

Principles, Patterns and Practices of Everyday Multiconfessional Coexistence in Lviv at the turn of 16th and 17th century

The project aims to uncover a variety of principles, patterns and practices applied in day-to-day relations by inhabitants of the multicultural society of Lviv at the end of the 16th and the beginning of the 17th century. What types of intercultural relations were socially acceptable and what penances threatened to cross these boundaries? What was the character and frequency of interactions between individuals of different ethnicity and confession? To what extent did they share the common space: streets, neighborhoods, work places and houses? What were the fields of conflicts between them and how did they resolved them in everyday practice? By answering on these questions, I aim to understand to what extent differing ethno-religious communities lived with each other or next to each other inside the city walls and its suburbs

Lviv became an important center social and cultural life of four ethno-religious communities: Roman Catholics (mostly Poles and Germans), Orthodox Ruthenians (Ukrainians), Orthodox Armenians and Judaic religious community. Each with the representation of more than five percent of population, with their corresponding religious' institutions and legal self-government. I decided to focus my research attention at the turn of 16 and 17 centuries (that is approximately between 1570's and 1620's), the period that abounds in numerous important events, natural disasters and social and political controversies. At that time, Lviv was one of the largest city in the Polish-Lithuanian Commonwealth and was on the peak of its economic development.

Building on the findings and achievements of the previous researchers, the project aims to go beyond the legal aspects of inter-ethnic relations in Lviv. It aims to focus to a greater extent on exploring the forms of intercultural interactions and socially established methods of upholding contact, cohabitation, and cooperation between these culturally diverse groups and their members. Instead of the top-down assessment which was already, to a certain degree established, it proposes the bottom-up perspective which concentrates on the experiences of individual people from different ethno-religious groups and diverse social strata. This micro-historical approach is intended to reveal variety of their daily interactions and to sketch the ties of social networks which were crossing borders of ethno-religious communities. Therefore, because we know already relatively much about the conflicts between the ethno-religious groups, it is an urgent task to discover how did the coexistence looked like in everyday life.