

Moral and political principle of patriotism in the light of modern social teaching of the ROC (Russian Orthodox Church)

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In the modern information society, when national differences become blurred, the rhythm of labor changes, people become more mobile and easily change their place of residence and even citizenship, the problem of forming a sense of patriotism among young people becomes currently central. In an information-rich public consciousness the conflicting ideas of globalism and national self-identification dominate, the latter is closely connected with the religious tradition for many nations. The purpose of this research is to identify the main aspects of understanding the moral and political principle of patriotism in the social concept of the Russian Orthodox Church.

The notion of patriotism in a broad sense signifies love for one's nation, for one's country. Patriotism presupposes pride in the achievements and culture of one's homeland, the desire to preserve its cultural and mental characteristics. The sense of patriotism is manifested in personal identification with other representatives of one's people, nation, in the striving to defend the interests of one's homeland and people. The phenomenon of existence of separate states may be distinguished as an ontological source of patriotism, thanks to which the unique language and culture, characteristic for a certain territory, have been forming for centuries and for millennia. The affection to language, culture, native land is expressed, ultimately, in a sense of patriotism. It should be noted that world religions, including Christianity, did not change the language or ethnic traditions while spreading, they introduced religious values into the national culture, thereby enriching it. The

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process of interaction between religion and culture, as noted by religious scholars, is mutual [1]. Local religious organizations in the period of their formation acquire new features related to the elements of national culture, often it manifests in cult practice. Therefore, the connection with the religious tradition becomes the source of the formation of a sense of patriotism for religious people.

Christian thought about the attitude to the homeland has always been based on the evangelical commandment of love for one's neighbor. The modern social teaching of the ROC is characterized by the call of believers for active service to their homeland. In the "Fundamentals of the Social Concept of the Russian Orthodox Church" it is noted that the patriotism of a Christian "must be effective", i.e. be manifested "in defense of the homeland from the enemy, labor for the good of the homeland, care of the dispensation of the people's life, including participation in the affairs of state administration" [2, p.45]. Patriotism must be reasonable and creative, based on faith, which overcomes the temptation of self-admiration and convergence to unhealthy nationalism or supremacism. The sense of love for one's country should not be polluted by enmity and hatred of other nations, national pridefulness, aspiration for a forceful solution of interethnic and interstate disputes.

It should be noted that the processes of ethnization of religion are more characteristic for Orthodoxy, than for other Christian denominations, and this is often expressed in the identification of religious and national affiliation. As a result, in Russian religious and philosophical thought it found expression in the idea of Russian messianism, and in postmodern philosophy it resulted in the idea of the "Russia's space". In modern society, the idea of messianism is actively used by politicians to conceal nationalism and supremacism "under the pseudo-religious mask" and this is a worldwide practice. In connection due to the actualization of messianic views, both in politics and theology, in the conciliar documents of the Russian Orthodox Church it is stated that "the Orthodox ethics contradicts the division of peoples into

better and worse, the belittling of any ethnic or civic nation" [2, p. 46]. The Church calls for overcoming all disputes between races and peoples in the spirit of dialogue and mutual respect.

The understanding of patriotism as a sense of duty to the people, responsibility for preserving traditions is prevalent for Russian Orthodoxy. This feature in the interpretation of the principle of patriotism can be explained by the cohesion of the idea of a "Church-people" with the idea of statehood in Russian thought. In the "Fundamentals of the Social Concept of the Russian Orthodox Church" there is also a definition of the Orthodox people as a mono-religious Orthodox ethnic or civil society [2, p. 45]. Understanding the principle of patriotism as a duty to the people is not characteristic of the modern social teachings of the Roman Catholic Church and many Protestant Churches, where the national level of self-identification and responsibility to the state dominate in the interpretation of this principle.

The understanding of the moral and political principle of patriotism in the modern social teaching of the ROC is based on the commandment of love for one's neighbor, on the uniqueness of each individual and each people. A Christian is called upon to take care of the well-being of one's people, cultural and historical heritage and to defend one's homeland. In the social teaching of Orthodoxy, the perception of the principle of patriotism prevails at the ethnic level of self-identification, where the relations are structured through the prism of mentality, ethnic values and traditions.

References

1. Pivovarov, D.V. (2006). The philosophy of religion, *Academic Project*; Moscow, *Business book*, Ekaterinburg, 640 p. (rus).
2. The foundations of the social concept of the Russian Orthodox Church (2000), Bishops' Council 2000, available at: <http://www.patriarchia.ru/db/text/419128.html> (rus).