

Kostaschuk Ivan, Mruchkovskiy Petro. Ethnic and religious factor in the development of Ukrainian regions: socio-geographical analysis. *Journal of Education, Health and Sport*. 2018;8(2):165-173. eISSN 2391-8306. DOI <http://dx.doi.org/10.5281/zenodo.1172192> <http://ojs.ukw.edu.pl/index.php/johs/article/view/5282>

The journal has had 7 points in Ministry of Science and Higher Education parametric evaluation. Part B item 1223 (26.01.2017).  
1223 Journal of Education, Health and Sport eISSN 2391-8306 7

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The authors declare that there is no conflict of interests regarding the publication of this paper.  
Received: 01.02.2018. Revised: 05.02.2018. Accepted: 09.02.2018.

UDC 911.3:2

## ETHNIC AND RELIGIOUS FACTOR IN THE DEVELOPMENT OF UKRAINIAN REGIONS: SOCIO-GEOGRAPHICAL ANALYSIS

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### Abstract

The article studies the influence of ethnic and religious factors on the formation of ethnic and confessional structure of Ukrainian regions, and it distinguishes the commonality between the ethnic structure of the population of the region and its level of confessionality. On the basis of selected research methods, the classification of Ukrainian regions according to the degree of ethnic structure of the population and the number of registered communities has been conducted. As a result of the conducted research, the religious-geographical zoning of the territory of Ukraine was conducted which takes into account the ethno-geographical features of the development of the regions.

**Key words: ethnic composition of the population, religious organizations, religious-geographical zoning, ethnic diversity of the population, religious diversity of the population.**

### Actuality of the topic of the research

Today Ukraine is experiencing one of the most difficult periods in its national and state-forming history. Since the end of February 2014 the territorial integrity has been

violated, the military confrontation in the east of the state has been carried out, Autonomous Republic of Crimea remains to be entirely annexed by Russia. These social processes have an impact on ethnic and religious movements in our country. We often hear about confessional and ethnic roots of specific situations. Therefore, the study of the link between ethnic and religious affiliation in different regions of Ukraine is today of a greater scientific and practical importance than ever. Scientific findings obtained in this study will reduce the negative manifestations of ethnic and religious movements not only in Ukraine but also in many other multinational states and regions of the world, which are still experiencing the national state formation.

**Analysis of recent research and publications, in which a solution of this problem has been originated and upon which the author relies.**

During this study, the authors used methods of calculating the ethnic diversity of the population of regions of Ukraine of V. Eckel and V. Dzhaman. The methodology proposed by V. Dzhaman takes into account the level of affinity (genetic closeness) of peoples to the prevailing in the region. On the basis of B. Eckel's method, we proposed a methodology for determining the level of religious mosaic of Ukrainian regions, and a comparative and geographical analysis of the regions of Ukraine according to the level of ethnic and religious mosaic was conducted. While conducting the research, we used scientific works by V. Krul, K. Mezentsev, L. Nemets, Ja. Oliynyk, V. Yavorska, O. Shabliy, A. Topciyev and others.

**The purpose and objectives of the study.**

The purpose of this study was to conduct classification of regions of Ukraine on the level of ethnic mosaic and religious mosaic, as well as religious and ethno-geographical zoning of the territory of the state. In accordance with the goal, we were faced with the following tasks: 1) to determine the methodology for calculating the ethnic mosaic index of the population of the regions of Ukraine; 2) to propose a methodology for determining the regions of Ukraine according to the degree of religious diversity; 3) to classify the regions according to the level of ethnic mosaic; 4) to classify the Ukrainian regions according to the level of religious diversity; 5) to conduct religious ethno-geographic zoning of the territory of Ukraine.

**Summary of the main material.**

Ukraine is a “sovereign, independent, democratic, social, law-governed state” (Constitution of Ukraine, Article 1). Its area is 603.5 thou. km<sup>2</sup> [1, p. 20]. In the administrative-territorial plan it is divided into the Autonomous Republic of Crimea (the territory annexed by the Russian Federation in March, 2014), 24 regions (in two of which

illegal groups have been formed – Donetsk People’s Republic and Luhansk People’s Republic) and 2 cities of national standing – Kyiv and Sevastopol (annexed together with the AR of Crimea).

The territory of Ukraine (as for January 1, 2014) is home to 45.4 mln. people [1, p. 20] who belong to more than 130 ethnic groups [2, p. 28] and more than 60 religious trends or movements (denominations) [3], which owned 35 646 religious communities and 519 monasteries [1, p. 22]. The total number of settlements, namely towns (460), urban-type settlements (885) and villages (28,397) makes up 29,742 settlements [1, p. 24]. Therefore, 1.2 religious communities fall within 1 settlement in Ukraine. It definitely shows the great ethnic and religious diversity within Ukraine.

However, in Ukraine there are fairly significant differences in the distribution of ethnic composition of the population and religious communities.

To determine the level of ethnic diversity of regions of Ukraine, we have used the method proposed by Dzhaman V.O. [4]. He suggests calculating the index of ethnic diversity by the following formula:

$$P_j = 1 - \sum_{i=1}^m K(\Pi_i)^2,$$

Where  $P_j$  – index of ethnic mosaic, units;  $\Pi_i$  – share of the  $i$ -th ethnic group of the regional population,  $K$  – coefficient of the kinship level (genetic proximity) of peoples to the one which is prevailing in the region. The higher the value of  $P_j$  is, so the ethnic structure of the regional population is more variegated.

After calculating the relevant index of ethnic diversity of the population  $P_j$  we were able to distinguish the following groups of regions in Ukraine:

1) mono-ethnic– Ternopil, Ivano-Frankivsk, Volyn, Rivne, Vinnytsia (the status of the population’s mono-ethnicity is achieved on the condition when the share of one nation is  $\geq 95$  %);

2) transitional, which are divided into 2 groups: a) Lviv, Khmelnytskyi and Chernihiv, Cherkasy, Kyiv (excluding Kyiv city), Poltava, Zhytomyr, Kirovograd, Sumy regions (index of ethnic diversity  $E_d = 0,101-0,207$ ); b) Kyiv city, Kherson, Mykolayiv, Transcarpathian, Dnipropetrovsk region ( $E_d = 0,316-0,356$ ). The degree of predominance of number of Ukrainians is different, from 94.8% in Lviv region to 79.3% in Dnipropetrovsk;

3) poly-ethnic– Chernivtsi, Kharkiv, Zaporizhzhia, Odesa, Luhansk, Donetsk regions and the AR of Crimea (the share of prevailing ethnic is ranging from 75.0% in Chernivtsi region to 56.9% in Donetsk region).

Regions, which according to the value of the index of ethnic diversity are poly-ethnic, occupy borderland of Ukraine. Mono-ethnic and a subgroup of transitional regions with lower rates of ethnic diversity ( $E_d = 0,101-0,207$ ) are located in the western, northern and central part of Ukraine.

To determine the religious diversity of regions of Ukraine, we use our own methodology, which presupposes the calculation of several indices and considers the results of opinion polls and our own observations that we have conducted in all regions of Ukraine. This is explained by the fact, that when a census is conducted in Ukraine, individual identification of a person according to his religious affiliation is not done, and the denominational structure can be seen only from the statistical data of distribution of religious communities of all denominations.

To study the religious mosaic we have interpreted the index of ethnic mosaic of Ekkel B. and got the following mathematical model:

$$R_j = 1 - \sum_{i=1}^n (\Pi r)^2,$$

Where  $R_j$  – index of ethnic mosaic, units;  $\Pi r$  – a share of religious communities of a certain denomination in religious and confessional structure of the region. The higher the value of  $R_j$  is, so the religious and confessional structure of the region is more variegated.

To determine the index of availability of religious communities to certain regions we suggest using four indices.

1. Density of religious communities per 1,000 population, which can be calculated using the formula:

$$P_r = R/N,$$

where  $P_r$  – the index of availability of religious communities to population,  $R$  – the number of religious communities of the region,  $N$  – the number of population of the given region, in thousands people.

2. Availability of religious communities to settlements:

$$R_n = R/P,$$

where  $R_n$  – the index of availability of religious communities to settlements,  $R$  – the number of religious communities of the region,  $P$  – the number of settlements in the region.

3. Availability of clergy to settlements:

$$P_s = S/N,$$

where  $P_s$  – the index of availability of clergy to settlements,  $S$  – the number of clergy of the region,  $N$  – the population of the region.

#### 4. Availability of clergy to religious communities:

$$R_s = S/R,$$

where  $R_s$  – the index of availability of clergy of a certain denomination to religious communities,  $S$  – the number of clergy of the region,  $R$  – the number of religious communities of the region.

It should be noted that all four indices have been applied to each particular denomination or group of small denominations, which are combined into 55 categories in the statistical reports in Ukraine. Thus, 220 indices have been obtained, enhancing the representativeness and scientific reliability of the findings obtained.

After the appropriate calculations and having created the rating of regions of Ukraine by these indices, and according to the index of religious mosaic, we will get an average index reflecting the religious activity and poly-confessionality of the region (Table 1). Underregional religious activity we understand the availability of religious organizations to population and settlements and also the activity of the faithful, which is manifested in the emergence of new denominations and religious communities, and certainly in the frequency of visits of cult events. Therefore, to determine the index of religious activity, and consequently poly-confessionality, we propose to use an average rating place of rating places of five indices—the index of religious mosaic, religious community density per 1,000 people, availability of religious communities to settlements and availability of clergy to religious communities.

As we see in 10 administrative and territorial units, which is 37%, the level of ethnic diversity coincides with the level of religious mosaic. Other regions can be divided into three groups.

The first group comprises regions of mono-ethnic structure of the population and a higher level of their poly-confessionality. Two regions belong to them – Vinnytsia and Volyn, which have some peculiarities of their development. Thus, Volyn region was less time under the atheist influence of the Soviet Union, so poly-confessionality has been formed there and Vinnytsia, being a kind of a corridor between Western and Central Ukraine, has long been under the influence of atheism, so a transitional structure of the confessional space has been formed there.

The second group includes those administrative and territorial units, the ethnic composition of the population of which is poly-ethnic and the religious mosaic acquires the features of transition or mono-ethnicity. These regions include Donetsk, Zaporizhia, Luhansk,

Odessa, Kharkiv regions and the city of Sevastopol. It should be noted that all regions, except Kharkiv region which is mono-confessional, are transitional by confessional structure.

Table 1

**Classification of regions of Ukraine by the nature of ethnic composition of the population and distribution of denominations and their communities**

No.	Administrative and territorial units	Region by the character of the ethnic composition of population	Region by the character of distribution of denominations and their communities
1	AR of the Crimea	poly-ethnic	poly-confessional
<b>REGIONS</b>			
2	Vinnitsia	mono-ethnic	transitional
3	Volyn	mono-ethnic	poly-confessional
4	Dnipropetrovsk	transitional	mono-confessional
5	Donetsk	poly-ethnic	transitional
6	Zhytomyr	transitional	transitional
7	Transcarpathian	transitional	poly-confessional
8	Zaporizhia	poly-ethnic	transitional
9	Ivano-Frankivsk	mono-ethnic	mono-confessional
10	Kyiv	transitional	poly-confessional
11	Kirovohrad	transitional	mono-confessional
12	Luhansk	poly-ethnic	transitional
13	Lviv	transitional	mono-confessional
14	Mykolayiv	transitional	transitional
15	Odesa	poly-ethnic	transitional
16	Poltava	transitional	transitional
17	Rivne	mono-ethnic	mono-confessional
18	Sumy	transitional	mono-confessional
19	Ternopil	mono-ethnic	mono-confessional
20	Kharkiv	poly-ethnic	mono-confessional
21	Kherson	transitional	poly-confessional
22	Khmelnyskiy	transitional	transitional
23	Cherkasy	transitional	transitional
24	Chernivtsi	poly-ethnic	poly-confessional
25	Chernihiv	transitional	mono-confessional
26	Kyiv city	transitional	poly-confessional
27	Sevastopol city	poly-ethnic	transitional

The third group's feature is that it's transitional by ethnic composition, and it acquires the features of mono-confessionalism (Dnipropetrovsk, Kirovohrad, Lviv, Sumy and Chernihiv regions) and poly-confessionalism (Transcarpathian, Kyiv, Kherson and Kyiv) by religious mosaic.

The calculations done helped to discover the following dependencies:

1) western Ukrainian regions are the most active in religious life, which can be explained, in our opinion, by the fact that these regions have been under the smallest influence of the atheistic Soviet power, and they managed to keep their spiritual culture and, therefore, quickly revive religious communities of different denominations. In addition, at the end of the 80s of the last century representatives of the UGCC, UAOC came here back from exile, which significantly affected the number of religious communities;

2) Kirovohrad, Zaporizhia and Kherson regions are leaders by the index of ethnic mosaic, although they are significantly inferior by other two indices. This is conditioned by the fact that in these regions the total number of religious communities of different denominations is not considerable; the share of protestant movements is quite noticeable among them. This points to the fact, that the Ukrainian Orthodoxy after a time may lose its prevailing influence in the religious life;

3) the eastern regions of Ukraine are the least religiously active, the UOC is a dominant denomination there. However, there is a rather low activity of the faithful that is manifested in their visits to temples or other houses of worship.

Basing on rating indices, we have done a zoning of the territory of Ukraine, distinguishing the following macro- and mezzo- religious regions (fig.1):

1. *Western Ukrainian macro-region*, including Chernivtsi, Ivano-Frankivsk, Lviv, Transcarpathian, Ternopil, Khmelnytsk, Volyn and Rivne regions. It may be divided into four mezzo-regions: 1) Volyn– Volyn and Rivne regions, where the Orthodoxy of both trends – UOC and UOC KP is dominant; 2) Halytskyi– Lviv, Ternopil and Ivano-Frankivsk regions with the dominant communities of UGCC, UAOC and UOC KP, RCC; 3) Podillia and Bukovyna– Khmelnytsk and Chernivtsi regions, where the communities of UOC are dominant in religious and confessional structure, the communities of UOC KP and protestant movements are also noticeable; 4) Trancarpathian, which includes the region of the same name, where the communities of UOC, RCC and UGCC are significant in the religious sphere.

2. *Volyn and Podillia macro-region*, which includes Zhytomyr and Vinnytsia regions. Its main feature is the predominance of the Orthodoxy– UOC and UOC KP, with a significant share of RCC and protestant movements.

3. *Dnipro and Capital macro-region*– Kyiv and Cherkasy regions, Kyiv city. It is characterized by a lively religious life that is explained by the attraction of Kyiv city, predominance of the Orthodoxy and the availability of communities of all religious

organizations registered in Ukraine, there is a significant share of neo-religious trends and movements.



**Fig.1. Confessional and geographical regionalization of the territory of Ukraine**

4. *Black Sea and Crimean macro-region* – Odesa, Kirovohrad, Mykolayiv, Kherson, Zaporizhia regions and AR of Crimea, where the Orthodoxy – UOC is predominant, quite significant share of protestant communities, although the total number of religious communities of different denominations isn't significant. The Crimean mezzo-region may be distinguished here with a significant share of Muslims.

5. *Dnipro and Eastern macro-region* – Dnipropetrovsk, Kharkiv, Donetsk and Luhansk regions. It's characterized by a low religious activity, predominance of the Orthodoxy (UOC) with a significant share of communities of protestant movements in the religious and confessional structure.

6. *North and Eastern macro-region*– Chernihiv, Sumy, Poltava regions, where the Orthodoxy is predominant, but the level of the population's religious activity is quite low, and a low number of registered religious communities prove it.

### Conclusions

Ethnic and religious factors in the development of social, cultural and economic relations are quite determinative. Therefore, their research is relevant and of practical significance.



The regions of Ukraine are characterized by considerable diversity in the indicators of ethnic and religious diversity – from monoethnic (monoconfessional) to polyethnic (polyconfessional). It is determined that the level of ethnic diversity of the population does not always coincide with the religious mosaic of the population. Due to the abandonment of the politico-geographical development of separate regions, certain territorial patterns have been developed in the state, which are traced in the author's religious ethno-geographical zoning of the territory of Ukraine

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