynskiy emphasized that the main condition for Ukrainian statehood was the unity - religious, regional, political, national, organizational. In his letters to O. Nazaruk he wrote, that «antagonism of the residents of Galychyna and Overdnipro Land prevents our ideology" [21, p.112].

Recriminations, searching for the reasons of defeat of national liberation movements in the differences of cultures and psychologies of the residents of Galychyna and Overdnipro Land filled emigre publication in 1920. These failures did not contribute to the unity of the Ukrainians who were abroad. Instead of the dialogue they observed fragmentation of the national, political and civic organizations. And at the same time in Soviet Ukraine started an effective dialogue and cultural contact (policy of Ukrainianization). It was the desire of the Ukrainian intellectuals and other social groups to join the national and state work. Some few opportunities for this existed only in the USSR. People moved from Galychyna to Kharkiv, Kyiv and other cities, and were involved in social and economic, civic and military life of USSR. The real renaissance of Ukrainian language and culture, the atmosphere of general progress had a positive impact on the population of Western Ukraine.

The experience of the cultural dialogue between the two parts of the Ukrainian people after long termed being under different ideological orientations indicates the impossibility of establishing tolerant relations without mutual desire for different kinds of cooperation. Unity cannot be built only by a strong desire and passionate appeals. Hard work, respect for other opinions should be considered. Despite the fact that some cultural and historical characteristics still exist, the differences between the residents of Galychyna and Overdnipro Land are caused by the personal ambitions of definite politicians. The question of «dialogue of cultures» is still relevant and requires further detailed study.

Keywords: *dialogue of cultures, solidarity, national unity.*

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IVAN LYSIAK-RUDNYTSKYI ABOUT DRAGOMANOV CONCEPTION OF UKRAINIAN-JEWISH UNDERSTANDING

Abstract. I. Lysiak-Rudnytskyi analyses conception of Ukrainian-Jewish relationship done by M Dragomanov according to several historical and political positions. From the one side, it is a memory about a carnage which accompanied Cossack-peasant revolt of XVII – XVIII century in combination with discrimination towards Jews, which made them superfluously sensible with self-apprehension as a clan, attitude upon which was often tactlessness and haughty. From the other side, Ukrainians remembered, that during the time of Polish aristocracy domination Jews were the instrument of social oppression, and this tendency revealed itself even during more later periods. Noted factors led to tragic character Ukrainian-Jewish relations: two nations which during the ages lived alongside on the one earth became the victims of unfavourable historical circumstances which they were unable to change. This created the wall of misunderstanding, mutual fears, injustices and prosecutions. The memory of the past provoked modern conflicts of interests.

The radical decision of the Jewish problem in Ukraine was seen in Dragomanov's political philosophy through the prism of idea of federalism as a head stone of his program of the future development of Ukraine and Eastern Europe. Thinker trusted that the will of Ukrainian nation would be provided through the federalization of existing empires – Russian and Austro-Hungarian – or, as a less probable prospect, by formation of the independent Ukrainian republic, organized as a federation of autonomous societies and areas. Certainly, national minorities in Ukraine had to be in full use not only of equal civil rights, but also of cultural autonomy.

I. Lysiak-Rudnytskyi highly appreciated arguments of M. Dragomanov as philosopher-politician alluding in this way the words of the Israel historian Moshe Mishkinsky: M.Dragomanov «...undoubtedly was the first radical political thinker which made attempt to formulate a clever look on the Jewish question in the empire and in particular – in Ukraine».

I. Lysiak-Rudnytskyi summarizes main aspects of Dragomanov's approach to Jewish question in Ukraine which are dealt with following: firstly, Jewries in Ukraine must get not only equal civil rights, but also autonomous corporate national organization for educational and cultural affairs; secondly, functioning of this

organization must be provided by the state constitutionally and financially; thirdly, if European liberals of the XIX century considered that granting of civil equality would lead to assimilation of the Jewish minorities according proper native nations, Dragomanov rejected the idea of any forced «ukrainization» of Jewries or other ethnic minorities.

Keywords: *nation, cosmopolitanism, federalization, statehood, Ukrainian-Jewish mutual relations.*

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**HISTORICAL MEMORY ABOUT THE SECOND WORLD WAR IN
DIMENSION OF FORMING UKRAINIAN POLITICAL NATION**

Abstract. The memory of the Second World War is the most important part in the historical consciousness and identity of the Ukrainian people. The sacrifice, combat and labor victory revealed by many millions of the Ukrainian people will serve as a tool of faith in the sense of their statehood, ability to be a full-fledged subject of the world-historical process.

One should pay attention to the following fact which is very important for the formation of the Ukrainian society. The process of political nation forming is not only completed yet, but is being advanced in dangerous orientation, when notion “civil nationalism” is changed by narrow notion of ethnic nationalism or by those or another

regional social and cultural national features in their absolute meaning. These facts undermine the Ukrainian nation which was historically founded on the influence of multi-ethnic, multi-religious and multi-cultural aspects.

Among the essential features of the Ukrainian modern historiography of the Second World War, one should call the revitalization of historical research, a radical upgrade and expand their perspective.

The purpose of researchers is to reveal the achievements and mistakes in building a national conception of the history of World War II, to analyze the impact of the most pressing and controversial issues as for historical and national memory.

An innovative approach to the study of the Second World War problems is to try to isolate Ukrainian dimension and also to identify factors which were leveled by the Soviet historiography.

The evaluation of the causes, course and consequences of the Second World War is very complicated and it is impossible to give an unambiguous definition of these events in an interdisciplinary perspective of Ukrainian national idea. External and internal political factors, national issues, social and ideological aspects, military issues – are the main factors that cannot take the historical memory of the war to a common denominator, build a new patriotic myth that would be shared by all groups of population. This ambivalence of memory is unique not only for our nation.

To summarize everything mentioned above one should emphasize that the most suitable and promising way for Ukraine is to join the European assessment of the war in human history. Focusing on the humanitarian aspects of the war, its democratization that prevails in European research, educational programs and cultural practices, is fully consistent with national objectives. Ideologically outdated myth "Great Victory" serves only to strengthen imperial ideology, but in terms of isolation similarly modern, more removed from the true patriotism towards nationalism. Politically and economically united Europe is trying to combine the historical past of all its nations. Ukrainian people, who have undergone perhaps the most losses in World War II, still remained under the shadow of the Soviet Union "unknown" participant of the war. Therefore, it is not military achievements but the human dimension of this global tragedy brings us to the European society.

Key words: *historical memory, II World War, Ukrainian political nation.*

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NATIONAL QUESTION IN THE PROGRAMS OF UKRAINIAN LIBERAL PARTIES IN THE FIRST QUARTER OF THE XX-th CENTURY

Abstract.The first quarter of the XX-th century is characterized by political awakening of the Ukrainian nation. Manifestation of this process was dealt with emergence of various political parties and their public declarations. Each party elaborated political position with aim to find a way out of the political situation, the Ukrainian nation was faced with, and outline a course of action, practical steps towards the social and national liberation.

Programs of the Ukrainian liberal parties were formed on the basis of experience gained according the development of public declaration of the Ukrainian Non-party General Democratic Organization and political work of other Ukrainian parties.

In their public party declarations the Ukrainian Democrats, the Radicals, later the Radical Democrats and Socialists-Federalists strived to find a key solution upon political situation the Russian Empire was placed in. The adoption of all-democratic constitution by the Constituent Assembly was declared as the most important task. According to the Liberals, the law had to provide a required and guaranteed public and social order, a legal status of a person and a citizen, direct democracy, local government, national security, the most important institutions of constitutional and legal relations in the country.

Political system of the country had to be built on the principles of considerable autonomy of national units. A special status of autonomy was planned for the territory inhabited by the Ukrainians. The program of Ukrainian Liberal Democrats associated the possibility of autonomy for Ukraine with deployment of the liberation movement in

Russia, oriented towards transformation of the empire into a legal, democratic country. According to the Democrats, the reform of the state, the declaration of democratic freedoms, the establishment of the parliamentary system and other factors could contribute to a positive solution of the issue of inter-ethnic relations and the development of Ukrainian statehood.

The implementation of a humane democratic system was declared as a main goal by liberal parties. This democratic system could be built not only through class struggle on economic grounds, as revolutionary parties (NUP, USDRP) propagandized, but also as a result of the national self-organization and administrative reforms that would ease the contradictions between different social stratus and enable a progressive development of a person.

Key words: *national question, Ukrainians Democratic party, Ukrainians Radical party, Ukrainians Democratic-Radical party, Ukrainians Socialist-Federalist party.*

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SPECIAL ASPECTS OF THE NATIONAL, CULTURAL AND CHARITABLE ACTIVITIES OF UKRAINIAN ENTREPRENEURS IN THE SECOND HALF OF THE XIX-TH – THE EARLY XX-TH CENTURY.

Abstract. Social and economic changes caused by the abolition of serfdom in the Russian Empire, the development of market economy and a general liberalization of Empire life objectively led to an increase of social, cultural activities where the philanthropy and charity had legal form and could provided by bourgeois stratum acting as a basis in formation of the Modern Ukrainian Nation.

There were certain distinctive features in the national and cultural activities of Ukrainian entrepreneurs in the second half of the XIX-th – the early XX-th century. Firstly, small number of own economic elites due to the dominance of the economic sector of a foreign bourgeoisie. It was because the former had advantages of doing business, and there were the best business opportunities for Russian landowners and nobility. Among the small group of native entrepreneurs stood only a few families - Symyrenko, Tereshchenko, Kharytonenko, D. Alchevskiy, well-known as the sugar barons.

Secondly, there was the unifying factor actively influencing on social life through the elected positions in urban, rural and professional institutions, building of educational institution, introducing scholarships where an active private initiative, and dependency on government forced the Ukrainian entrepreneurs to defend the national interests in a low key. The development of Ukrainian charitable activities was started only with V. Symyrenko and Y. Chykalenko. Thirdly, the social and political stage in the national liberation movement, separation between different Ukrainian people did not always contribute to consolidation of society where a basis sometimes was the origin of wealth.

Fourth: spiritual testaments, strong charitable tradition in family based on religious norms, the transformation of individual estates into arts and educational centers were distinguishing features of Ukrainian charitable activities.

Consequently, financial support of Ukrainian national revival not only 100-150 years ago, but also today includes not only available funds in certain members of Ukrainian society, but also Ukrainophile views, moral consciousness, national self-esteem.

Keywords: *Modern Ukrainian Nation, national question, bourgeois stratum, charity, philanthropy, charitable activities.*

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ICONOCLASM IN POLITICAL AND LEGAL MODEL OF BYZANTIUM EMPIRE

Abstract. Iconoclasm acted as an important factor in modernizational changes of the legal and political models of the Byzantine Empire. These changes are explained by the desire to subordinate the interests of the Eastern Church to the state apparatus, to put control of the government over Patriarch of Constantinople and the largest monasteries, to reform ideological postulates according to new social challenges. This process may be interpreted as a temporary departure from the principles of Symphony (consolidated action of secular and ecclesiastical authorities) which can be already seen during the reign of Emperor Justinian.

Significant transformations of the Byzantine Empire according to the new external and internal challenges and threats led to the need of reform of the Church and its tenets. The church reforms of the first Isaurians provoked especially substantial political and ideological repercussions in this respect.

Iconoclastic movement (726 - 843 years), which significantly undermined positions of Constantinople domestically and on the international scene, became the result of an open clash of Church and State which previously acted in concert. The growing political power of the Eastern Church, relied on large-scale land ownership, transformed into a danger for the state bureaucracy. Desire of the first Isaurian to weaken the position of the superior clergy and monastics got the form of iconoclastic movement. The cult of icons, relics, holy relics was a powerful weapon in the hands of

the Eastern Church, providing the impact on the general public and good profits. Iconoclasm in these conditions was a manifestation of the struggle of the military and landowning elites for limiting position of the Church, especially the superior clergy and monasteries in the system of public administration. Redistribution of the church property and land holdings became an important tool of the state against the Church. However, acute internal political struggle, especially in Asia Minor, Southern Italy and the Balkans, significantly weakened the position of the Romans in the borders, what was used by the neighboring Arab states.

In general iconoclasm, causing changes in the political and legal model of the Byzantine Empire, forced returning to the principles of the symphony between the state and the Church. Different groups had to coordinate their views and interests in formulation domestic and diplomatic course. This was reflected in the gradual renewal of the privileges of administrative, financial and judicial character after 843. Manifestation of shifts of the state and legal system were dealt with the content of Eclogue which emphasized piecemeal nature of iconoclastic changes.

Keywords: *iconoclasm, political and legal model, church canonical right, norm, symphony, Church, emperor's power, state administration.*

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STATE FISCAL POLICY IN ANCIENT EGIPT

Abstract. State fiscal policy of Ancient Egypt evolved altogether with evolution of relations between nations and states of the East in ancient period. Egypt had overcome the way from closed state, where Pharaohs and his high officials realized a function to confiscate a single property of their citizens – a labor, to a country as an active actor in international markets. During the period of a New Reign Ancient Egypt had intended even to get a monopolistic status in world economy and policy. With respect to a noted factors fiscal policy of Ancient Egypt had gradually transformed from a forced character to a more flexible forms which were conformable to a markets conditions and to a need to handle military contingent and a staff of bureaucracy.

State fiscal policy of Ancient Egypt was realized during each period of its historical development according to a certain principles, the ways of administration policy and resources, which the country was trying to mobilize while fulfilling its fiscal policy. During the period of Ancient Reign, for instance, the Pharaohs demanded not only mobilization of material resources by collecting taxes, but mobilization of power resources towards people, whose labor was required for building mighty buildings (Pyramids, irrigation systems). That is why public was under labor obligations.

Fiscal system was totally different during the time of Middle and New Reign, when Pharaohs were released from the need to handle the whole management of household processes and centralized distribution of the manufactured products. During this period Pharaohs had mainly military and police-kind responsibilities and they had to mobilize mainly material resources in order to handle some particular institutions. However labor work was also under exploitation.

During the hyksos period, when Egypt was not integral country, fiscal policy was realized by regional masters, who collected tribute from the public and transported it then to hyksos master, who owned a residence in the town Avaris.

Within the whole period of its history Egypt had powerful economic ground and demanded solid bureaucratic and power mechanisms in order to manage the country and to administrate the fiscal system.

Key words: *immunity charter, the governor of Pharaoh, the mobilization of workforce.*

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RELIGION IN THE PROCESSES OF NATION-BUILDING: HISTORICAL AND CULTURAL MODELS

Abstract. As a matter of fact, modern nationalisms and nation buildings may be considered as part of the globalization process. The starting point for the emergence of modern nationalism is located in the Age of Discoveries and the invention of printing. These two developments were vital prerequisites for the construction of “imagined communities” (Benedict Anderson). Printing in vernacular languages undermined the “Latin monolith” and allowed the Protestant Reformation to wage successful war against the Roman Catholic Church. The Reformation was critically aided in this project by the Bible’s translations into “national,” conditionally speaking languages. In fact, as Stein Rokkan argued, the “Reformation was as much a revolt against Latin as against the Pope and the *Curia*: the break with Rome not only nationalized religion, it legitimized the national standards as languages of worship as well as of statecraft”. Additionally, the Reformation territorialized religion and written culture.

In the Christian East such a “pre-national territorization” was established as far back as in the fifth century AD when the Ecumenical Council subjected ecclesiastical boundaries to administrative borders. In the era of national building modern nationalism could effectively transform legitimate ecclesiastical regionalism into a thinly covered ethnic separatism. Therefore, the nationalization of the Christian Churches and institutionalization of national Churches is not a feature of the Eastern Churches. It is also a decisive historical event that marked a new stage in the development of Western European nationalisms. In the sixteenth century, the emergence of the English nation as the first modern nation in the historical scene--at least according to Liah Greenfeld--was closely coupled with the advent of the national Church of England. Religious homogenization (one country, one religion, one church) was seen as prerequisite for the consolidation of the state; religious dissidents were considered potentially destructive and dealt with ruthlessly and expeditiously as well as religious radicals who believed that Christ was the sole head of the church.

Theoretically speaking, several factors have contributed to the prominent role of religion in “belated” nation buildings. Such a prominent role is present when religion is the central element of proto-national mythology; or when religion has provided the forging nation with its symbolic boundaries, leading to the dissolution of earlier collectivities; or/and when a nation-making *ethnie* (ethnic group) has lost other important identity markers (such as common language or shared territory); or/and when

the ethnic core of the modern nation coincides with a religious affiliation; and, finally, when a newly formed nation has been deprived of political institutions, thereby leaving the Church as the sole remaining force for institutional nation building. But reality is frequently much more complicated than the above typology. Nationalism is the principle reason for the much messier reality of the historical record. That is, by its very nature, the possibilities for the development of the preconditions of nationalism as well as for the development of fully-fledged national movements are determined by the successful blending of the various elements of the national idea. The development of full-fledged nationhood is based upon the degree to which various elements are successfully united into a whole and imparted with special significance.

What the some cases of intersection between religion and nation building shows in particular is the following: (a) the components of collective identity were not given once and for all time; (b) at least some of these components have been the product of conscious design (and they are redesigned deliberately in the current phase); and (c) the role of religion in nation building may increase considerably, notwithstanding the growing social differentiation that deprives religion of some of its formerly important functions.

Key words: *religion, nation, nation building*

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ABOUT SOCIAL COMPONENTS OF FORMATION OF UKRAINIAN NATION (1991 - early 2000s)

Abstract. Social factors play an influential role in the process of formation of modern nations. Social development of Ukraine since the period of Independence is the subject of researching work of philosophers, historians , economists, sociologists, political scientists. However this subject is not fully discovered, especially because of the openness of the chronological framework of studying the problem.

Among the questions which are of special importance for analyzing the subject are social parameters, main social trends, components and indicators of contemporary Ukrainian history towards the process of nation-creation and state-building in Ukraine after the proclamation of Independence (since 1991).

There is a number of conceptual approaches for highlighting the process of formation of Ukrainian nation, including the concept of national identity which supposes analytical understanding of influence of social factors upon the noted process, correlations between the national identity and globalization tendencies. So, social conditions (housing, employment, wages, material wealth , etc.) are important (but not single) determinants in formation ethnic communities and national identities nowadays. Alongside with basic social parameters Ukraine keeps the negative factors - the crisis that has gripped the economy at the beginning of 1990-s; a painful transition to a market economy, accompanied by disintegration of economic, credit and financial systems, inflation; political instability; sharp polarization of property; weakening of state paternalism by social guarantees; low wages and a new poverty among the population.

According to the UNDP Report on the Human Development, published in May 2008, Ukraine was on the 76-th place among 173. HDI (Human Development Index) is defined by the United Nations and is a summary measure upon which it is formed the living rating of the country. Attention is paid to the acute social problems of unemployment and low wages. It was noted by analyses the population status

according to the structures of food consumption and insurance of durable goods, that there was a strong differentiation in levels between social groups.

However, patriotism, a sense of high civic responsibility are among the basic ideological priorities of Ukrainian people which can become substantial background for nation-building and state-building processes and influential factor for political stability and economic revival of Ukraine.

Key words: *social development, welfare state, independent Ukraine (1991-2010 years).*

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**PROBLEMS ACCORDING THE WAY OF CURRENT STAGE
CONSOLIDATION OF UKRAINIAN SOCIETY AND DEFINING
APPROACHEs OF THEIR OVERCOMING**

Abstract. Historical experience evidences, that countries are able to demonstrate successes in social and economic development as well as in the sphere of national security, if they get high level of consolidation of society. The latter is seen in this dimension as unification of society or its separate groups around understandable for them and at the same time acute idea or aim. Among the main factors which can consolidate society or unify its around the same goal are defense of Motherland, national idea and forming powerful national economy with aim to rise wealth being and social ensuring of population.

For Ukraine, which is still on the way of state-building, the problem of consolidation society has acquired a special importance, because finding true way of realization the problem can define if the state and its nation will be able to use rationally their natural and human resources and spiritual wealth. Correspondingly, consolidation of Ukrainian society can define if the state will be able to set a place among successful democracies.

From the other side, this is a social background which can influence substantially the process of consolidation society. The problems of social policy and particularly social defense of population are and were among the most important trends in the policy of majority developed countries, such as European Union, the USA, Canada,

Japan and others. Stable social policy has become prerequisite for consolidation as for mononational states (such as Sweden, Finland, Norway, Japan and others), as well as multinational states (such as the USA, Canada, Australia and a number of European states), where millions of migrants (especially from Germany, France, Great Britain, Italy) have been living. Social policy and high standards of life for population are not only declared by the government of the noted countries, but have real background for their realization.

That is all noted categories of society development – consolidation – national idea – social and economic development – are closely interconnected and interstipulated. Defining political approach for the state in this aspect is to guarantee possibility for rapid rate for its social and economic development.

As to Ukraine its nowadays social and economic status can not be favorable for consolidating processes. Among notable features are high level of unemployment, limited budget and pensionary fund, substantial differentiation between majority of poor and minority of super rich representatives of society, absence of social security for the most needy stratus of population. All noted factors have become obstacles on the way of consolidation of Ukrainian society with respect to its civilization and democratic development. Further work over the problems of definition of consolidating and destructive factors for Ukrainian society during contemporary stage of its development (in dimension of analyses of the positive and negative experience of Ukraine and foreign countries) reveals the possibility of elaboration of the Program for strategic economic, social and spiritual revival of Ukrainian society.

Keywords: *society, consolidation, social politics, national idea, European Union, Customs Union.*

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FIGHTING CORRUPTION IN UKRAINE AND THR WORLD: COMPARATIVE AND LEGAL ASPECT

Abstract. Broadening corruption in Ukraine was affected by “shock” democratization of public life which wasn’t ready to such transforming changes and because of weak state and public institutions, lack of democratic traditions, indeological vacuum which turned into selling of posts, privileges, economical and political decisions in the interests of corporative groups. However, it is clear that corruption isn’t connected with democracy itself, but with insufficient level of its development.

Passing to marketing relations, to freedom was taken by the most part of citizens which were ready to refuse not only from communist ideology, but from any kind of it. Vacuum that was formed under conditional refusal from old values and slow forming new ones, was full of pseudo-values which propagandize fast enrichment based on the conflict between personal and social interests.

All these factors were not taken into account by the authorities in planning and working out anti-corruption programmes and methods. In addition there wasn’t systematic approach to the solutions of this problem. The experience of developed countries where level of corruption does not essentially affect social and economic development wasn’t taken into account. Eeverything indicates that only systematic

approach, including political, economic, social and educational things, can give real result. Thus restriction of corruption to a considerable extent depends on accurately defining powers and functions of political and state institutions and their official persons; on introduction democratic principles in managing public affairs, on forming minds for all-round developing structures of social society; on forming active mechanism of public control state institutions. Maximum restriction of state regulation of different spheres of economic and social life of the country , broading free market business will also promote this process.

Key words: *corruption, stuggle, power, experience, machinery, law, politics, comparison, aspect.*

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THE NATIONAL QUESTION IN IDEOLOGICAL AND PROGRAMME FOUNDATIONS OF UKRAINIAN NATIONALISM

Abstract. Elaboration of an acceptable model of international understanding has become an extremely important task for Ukrainian state, where alongside with the indigenous nation – Ukrainians – a significant number of ethnic minorities lives. Noted factor does not deny, but surmises influential place within all-national ideology under contemporary times of such political trend as Ukrainian nationalism. Therefore interpretation of national issue in dimension of its theory and practice is of particular interest with due regard to the process of improvement of ethnic policy in Ukraine. The latter also needs additional analyses because noted subject is described rather scarcely in modern Ukrainian historical and political science. Among acute problems is a content of Ukrainian nationalism, its political interpretation in ideological programs of nationalist organizations, role of nationalist movement in the history and under present period of development of Ukrainian society.

Regarding ideological and programmatic basis of Ukrainian nationalism its main task with respect to political process was always dealt with the interests of Ukrainian nation. During historical periods nationalist movement was aimed at liberation of Ukrainians from colonial oppression and building of national state. As to other nations a political course upon them was revealed according to their attitude to the noted ideological programmatic goals. Substantiation of such thesis may be made with respect to a number of documents – “Ten Commandments” of M. Mikhnovskyi, regulations of the Founding Congress of OUN (Organization of Ukrainian nationalists)

in 1929, the OUN Manifesto of 1940, Instructions of the Head of OUN Leading Group Ia. Stetsko for negotiations with the Israeli community in exile, SNPU Program, All-Ukrainian Association "Svoboda" Program for Protection of Ukrainians and its draft of the National Constitution.

As an additional argument there is a position of American researcher E. Thompson, who divides nationalisms into protective and expansive branch and conception of British political scientist Robert Brubaker on the struggle of the "triad of nationalisms" in new European countries.

It must be pointed out regarding national issue, that Ukrainian nationalist organizations and their senior officials adhered the principle of adequacy, according to which their attitude towards representatives of other nations during historical and contemporary periods depends on how they accepted and accept the purpose of liberation of Ukrainian nation, building of national state and keeping its national identity therein.

Ideological and programmatic approaches of Ukrainian nationalist organizations to national policy of the state need correlation in respect of the position and ideological principles of other ethnic groups. This will allow to build harmonized ethno-national policy in modern Ukraine and to use constructive potential of Ukrainian nationalism effectively.

Keywords: *national question, national identity, titular nation, national or ethnic minorities, Ukrainian nationalism, the Ukrainian state, OUN, All-Ukrainian Union "Svoboda".*

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NECESSITY OF REFORMING LOCAL SELF-GOVERNING IN UKRAINE FOR THE AIMS OF REGIONAL DEVELOPMENT

Abstract. Analysis of the evolution of local self-governing in Ukraine justifies the need to reform the lower level governance of socio-economic development of regional economic systems, creation of decentralized management model and redistribution of power between the State Central government and local regional authorities to provide better conditions for regional development.

Legislative background for resolving such issues, apart from the Constitution of Ukraine, is based on Concept of Local Government Reform approved by Ukrainian Cabinet of Ministers, European Charter of Local Self-governing, laws, codes, ordinances for evolution of local governance as an important part of public authority, its place in regional and spatial systems management.

Local self-governing is performed by the communities of villages, settlements, towns, as well as via district and regional Councils that represents common interests of villages, settlements and town communities. International practice of local regional governance proved high efficiency of decentralized model of regional development, when maximum power is transferred to local governments as the subject of representative power.

There are considered three main stages in the development of local self-governing in independent Ukraine: 1st stage – before year 2000; 2nd stage – before year 2005, and the 3rd stage – after year 2005. Experience of previous years as well as analytical discussion of the problem lead to necessity to adjust the functioning of local governance in Ukraine with the main principles of European Charter of Local Self-governing. Three ways of solving such problems are underscored:

redistribution and a clear division of responsibilities between central and local executive authorities and local self-governments in favor to the last ones;

improvement of the mechanism of delegation of executive power to local self-governments;

creation of viable, self-sufficient local communities that are proved with all resources.

Key words: *public administration, region administration, local government, the territorial community.*

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HISTORICAL DISCOURSE OF DEVELOPING DNIPRO RIVER: SOCIAL AND POLITICAL DIMENSIONS

Abstract. Beginning of the XX-th century was dealt with industrialization of Ukraine which was realized by high speed. New ideology for a new society supposed considerable changes as in socio-economic as well as in socio-political life of population. Such changes under stormy historical shifts could not but impact normative traditions and vital foundations of people on the whole.

Speeding-up the rate of industrial society construction in Ukraine inspired population to overcome considerable social, economic and cultural gap regarding another world countries where capitalist system and market economy created high competition.

Construction of Dnipro river hydro-electric station, which was initiated in 1927, enabled young country to get high level of power with due regard to electric energy from 2 mln kilowatt to 15 mln kilowatt in nearest years. This data considerably exceeded the capacities of American electric power engineering, and as a result Ukraine raised its position within the countries on electric energy production from 14th to 4th place.

However notwithstanding numerous advantages, which were got by the country under developing of river Dnipro and transforming it into the powerful industrial complex, discussions have not been finished in respect of advisability, effectiveness, economic and ecological results, security of water economy of Ukraine on the whole. Among substantial miscalculations under building of cascade of hydro-electric station on Dnipro river are unjustified expectations regarding effectiveness and economic level of cheap by cost price and highly effective by capacity production of electric power. Information about dynamics of the growth of production of electric power in Ukraine gives following data: the whole cascade of hydro-electric station on Dnipro river gets total index of 9 mln kilowatt per year, that is only 5-7% of the whole capacity of produced energy in Ukraine.

It is needed to add to the noted miscalculations unjustified expectations regarding fishing industry. Excessive quotas rates of fishery were not confirmed. Only first years of exploitation of cascade of hydro-reservoirs favored optimization of fish economy of Ukraine: fishery in 1973 got over 100 000 tones. But during following years it reduced to 30 000 tones. This figure is up to date.

But as to the most important miscalculations, which were done under building of cascade of hydro-electric station on Dnipro river, they were dealing with social questions. Experts note the following ones - migration and following fortunes of those who migrated; necessity of payment of compensations; problematical character of defense measures; the level of restoration policy and so on. One must add also to the noted negatives the loss of the natural landscape of the Dnipro river rapids, the loss of numerous monuments of architecture which were left under the water of overflowed Dnipro, the loss of cultural traditions of people which ensure background of Ukrainian nation.

Drawing up new horizons of socio-economic and socio-political development of the XXI century must be aimed at cardinal changes in apprehension surrounding world as not only natural, but a cultural one. It needed about a century for rethinking a fact that negative transformations of environment were caused by unwise interference into surroundings.

Socio-economic course of a government in respect of modernization of a state must be of complex character. As to optimal development of Dnipro river and river resources in all regions of Ukraine on the whole it must be realized regarding permissible level of economic changes of rivers basins altogether with renewal of small

and middle rivers which preserve security of basins of big rivers... Besides that modern development of Ukrainian society needs a policy with due regard to ecological culture as an important factor for ensuring balance between technical progress and apprehension of vitally indispensable ecological imperative.

Key words : *cultural heritage, industrial and urbanastychna culture, ecology of culture.*

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HISTORICAL MISSION OF VERKHOVNA RADA OF THE UKRAINIAN SSR OF THE 12th CONVOCATION

Abstract. The Verkhovna Rada of the Ukrainian SSR of the 12-th Convocation (The Parliament of Ukraine of the 1-st convocation) played a crucial role in declaration of independence and construction of a modern Ukrainian state. During more than 20 years of Ukrainian Parliament activity several periods of its convocation took place. However, there are a number of urgent questions for politicians, lawyers, historians,

political researchers, civilians on the role and place of Parliament in the system of organs of state power of Ukraine.

Among such questions, for example, the character of political system of Ukraine. So, according to the Constitution of June 28, 1996 it was presidential-parliamentary republic; according to the Law of Ukraine “About amendments to epy Constitution of Ukraine” from December 8, 2004 № 2222-IV – parliamentary-presidential republic, after recognition of anticonstitutional character of the Law № 2222-IV (with due regard to the decision of Constitutional Court № 20-рп/2010 from 30.09.2010 in view of violation of constitutional procedure of its discussion and adoption) – against as presidential-parliamentary republic... As to quantity of People’s Deputies: according to All-Ukrainian referendum on the reform of system of state governing, which was held on April 16, 2000, a decision about decreasing the quantity of People’s Deputies from 450 to 300 was adopted. However, implementation of this decision was not realized by the Verkhovna Rada. Electoral system: elections to the Verkhovna Rada of Ukraine on March 27, 1994 (extraordinary) were held within majority system; On March 29, 1998 and on March 31 2002 during ordinary elections People’s Deputies were elected by mixed majority-proportional system (50X50); during ordinary elections on March 26, 2006 and during extraordinary elections on September 30, 2007 100% of People’s Deputies were elected by proportional electoral system; ordinary elections to the Verkhovna Rada of Ukraine of 7-th convocations on October 2012 were held against under mixed majority-proportional system (50X50). Some politicians call for returning to majority system...

There is a discussion on the question of transition to proportional electoral system with open party lists, about personal immunity of Deputies, advantages and privileges of Peoples Deputies, personal voting of People’s Deputies (in respect of this question the work of the Verkhovna Rada was blocked by opposition from February 5, 2013 to February 22, 2013). It is need to mention in this respect insufficient quality of lawmaking, permanent amendments to laws etc. So, the problems of development of Ukrainian parliamentarism need further research work in judicial and historical dimensions with aim to reach optimal system of organization state power. This is a task which is dealt with functionality of state power, activity of Supreme legislative body in respect of the problems which are of special significance for nowadays Ukraine.

Keywords: *Verkhovna Rada of Ukraine, Declaration of State Sovereignty of Ukraine;. Act of Declaration of Independence of Ukraine*

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