

УДК 322.22:351.857

DOI: <https://doi.org/10.17721/2616-9193.2023/18-9/14>

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ACTIVITY OF RELIGIOUS ORGANIZATIONS ON THE TERRITORY OF UKRAINE IN THE CONDITIONS OF MILITARY AGGRESSION OF THE RUSSIAN FEDERATION AGAINST UKRAINE

Background. *This article examines the influence of religious organizations in the context of the Russian-Ukrainian war and analyzes their activities in resisting Russian aggression. Considering the importance of socio-religious relations in crises, this article reveals new aspects of the activity of religious organizations in Ukraine.*

The purpose of this study is to analyze the activities of religious organizations on Ukraine's territory during the Russian Federation's military aggression. Tasks include the analysis of socio-religious relations in the context of war, the study of humanitarian and peace-making activities of religious organizations, and proposals for forming state policy in the sphere of socio-religious relations.

The object of the research is the activity of religious organizations on the territory of Ukraine in the conditions of military aggression of the Russian Federation against Ukraine. The research focuses on the influence and role of religious organizations in resisting the Russian occupation, particularly in the analysis of socio-religious relations during the Russian-Ukrainian war. In the study context, two main areas of activity of religious organizations are considered – humanitarian and peacekeeping. The main task is the study of the influence of these organizations on public resistance to the aggressor, as well as the formation of proposals for the development of state policy mechanisms in socio-religious relations.

Methods. *This study uses an analytical approach, structural analysis and empirical methods. The analytical approach is used to analyze socio-religious relations and their impact on the situation in the conditions of military aggression. The structural analysis allows us to investigate religious organizations' humanitarian and peace-making activities. Empirical methods are used to collect and analyze factual data regarding the role of religious organizations in opposing the aggressor. The case study method or the method of specific situations was used to study specific cases of successful activities of religious organizations in crises.*

Results. *Analyzing the activities of religious organizations, it was found that they play an essential role in public resistance to the aggressor. Religious organizations are actively engaged in humanitarian and peacekeeping activities, assisting internally displaced persons, evacuated citizens, and informing the world about Russian aggression.*

Conclusions. *The study confirms the importance of public mobilization and humanitarian activities of religious organizations in crises. In order to achieve successful results in the fight against the enemy, the state must promote the development of religious activities and provide conditions for their humanitarian and peacekeeping work. This article can be helpful for teachers and students of courses in political science, sociology, cultural studies, religious sociology, security and conflict studies who are interested in the study of socio-religious relations, public resistance in crises and the role of religious organizations in conflicts.*

Keywords: *religion; church; socio-religious relations; religious organizations; Russian-Ukrainian war.*

Background

On February 24, 2022, a large-scale Russian invasion of the territory of Ukraine began. Russian troops immediately began intensive shelling of the territory of Ukraine and its critical infrastructure, resulting in hundreds of religious buildings being destroyed.

Despite this, since the first days of the full-scale war, religious organizations have become an essential factor in the consolidation of society, and support of the spirit of the people, which brings Ukraine's victory over the invader closer. Religious organizations in Ukraine have expanded their activities to provide humanitarian assistance to internally displaced persons and other vulnerable population categories. The first months of resistance by the Ukrainian people demonstrated the critical role of religious organizations in repelling the invader and supporting the people. However, insufficient attention of the state to religious organizations can lead to a decrease in the ability of religious organizations to carry out social, humanitarian and peace-making work.

Sources. In the current conditions of the Russian-Ukrainian war, the problems of the relationship between

religious organizations and the state, in particular its sociological, philosophical, moral and legal aspects, are the subject of research by several scientists. Among them, we can single out the following: V. Yelenskyi, L. Filipovych, U. Khavarivskiyi, Yu. Reshetnikov, O. Sagan, Yu. Chornomorets, and others. Without underestimating the role and significance of the work of these scientists, we believe that modern researchers have not paid enough attention to the issue of socio-religious interaction during the war. Therefore, the researched topic remains highly relevant in today's conditions.

Methods

The article aims to study the mechanisms of formation and implementation of state policy in the sphere of socio-religious relations regarding the strengthening of national security and resistance to Russian aggression.

Several general scientific and special scientific methods were used in the research process to achieve the specified goal. First, the abstract-logical method was applied, which allowed for an analysis of literary sources and other documents related to religious organizations' activities on Ukraine's territory during the war. This method also

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contributed to forming conclusions and generalizing research results.

The second important method was comparative analysis. It was used to compare factors and indicators affecting the role of religious organizations in resisting Russian aggression. This analysis made it possible to identify common trends and peculiarities of the activities of religious organizations at different stages of the conflict.

The third method was the empirical method. As part of this method, documents and reports of religious organizations collected during their activities were analyzed. This method provided specific data on the contribution of religious organizations to humanitarian and peacekeeping activities during the Russian-Ukrainian war.

The fourth important method was the case-study method or the method of concrete situations. Using this method, concrete cases of successful activities of religious organizations in response to military aggression, their strategies and technologies were investigated, which can be used as examples for other religious organizations.

The application of these methods, in combination with the analysis of literary sources and empirical research, made it possible to obtain a comprehensive picture of the activities of religious organizations on the territory of Ukraine in the conditions of a military conflict.

Results

Despite the obvious aggressive intentions of the Russian Federation, the Kremlin explained its military actions by the need to ensure its security through "restoring a fair balance of forces", "protection of an ethnic or religious minority", or, which was the most cynical, "protection of socially significant values" and "desatanization of Ukraine", among which religion took the top place (Tales of Kremlin madmen..., 2022).

Since the first days of the full-scale war, at least 270 religious buildings in 14 regions of Ukraine have been destroyed or suffered destruction of varying degrees as a result of the armed attack of the Russian Federation: churches, mosques, synagogues, Kingdom Halls, educational and administrative buildings of religious communities of Ukraine.

5 out of 270 structures damaged due to the Russian attack were Muslim, five were Jewish, and the remaining 260 were Christian. Thirty belong to Protestant communities, 21 to the Orthodox Church of Ukraine (OCU), 4 to the Roman Catholic Church (RCC), and 3 to the Ukrainian Greek Catholic Church (UGCC). Sixty-six buildings belong to communities of Jehovah's Witnesses (Seven months of full-scale ... 2022).

52 % (136 objects) of the 260 damaged Christian structures that were entirely or partially destroyed due to the Russian attack belong to the Ukrainian Orthodox Church (UOC). The most significant number of destroyed religious buildings is in Donetsk (67) and Luhansk (58) regions. After them – are Kyiv (43) and Kharkiv (35) regions.

There are also rare cases of shooting and torture of priests of the Orthodox Church of Ukraine (OCU), the Ukrainian Greek Catholic Church (UGCC) and Protestant denominations (OCU priests..., 2022; Terrorists tortured two priests, 2014).

Thus, religious organizations became the object of Russian aggression, which forced the majority of religious communities in Ukraine to abandon their passive behaviour and take an active part in resisting the enemy.

The Russian Federation has repeatedly brought inter-church relations to the inter-state level, and the Ukrainian issue has always played a primary role here. For example,

opposition to the visit of Pope John Paul II or Patriarch Bartholomew I to Ukraine, receiving the Tomos on the autocephaly of the Orthodox Church of Ukraine (Yelenskyi, 2006), etc. It is essential to note the role of the Russian Orthodox Church in developing and promoting the genocidal ideology of "the Russian world" and ethno-racism, which became one of the reasons for the start of the war.

The annexation of Crimea, the military actions of the Russian Federation in the East of Ukraine, the pressure of the Russian Orthodox Church on religious organizations of Ukraine and experience in humanitarian work helped religious communities to adapt to the realities of war quickly.

From the beginning of Ukraine's independence, religious organizations began to establish their religious communities abroad. This practice was connected with the mass departure of Ukrainian workers to Europe, mainly Poland, Germany and Italy. Religious communities formed in European countries focused on providing spiritual and material assistance to compatriots who, having arrived in a foreign country, could not adapt to new realities and were often deceived by their employers. Thus, Ukrainian religious communities abroad performed the role of charitable institutions, often providing shelter to Ukrainians in other countries. This experience helped religious organizations quickly provide housing for refugees from Ukraine and provide humanitarian aid for those who remained in the country.

It is worth noting that Ukrainian religious organizations also actively worked in Russia. However, unlike in Europe, where, due to language and cultural barriers, their activities were focused on working with compatriots, in Russia, the emphasis was on missionary work among the local population. Missionary activity was prevalent among Protestant religious organizations, where new religious communities and entire religious unions, also led by Ukrainians, were created during the decade of their activity. Such religious activity was conducted far from the center – in the north and east of Russia. Thus, religious organizations in Russia have the opportunity to convey information about the Russian-Ukrainian war.

Thus, during the period of independence, religious organizations built an extensive network of religious communities in Ukraine and abroad. Religious communities were able to attract a large number of volunteers, establish humanitarian work, create public unions, charitable organizations, homes for the elderly, rehabilitation centers for alcohol and drug addicts, orphanages, educational institutions of various levels, and many others.

Operational activities in different countries allowed religious organizations to play an essential role in the international arena. Religious centers, which are more numerous in terms of the number of religious communities and their parishioners, have become independent subjects of international relations. Smaller religious centers began to unite in interreligious organizations and carry out international activities as a collective subject of international relations.

Also, in this context, it is essential to touch on the issue of the role of individual religious organizations in informational resistance to the aggressor country. Among such religious organizations, it is possible to single out Jewish religious organizations and communities of Ukraine, which appealed to the Israeli authorities to provide military aid to Ukraine. Thus, in the appeal of the Ukrainian Jews to the President, the government, the Knesset and the civil society of the State of Israel, a call is made to renounce Israel's pseudo-neutrality and join the union of democratic

and free countries in opposing Russian aggression. Jewish organizations point out that Israel has the technology to effectively fight against Iranian drones, which will help save the lives of innocent people (Address of Ukrainian Jews..., n.d.). Also, Chief Rabbi of Ukraine Moshe Reuven Azman blessed the Armed Forces of Ukraine for victory over the Russian invaders and expressed support for the people of Ukraine (The Chief Rabbi of Ukraine blessed..., 2022).

The spiritual administration of Muslims of Ukraine, "Umma" was created in 2008 as a union of religious communities from several regions of Ukraine. At the beginning of 2022, "Umma" united more than 30 active communities in different regions of Ukraine. The full-scale invasion of the Russian Federation had a significant impact on the activities of the spiritual administration, so from the first day of the war, activists and volunteers of the DUMU "Umma" actively joined the resistance to Russia's armed aggression. Muslim communities provided shelter to displaced people, distributed food and medicine, helped with evacuation, and Muslims joined the ranks of the territorial defense and armed forces. Also, the Muslim spiritual administration continues informational activities to convey the truth about the war in Ukraine and the aggression of the Russian Federation to the Muslim audience abroad. As a result of the Russian invasion, at least three mosques belonging to the communities of the "Umma" DUMU were utterly destroyed or seriously damaged; part of the Muslim communities had to stop their activities due to the occupation of the territory by the enemy (Statement of the general meeting, 2022).

Undoubtedly, the Orthodox Church of Ukraine (OCU), led by Metropolitan Epiphany, plays a vital role in public resistance to Russian aggression. Since the beginning of the war, the OCU has provided significant material assistance to the Armed Forces of Ukraine, internally displaced persons, the poor, and persons with disabilities.

Ecumenical Patriarch Bartholomew I carries out important peacemaking activities in the Orthodox Church. From the beginning of Russia's open aggression against Ukraine, Patriarch Bartholomew clearly and loudly condemned this barbaric act. The Patriarch visited Ukrainian refugees in Poland to show them his solidarity and support (The Ecumenical Patriarchate, 2022). The Archbishop of Constantinople also mentions the war in Ukraine and the death of thousands of people in his speeches to dignitaries worldwide (Ecumenical Patriarch once again condemns..., 2022).

Speaking about the role of the Orthodox Church in achieving peace, it is worth noting that the religious authority for Eastern Orthodoxy is not the Patriarch himself, like the Pope in Catholicism. The Orthodox Church is a community of "autocephalous" churches, with the Ecumenical Patriarch of Constantinople being the only autocephalous head holding the *primus inter pares*, meaning "first among equals." The Patriarch of Constantinople has the honor of primacy, but his title is only first among equals, and he has no absolute authority over the churches except that of Constantinople.

The Ecumenical Patriarch admitted that the war in Ukraine had increased the worldwide polarization between Orthodox churches. Since some churches agree with the Ecumenical Patriarchate, others, whose countries are too dependent on Russia, blindly support the Moscow Patriarchate. Others prefer to remain neutral. Meanwhile, the Russian Orthodox Church uses state means to consolidate its influence on the canonical territory of other churches, contrary to the most elementary rules of the

church organization of Orthodoxy. Its interventions in Africa are presented as punitive actions against the Patriarchate of Alexandria for recognizing the autocephaly of the Orthodox Church of Ukraine. It is evident that in these conditions, the peacemaking role of the Orthodox Church becomes very difficult (Ecumenical Patriarch once again condemns..., 2022).

Another crucial religious entity resisting Russian aggression is the Ukrainian Greek Catholic Church (UGCC). In addition to the tremendous humanitarian work, the church also actively conveys information about the atrocities of the war to the international community and directly to the Pope.

After the statement of Pope Francis that the brutality of the Russian occupiers in the war against Ukraine is not characteristic of the Russian people, whom he considers "great", the Head of the UGCC Sviatoslav met with the head of the Catholic Church in the Apostolic Palace in the Vatican and presented him with a fragment of a Russian mine, which in March destroyed the facade of the UGCC church in Irpen (The head of the UGCC presented the Pope..., 2022).

It is essential to note the authority of the Vatican and the Holy See in international relations. The Holy See is represented in some international organizations, including:

- UN;
- International Atomic Energy Agency (IAEA);
- Council of Europe;
- VOO;
- WTO;
- UNESCO;
- OSCE;
- FAO and others.

The Holy See has an enormous range of soft power in regulating world behaviour and conflicts. For example, we can cite the events when John Paul II was elected pontiff, who opposed communism not only as a political system, but also as an ontological evil that undermines and distorts the human essence. During the pontificate of John Paul II, the Vatican decisively broke with the policy of non-interference in international relations. It took an active course to return the Holy See to world politics. At the end of 1978, John Paul II launched a diplomatic initiative to prevent a war between Chile and Argentina. It was the first instance of the Vatican mediating an international conflict since 1885, when a dispute between Spain and Germany over the Caroline Islands was settled (Participation of the Holy See..., 2004).

In addition to religious centers, interreligious associations' role in conveying information about Russian aggression is worth noting. Several interreligious organizations operate in Ukraine for coordination of inter-church dialogue, development of legislative bills on issues of state-confessional relations, and implementation of comprehensive charitable activities, such as:

- All-Ukrainian Council of Churches and Religious Organizations (1996)
- Meeting of representatives of Christian Churches of Ukraine (2003);
- Ukrainian Interchurch Council (2003);
- Council of Evangelical Protestant Churches of Ukraine (2005);
- Council of Representatives of Spiritual Departments and Centers of Muslims of Ukraine (2009);
- All-Ukrainian Council of Religious Organizations (2017).
- The role of the All-Ukrainian Council of Churches and Religious Organizations (VRCiRO) among interreligious

organizations should be highlighted. VRCiRO includes 15 churches and religious organizations and one inter-church organization, including Orthodox, Greek and Roman Catholic, Protestant and Evangelical churches, and Jewish and Muslim religious associations. Therefore, VRCiRO represents more than 95% of all religious organizations in Ukraine. VRCiRO has repeatedly appealed to the World Council of Churches regarding the attacks of Russian terrorists on the Ukrainian civilian population and critical infrastructure, assistance in the return home of all Ukrainians affected by Russian aggression, and the fulfillment by the Russian Federation of the requirements of international humanitarian law, especially in terms of compliance with the provisions of the III and IV Geneva Conventions (Appeal to the World Council of Churches..., 2022; Return of captured and deported..., 2022). VRCiRO also addressed statements to the international community about the non-recognition of pseudo-referendums held by the Russian occupation authorities in the temporarily occupied territories of Ukraine, as well as to the authorities of the Russian Federation with a request to abandon the criminal plan of annexation, which violates not only the human laws of the coexistence of peoples but also the corresponding Christian, Islamic and Jewish scriptures (Appeal to the World Council of Churches..., 2022).

Another important interreligious organization is the Council of Evangelical Protestant Churches of Ukraine, which unites the Protestant churches of Ukraine. On February 25, 2022, the Council of Evangelical Protestant Churches of Ukraine called for unity against the aggressor – the Russian Federation. Protestant churches called for prayer "for the personal stopping of the president of the Russian Federation and those who believe that war, the destruction of our cities, villages, infrastructure, the occupation of territories, and most importantly the bloodshed and sacrifices among peaceful people, the lives of hundreds and thousands of soldiers who died in battle, something can be decided" (Appeal to the World Council of Churches..., 2022).

It is important to note that the international activity of the religious communities of Ukraine is essential for resisting the aggression of the Russian Federation and overcoming its negative consequences. After all, in their international activities, religious organizations carry out international information about the invasion of the Russian Federation in Ukraine, in particular the crimes of the Russian Federation in Ukraine and threats from the Russian Federation to the democratic world, mobilize international humanitarian aid to Ukraine, provide spiritual care to Ukrainians who are abroad as a result of the armed aggression of the Russian Federation.

Ukrainian religious organizations and their associations are a part of various intergovernmental and religious organizations that weigh the international arena. One such interreligious organization with experience in peacebuilding and conflict resolution is the World Council of Churches (WCC), founded in 1948 in Amsterdam as an ecumenical organization that unites representatives of 348 Christian communities (560 million members) in its forums. From 110 countries of the world. Most denominations – members of the WCC – are of the Protestant orientation (Statement on the war in Ukraine, 2022).

So, in the activity of religious organizations and their associations, there are two important directions can be distinguished: peacemaking and humanitarian. These areas of work of religious organizations can be significantly strengthened thanks to the correctly selected mechanisms

for the development and implementation of state policy in the sphere of socio-religious relations.

The state bodies that develops and implements policy in socio-religious relations need to pay more attention to the use of legal and organizational mechanisms to implement state policy in socio-religious relations. First of all, this is because a legal regime of martial law was introduced on the territory of Ukraine in connection with the military aggression of the Russian Federation against Ukraine based on the proposal of the National Security and Defense Council of Ukraine ("On the introduction of military rule in Ukraine", 2022). The martial law regime allows for limiting the constitutional rights and freedoms of a person and a citizen provided for by the Constitution of Ukraine (1996). Also, temporary restrictions to the rights and legal interests of legal entities were introduced within the limits and scope necessary to ensure the possibility of introducing and carrying out measures of the legal regime of martial law. These temporary restrictions are being enforced according to the Laws of Ukraine "On the Legal Regime of Martial Law". These restrictions affected religious organizations (About the legal regime of the military camp, 2023).

The All-Ukrainian Council of Churches and Religious Organizations appealed to the President of Ukraine to resolve the issue of the short-term departure of clergy members abroad for official purposes during martial law. Based on the results of consideration of this appeal and the consultations held, the President turned to the Cabinet of Ministers of Ukraine with a demand to develop the procedure for the departure of clergy members abroad during martial law (Sahan, 2011).

In the letter of the Office of the President of Ukraine dated June 16, 2022, No. 43-01/459, it was suggested that religious centers and administrations registered in Ukraine should apply for assistance to the State Service of Ukraine for Ethnopolitics and Freedom of Conscience (SSUEFC) in order to travel abroad. After the promptly processing of the submitted documents, the State Border Service of Ukraine will immediately be sent an application with information about the purpose and timing of the trip of religious figures, the date and point of border crossing, etc. The State Border Service of Ukraine, in its turn, ensures the crossing of the state border of Ukraine in accordance with the current legislation, taking into account the SSUEFC letter. According to the trip results, SSUEFC receives a report from the religious organization.

At the same time, it is essential to emphasize that only some religious communities in Ukraine are represented in Ukraine by such a type of religious organization as a center or administration. For example, a mission represents the Orthodox Church of the Patriarchate of Constantinople in Ukraine. Accordingly, it is essential to accept documents from other religious organizations other than the headquarters or administration if the religious community does not have a headquarters or administration in Ukraine but has an officially registered legal entity whose international activity can contribute to countering the aggression of the Russian Federation.

It is worth noting that the letters of the ministries and other central executive bodies are not normative legal acts and cannot establish new legal norms but have only an informational, advisory and explanatory nature and are official correspondence. Therefore, it is necessary to make changes to the Rules of the state border crossing by citizens of Ukraine, in which clergy should be allowed to

cross the state border during the martial law (About the confirmation of the Rules..., 1995).

Also, since 2014, the problem of mobilizing leaders and ministers of churches and religious organizations (clergypersons, pastors, rabbis, imams, etc.), who have been working in the rear since the first days of Russia's full-scale war against Ukraine, helping both the Armed Forces of Ukraine and the territorial defense, and to the hundreds of thousands of forcibly displaced people, civilians in temporarily occupied cities, those in need of immediate evacuation, and those who remained in cities and towns despite constant shelling.

This important pastoral and large-scale humanitarian work stopped in some places due to the mobilization of key persons in this process: leaders and ministers of churches and religious organizations. Thanks to the organizational work of clergymen, local religious communities of various denominations in every way strengthen Ukraine's defense capabilities and counteract humanitarian disasters in many regions of Ukraine, including through the establishment of humanitarian corridors and deliveries of humanitarian goods from fellow believers from abroad, which is especially important in the winter season.

Moreover, the internal guidelines of most religious organizations operating in Ukraine forbid persons who perform religious services to take up weapons and take direct armed participation in military operations. In this regard, the Law of Ukraine, "On Military Duty and Military Service" provides for a postponement of conscription for military service (Article 17) and an exemption from military service (Article 30) for clerics of religious organizations (About military obligations and military service, 2023).

However, this aspect is not considered in the Law of Ukraine "On Mobilization Training and Mobilization". Because of this, clergypersons receive summonses for mobilization for military service and undergo military service (On mobilization training and mobilization, 2023).

It is worth noting that religious communities that remain active within the limits of meeting spiritual and social needs and do not resort to politicization possess comprehensive social and cultural capital and can unite the community around them due to high trust and access to different population groups.

Individual charismatic representatives of religious communities, thanks to their contacts and reputation, can significantly strengthen initiatives to unify or discuss issues relevant to the community (The religious factor in the conflict..., 2021).

In this regard, it is also essential to pay attention to alternative (non-military) service, which is introduced instead of military service and aims to fulfill a duty to society. Citizens of Ukraine have the right to alternative service if the performance of military duty is contrary to their religious beliefs and these citizens belong to religious organizations operating by the legislation of Ukraine, whose creed does not allow the use of weapons (On approval of normative legal acts..., 1999).

According to the fourth part of Article 35 of the Constitution of Ukraine (1996), no one can be released from his duties to the state or refuse to comply with laws based on religious beliefs. If the performance of military duty conflicts with the religious beliefs of a citizen, the performance of this duty must be replaced by an alternative (non-military) service.

Resolution of the Cabinet of Ministers of Ukraine dated November 10, 1999, No. 2066 "On approval of normative legal acts regarding the application of the Law of Ukraine

"On alternative (non-military) service" approved the list of religious organizations whose creed does not allow the use of weapons. The list includes: Adventists-reformists; Seventh-day Adventists; Evangelical Christians; Evangelical Baptist Christians; Penitents; Jehovah's Witnesses; Charismatic Christian churches (and churches equated to them according to registered charters); Christians of the evangelical faith (and churches equated to them according to registered statutes); Christians of the evangelical faith; Society for Krishna Consciousness (On approval of normative legal acts..., 1999).

However, the second part of Article 1 of the Law of Ukraine, "On Alternative (Non-Military) Service" stipulates that in conditions of war or a state of emergency, separate restrictions on the right of citizens to undergo alternative service may be established, specifying the period of validity of these restrictions (On approval of normative legal acts..., 1999).

Decree of the President of Ukraine No. 64/2022 of February 24, 2022 "On the introduction of martial law in Ukraine" does not introduce restrictions on alternative (non-military) service. Therefore, religious citizens of Ukraine who, according to their religious beliefs, cannot defend the state with weapons in their hands because of their religious beliefs, have the right to alternative (non-military) service, even during martial law (On the introduction of martial law in Ukraine, 2022).

It is worth noting that the procedure for referral to alternative (non-military) service during martial law is not regulated by the legislation of Ukraine.

It should be mentioned that in 2015–2017, the mentioned gaps in the legislation of Ukraine regarding the mobilization of clergy and alternative (non-military) service in the conditions of the annexation of Crimea and military operations in the east of Ukraine led to the fact that some clergy and religious citizens of Ukraine fought for their constitutional right in the courts to defend his country without a weapon in his hands.

It is essential to implement effective mechanisms for the implementation of the right to alternative (non-military) service during mobilization and in wartime for citizens of Ukraine whose religious and/or worldview beliefs do not allow the use of weapons. A possible solution could be introducing a procedure for mandatory notification of the SSUEFC by the territorial units of procurement and social support of the Ministry of Defense if a citizen reports the impossibility of using weapons due to his religious beliefs.

Discussion and conclusions

Ensuring proper observance of the right to freedom of views and religion has a performance indicator: implementing international legal standards, which corresponds to the European and Euro-Atlantic course of Ukraine, and strengthening national security.

The experience of the war additionally emphasized that Ukraine has a developed network of religious communities with a significant capacity for mobilizing internal resources of religious networks and for the international partnership. Accordingly, religious organizations have a significant potential to strengthen the efforts of state authorities, local self-government and civil society in restoring Ukraine after the tragic experience of the invasion of the Russian Federation.

However, despite some critical state measures and institutional mechanisms aimed at developing state-religious relations, there still needs to be a comprehensive policy to develop stable institutional conditions for realizing the rights and opportunities of religious communities in Ukraine.

Two church structures, RCC and UOC, have an honest representation in territories not controlled by Ukraine and have the potential to create safe platforms for meetings and negotiations of various representatives and opportunities for negotiations and exchange of prisoners of war. Thus, on March 12, 2022, in his address, the President of Ukraine emphasized the importance of the role of the Ukrainian Orthodox Church in providing a humanitarian corridor to the temporarily occupied Mariupol (The President thanked the UOC for help ..., 2022). However, such an opportunity places very high demands on representatives of church communities, in particular in the sphere of security, confidentiality and neutrality of this engagement.

Also, given the duration of the aggression of the Russian Federation, it is expedient to create opportunities for agreeing on long-term departures to obtain education within theological (theological) education programs focused on the training of clergy. Usually, studies in theological and theological programs take place in well-known, accredited educational institutions with the provision of scholarships and with the assistance of religious centers officially registered in Ukraine. Accordingly, verification of the provided information is possible, and therefore, the risks of falsifying documents are minimal.

It is also advisable to introduce (improve) the reservation mechanism for the period of mobilization and wartime for a certain percentage of clergy members and employees of religious organizations based on reasonable criteria (in particular, provision of humanitarian aid and religious needs). Thanks to the transparent reservation mechanism, religious organizations can provide both the religious needs of the population and the humanitarian work they carry out (social service).

At the same time, it will contribute to developing transparency of activity in the religious sphere since the clergy are often not officially employed in religious organizations. In particular, there is currently no accurate official information in Ukraine regarding the number of clergy in specific religious associations of Ukraine. The situation is similar with those who run religious organizations without having a spiritual rank. Currently there is no accurate data on persons officially employed in religious organizations with a spiritual rank and on persons involved on public grounds.

It is also necessary to create a Register of Religious Organizations as an all-Ukrainian system for reviewing the statutes of religious organizations and approving the canonical activities of foreign citizens in Ukraine, which will aim to increase transparency in the functioning of religious organizations and provide them with services, as well as the ability to obtain accurate monitoring information quickly.

Given the duration of the Russian aggression, it is advisable to create opportunities for long-term service in foreign parishes in justifiable cases. The presence of a clergyman from Ukraine contributes to the unity of the Ukrainian diaspora, its involvement in helping Ukraine, and the preservation of the Ukrainian identity and ties with Ukraine. Since practical pastoral work requires establishing trusting relationships with parishioners, it is practically impossible to implement it by rotating the clergy every three months or more.

Long-term support for grassroots cooperation initiatives of religious communities through horizontal networks of "inside mediators" is necessary, as well as establishing their cooperation with secular initiatives.

The state also needs to create information platforms for discussing topical issues on international relations and

religion and protecting the rights of national minorities and indigenous peoples with relevant state policy stakeholders.

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Отримано редакцією журналу / Received: 31.03.23

Прорецензовано / Revised: 08.06.23

Схвалено до друку / Accepted: 16.06.23

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ДІЯЛЬНІСТЬ РЕЛІГІЙНИХ ОРГАНІЗАЦІЙ НА ТЕРИТОРІЇ УКРАЇНИ В УМОВАХ ВІЙСЬКОВОЇ АГРЕСІЇ РОСІЙСЬКОЇ ФЕДЕРАЦІЇ ПРОТИ УКРАЇНИ

Вступ. Актуальність. Досліджено вплив релігійних організацій у контексті російсько-української війни та проаналізовано їхню діяльність у протистоянні російській агресії. Ураховуючи значущість суспільно-релігійних відносин у кризових ситуаціях, розкрито нові аспекти діяльності релігійних організацій в Україні. Метою статті є аналіз діяльності релігійних організацій на території України під час військової агресії Російської Федерації. Завдання включають аналіз суспільно-релігійних відносин у контексті війни, дослідження гуманітарної та миротворчої діяльності релігійних організацій, а також пропозиції щодо формування державної політики у сфері суспільно-релігійних відносин. Об'єктом дослідження є діяльність релігійних організацій на території України в умовах військової агресії Російської Федерації проти України. Дослідження зосереджується на впливі та ролі релігійних організацій у протистоянні російській окупації, зокрема на аналізі суспільно-релігійних відносин під час російсько-української війни. У контексті дослідження розглянуто два основних напрями діяльності релігійних організацій – гуманітарний та миротворчий. Основним завданням є вивчення впливу цих організацій на громадський опір агресору, а також формування пропозицій щодо розвитку механізмів державної політики у сфері суспільно-релігійних відносин.

Методи. Використано аналітичний підхід, структурний аналіз та емпіричні методи. Аналітичний підхід застосовується для аналізу суспільно-релігійних відносин та їх впливу на ситуацію в умовах військової агресії. Структурний аналіз дає змогу дослідити гуманітарну та миротворчу діяльність релігійних організацій. Емпіричні методи використовуються для збирання та аналізу фактичних даних, що стосуються ролі релігійних організацій у протистоянні агресору. Метод кейс-стаді, або метод конкретних ситуацій, було використано для дослідження конкретних випадків успішної діяльності релігійних організацій у кризових ситуаціях.

Результати. Аналізуючи діяльність релігійних організацій, виявлено, що вони відіграють важливу роль у громадському опорі агресору. Релігійні організації активно займаються гуманітарною та миротворчою діяльністю, забезпечуючи допомогу внутрішньо переміщеним особам, евакуюваним громадянам, а також інформуючи світ про російську агресію.

Висновки. Дослідження підтверджує значущість громадської мобілізації та гуманітарної діяльності релігійних організацій у кризових ситуаціях. Для досягнення успішних результатів у боротьбі з ворогом держава повинна сприяти розвитку релігійної діяльності та забезпечити умови для їхньої гуманітарної та миротворчої роботи.

Ключові слова: релігія, церква, суспільно-релігійні відносини, релігійні організації, російсько-українська війна.

Автори заявляють про відсутність конфлікту інтересів. Спонсори не брали участі в розробленні дослідження; у зборі, аналізі чи інтерпретації даних; у написанні рукопису; в рішенні про публікацію результатів.

The authors declare no conflicts of interest. The funders had no role in the design of the study; in the collection, analyses or interpretation of data; in the writing of the manuscript; in the decision to publish the results.